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"THERE IS NO RELIGION HIGHER THAN TRUTH."

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

*OLD DIARY LEAVES.**

FOURTH SERIES, CHAPTER XIV.

(Year 1890.)

I AVAILED myself of the presence at headquarters of Mr. E. D. Fawcett to get up a course of lectures on the different schools of Philosophy, which he should afterwards bring out in book form under the title of "The Power Behind the Universe." This young man, then of twenty-four years, has a brain which is remarkably adapted to the study of metaphysics and philosophy, and I have noted in my Diary that I was profoundly impressed with his intellectual ability on reading the manuscript of his first lecture. It was a summary analysis of the whole series of modern metaphysicians, eighteen in number, from Descartes to von Hartmann. Yet at the same time, as his more recent contributions to the London magazines show, his mind is capable of flights into the realm of pure imagination, and he is very ingenious in inventing thrilling situations for the entanglement of the personages of his story.

His first lecture was given in our hall at Adyar on the 19th of July. The room looked grand with its decking of palm-fronds, flags, lights and a large picture of Sarasvati, the Indian Minerva, suspended over the speaker's platform. Every seat was occupied and the audience, which was mainly composed of University graduates and College undergraduates, was as intellectual an one as any speaker could wish to address. To us who know the Hindus it is hardly credible how little is known of this side of their character by their official superiors; the majority of military and civilian

* 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. Vol. II. beautifully illustrated with views of Adyar, has just appeared. Price, cloth, Rs. 5.

British officials return home, sometimes after thirty-odd years' residence in this country, with no other impression of the Hindus than that which they have derived in their superficial relations with them in public offices, or from their exasperating experience with their sycophantic, usually illiterate and often intemperate domestic servants. How could they possibly expect to be on terms of good understanding with high-caste men (*i.e.*, gentlemen) whom they treat in official intercourse with unconcealed disdain, commonly classifying them as "niggers," without caring at all whether it comes to the insulted gentlemen's ears or not? It is inexpressibly sad to me to see this awful waste of good opportunity to bind the Indian Empire to the British Throne with silken bands of love, which are beyond comparison stronger than all the steel links that can be forged out of swords and bayonets. At the present writing we are blessed with a Viceroy, Lord Curzon of Keddleston, who has shown a tact more exquisite than any of his predecessors within the past twenty years, and I feel sure that he will leave behind him, on returning to England, a better feeling than has prevailed for many years. Politics, however, are not my concern, and I have only been tempted into this digression because of my own love for the Hindus and my sympathy in all their troubles.

The second lecture of the weekly course was one by Dr. Daly, on "Clairvoyance," which I read from the manuscript in his absence, and it was printed in the *Theosophist*. The third and subsequent ones were delivered at "Kernan Castle," the residence of Mr. Biligiri Iyengar, on the Marina, as we found that the distance of Adyar was inconvenient to the class of men who wished to hear the course. Two of the lectures I gave myself, and Mr. Harte gave one on "The Religion of the Future."

Among the many tokens of affection which I have received from the Hindus was a proposal which came to me in August from Babu Shishir K. Ghose, of Calcutta, informing me that a scheme was afoot for getting up an Indian National Testimonial to me, in the form of a subscription to ensure my future comfort. I declined it, of course, as my modest income from the magazine was quite enough to supply all my wants. The offer was, however, most gratifying. I notice in my Diary that the same proposal was made in a highly appreciative leading article in the *Indian Mirror* of the 21st August.

There was what the "cullud pusson" calls "a heap of trouble" in our theosophical groups at Paris, at this time. Dr. G. Encausse, better known by his literary sobriquet of "Papus," seemed disposed to play the part of an Ahriman in any organization in which he was not supreme director, and fell out with his French colleagues, seceded from our branch, made another one called the "Sphynx," and then asked me for a charter. A file of rather acrimonious correspondence was sent me and by the same mail came one from the unquiet gentleman himself, giving me direful threats if I should decide to stand

by H.P.B. in the current quarrel. She was driving me almost to desperation at about that time, even to the extent of sending out Mr. Keightley to India with a sort of letter-of-marque, apparently intended to destroy the prestige of Adyar and concentrate all exoteric, as well as esoteric, authority in London. Fortunately for all concerned, he showed this document to one of our strongest Indian members, who begged him not to show it to another person, for it certainly would give a death-blow to H.P.B.'s influence in India. This was the prickly side of my dear "chum." Yet I wrote by the returning mail, a letter to "Papus", which left him, at least, in no doubt as to the unswerving loyalty which I felt for her who had shown me the way in which to climb towards the Higher Self. He inserted in his magazine at one time, a dastardly attack on the characters of H.P.B. and Mrs. Besant, for which that loyal friend, the late M. Arnould, sent him his seconds; but in that case, at least, the offender declined a meeting. I also refused the charter and since that time the Society has not had the honour of counting him among its members; quite the contrary—it expelled him. Some years later, during one of my visits to Paris, he sent me an invitation to witness some most interesting hypnotic experiments at the Hospital of La Charitè, at the same time holding out the palm-branch. Much as I wished to see Dr. Luys' experiments, I had to decline renewal of our personal relations until he had made in his magazine the *amende honorable* towards my two dear colleagues and friends.

I have noted throughout the summer months of that year that gifts, ranging from £100 to £3, for the support of headquarters, came in from Europe and America; by one mail I received three. It is strange how this thing has been going on from the beginning down to the present day; my wants for the Society, whether great or small, are invariably covered by timely remittances. If I had no other assurance of the over-looking sympathy of the Great Ones, I should be dull, indeed, not to recognise it in these beneficent promptings to those who can afford to give what is needed. In this, as I have elsewhere observed, my experience coincides with that of all unselfish workers for the public good.

It was in 1890 that H.P.B. and her staff settled in the since famous headquarters, 19, Avenue Road, St. John's Wood, London, and it was here that in the following year she died. As the property has passed out of our hands within the past twelvemonth, it may be as well to devote a paragraph to a description of it. It was a large house, standing in its own grounds, which formed a pleasant garden with bits of lawn, shrubbery and a few tall trees. Mounting the front steps one entered a vestibule and short hall from each side of which doors opened into rooms. The front one on the left was H.P.B.'s working-room and her small bedchamber adjoined it. From this inner room a short passage led into a rather spacious chamber which was built for and occupied by

the Esoteric Section. To the right of the hall on entering was an artistically furnished dining-room, which was also used for the reception of visitors. Back of this was a small room, then used as a general work-room, afterwards occupied by Mr. Leadbeater as his bedchamber. A door cut through the West wall of the dining-room gave access to the new Hall of the Blavatsky Lodge; while one cut in the East wall of H.P.B.'s room led into the office of the General Secretary of the European Section. The upper stories of the house were sleeping apartments. The meeting-hall of the Blavatsky Lodge was of corrugated iron, the walls and ceiling sheathed with unpainted wood. Mr. R. Machell, the artist, had covered the two sloping halves of the ceiling with the symbolic representations of six great religions and of the zodiacal signs. At the South end was a low platform for the presiding officer and the lecturer of the evening. The Hall had a seating capacity of about two hundred. On the opening night the room was crammed and many were unable to gain admission. The speakers were Mrs. Besant, Mr. Sinnett, a Mrs. Woolff (of America), and Mr. Keightley. H.P.B. was present but said nothing on account of the critical state of her health.

H.P.B.'s work-room was crammed with furniture and on the walls hung a large number of photographs of her personal friends and of members of the Esoteric Section. Her large writing-desk faced a bay-window through which she could see the front grass-plot and trees, while the view of the street was shut out by a high brick wall. Avenue Road was a veritable bee-hive of workers, with no place for drones, H.P.B. herself setting the example of tireless literary drudgery, while her strong auric influence enwrapped and stimulated all about her. This very high-pressure of work naturally tended to destroy the feeling of geniality and welcome which members and enquirers visiting London had every reason to hope to find at the social centre of the European Section, and which could always be found at Adyar and in New York, when H.P.B. had fewer cares oppressing her mind. I have heard many complaints on this score and have known of some persons who had intended joining us, but were chilled into a change of mind. Under all the circumstances I cannot say that I regret that the residential headquarters have been given up.

On the 21st September, a telegram from Colombo informed me of the death by apoplexy of Megittuwatte, the incomparable Buddhist priest-orator. Among Sinhalese Buddhists he had not his equal as a public speaker. He played upon his audience as though they were some musical instrument which responded to his lightest touch. But he was not a morally strong man, and his behaviour towards me was most reprehensible after he saw that I would not give over to his control the National Fund that I had raised for the support of Buddhist schools and other propaganda agencies, and had vested in Boards of Trustees at Colombo and Galle. He built, out of funds collected by

himself in lecturing tours, the Temple in the Mutwal ward of Colombo, which most steamer passengers are taken to see by the local guides. Since his death it has fallen greatly in public esteem, and has about as much of the aroma of religion about it as a railway restaurant! And so passes from sight, and already almost from memory, a man who a quarter-century ago was one of the most influential monks in the Island.

I have often remarked that the self-same lecture on Theosophy, provided that its broad outlines are given, and the temptation to wander into the side paths of details be avoided, seems to be recognized by people of various religions as in each case a presentation of the fundamentals of their particular religion. I have remarked this before, but it again forces itself upon my mind in reading the entry for 28th September, in my Diary. On that day I went to a Mussalman meeting at Pachiappa's Hall to hear a Maulvi lecture on "Salvation." It was, I think, my first attendance at a meeting of this community in Madras, and I expected nothing else than to quietly seat myself near the door, so that if the lecture should prove uninteresting I could slip out without being noticed. But the moment I crossed the threshold I was surrounded by Mahommedan gentlemen who received me with great cordiality and straightway had me elected as chairman of the meeting! Protests were useless; in vain I declared that I was not a Mahommedan but a Theosophist and a Buddhist: they said that they had heard me lecture and I was as good a Mahommedan as any of them. So I took the chair and after a few preliminary remarks, which were received with great friendliness, invited the lecturer, Maulvi Hassan Ali, the well-known Muslim missionary, to address the audience. He was an eloquent speaker and a fervent religionist, and his discourse was listened to with every mark of approval by his auditors. Two days later, he called at Adyar and strongly urged me to publicly declare myself a Mahommedan as I "was undoubtedly one at heart"; he only asked that I should go on lecturing just as I had all along! On my refusal "he went away sorrowful." He is since dead.

I received, about this time, an urgent request from Colombo to preside at the opening of the Sanghamitta Girls' High School, by the Women's Educational Society of Ceylon. The invitation urged it upon me as a duty, since it was the first school of the kind ever opened in the Island, and the direct outcome of my own efforts. I went, and the function came off on the 18th October and was a brilliant success. Great enthusiasm was shown and the sum of Rs. 1,000 was subscribed in aid of the school. In view of its historical importance I may mention that the speakers were the High-Priest Sumangala, the learned Pandit Batuwantudawe, L. Wijesinha Mudaliar, Mr. A. E. Buultjens, B.A. (Cantab.), Dr. Daly, Mrs. Weerakoon, Babu K. C. Chowdry and myself.

As my visit to Ceylon extended over a few days, I was, as usual,

kept busy with visits and lectures; I also opened a Boys' school near Kotte, distributed prizes at the Boys' English High School, the one founded by Mr. Leadbeater, and was gratified to find that the Government School Inspector had given it credit for ninety per cent. of passes; a figure high above the Indian average, yet still five per cent. less than that obtained at last season's examination of the Pariah children in the Olcott Free School, Urur; thanks to Miss Palmer's most able management. I also presided at the anniversary of our Colombo Branch and at the annual dinner, where invariably the best of feeling prevails.

Meanwhile, before leaving home for Ceylon, I had written to H.P.B. my intention to retire from the Presidentship and to give her the entire executive, as well as spiritual, management, which she seemed anxious to acquire: I reminded her that our pioneering work was practically finished, and she could easily find half a dozen better educated and more yielding men than myself to help her continue the movement. My intention was also communicated to a number of our leading men, both of the East and West. I was so much in earnest that I wrote to Ootacamund to ascertain what was the best season for me to begin building a cottage which I intended for my old-age retreat—and where this very chapter is being written.

Protests came pouring in from all sides and a number of my correspondents announced that they should leave the Society unless I consented to remain. H.P.B. cabled Keightley that she would not allow him to read to the Convention a friendly farewell address to myself, which he had drafted and sent her a copy of for approval; she said that the Masters disapproved of my resignation, and by the next mail she wrote him a positive order to return at once, if I should retire; threatening to herself withdraw and dismember the T.S. By the next week's mail, which reached me on the last day of the year, she offered to make *any* sacrifice to keep me in office. As, in any case, the ruin of the Society was prophesied by so many of my most valued friends, I consented to continue in office for the present, and my announcement of this decision provoked a storm of applause at the Convention, when my Annual Address was read. In notifying H.P.B. of my suspended resignation, I told her that my continuance in office would depend upon her readiness to alter the form of obligation which candidates for the E.S. were then taking. It was worded so as to exact the promise of perfect obedience to her in all their relations with the T. S.; in short, giving her quasi-dictatorial powers and quite nullifying the basis of membership upon which the movement had been built up, and which left each member the most absolute freedom of conscience and action. I was very pleased when she adopted my suggestion and altered the indiscreet pledge to its present unobjectionable form. Had we been together, the mistake would not have been made.

I left Ceylon on the 27th of October for Tuticorin, whence I went

on to Tinnevelly. Mr. Keightley met me here and together we made a tour in Southern India, which took us to Ambasamudram, Popanassum Temple and Falls, the hill called Agastya Rishi's Peak, Padumadi, Madura, Tanjore and Kumbakonam, whence we returned to Adyar on the 10th of November. Our visit to the first-named place was very interesting. We were put up in the Albert Hall, a new building for the local library and public meetings, the erection of which was chiefly due to the enterprise of our local Branch, headed by Mr. V. Cooppooswamy Iyer. In the large room hangs a tasteful brass Memorial Tablet to perpetuate the memory of my colleague, Mr. Powell, who was greatly beloved in that place. On the evening after our arrival we had the real pleasure of hearing a recitation of Puranas in the ancient style, by an actor-pandit; there was a musical accompaniment on Indian instruments by a very good band. One can imagine what a gratification it would be to European Sanskritists if, at one of their Oriental Congresses, they could hear the sonorous slokas of the Aryan Scriptures recited so beautifully as they were by this orator on the above occasion. On the way to the Rishi's Peak we halted at the Banatitham Falls and slept in the Forest Officer's bungalow at Mundantoray; and although there were no doors to keep out the cold air, no furniture, swarming mosquitos to be counted by the cubic inch, and rumours of elephants and tigers being near, we slept the sleep of the weary. The next morning we were ferried across a river on a platform-boat worked by a wire cable overhead. At Popanassum we were the reverse of pleased by the appearance of the dandy ascetic in charge of the Temple. His style will give the reader some idea of the stage of his spiritual development. He was a sleek and sensual person, wearing on his head, coronet-fashion, a string of large *rudraksha* beads, had gold earrings, around his neck a large gold talisman-case, or *taviz*, and about his body the usual orange cloth. One would as soon expect a fat sloth like that to help one to *Moksha* as one of the similar-looking spiritual shepherds of our Western sects, who fatten on the gifts and tithes of credulous laymen. At Tinnevelly I got a young cocoanut from the tree which was planted in the Temple compound in 1881, by a Committee of Colombo Buddhists and myself. So the Hindus had *not* torn up our "Tree of Brotherly Love" as our loving friends, the Missionaries, had widely reported!

Shortly before the meeting of the Convention, a Committee of Burmese Buddhists notified me that they had raised Rs. 20,000 for a propaganda mission to Europe, of which they wanted me to be the leader and to start in February; all my expenses to be paid. Feeling that the time was not ripe, and foreseeing the uselessness of taking a Committee, with probably a very limited knowledge of English, to argue the claims of their religion with the ablest scholars of Europe, I declined.

In the month of December I suggested to the late Mr. Tookaram Tatya, of Bombay, a scheme to transfer the Adyar property to the Adyar Library and have him endow it with the sum of Rs. 50,000, which he had long told me he intended to give the Society. My reasons were that by so doing we should give the Library a permanent existence after my death and despite all chances and changes; the Society to retain free of rent as much room in the house and grounds as might be needed for headquarters business. Even now, after the lapse of ten years, I think the idea a good one, for the Library is tenfold more valuable to-day than it was then, and if we should enlarge it, as proposed, into an Oriental Institute, increase the staff of pandits, organise series of lectures on the different schools of philosophy and religion, and need class-rooms, then it would be indispensable that the library should be put above and beyond all possible contingencies which could be anticipated. This could be accomplished by the plan above suggested. The Society has to face one serious contingency, *viz.*, that my successor might find it impossible to leave his country—supposing him to be a Western man—and take up residence at Adyar, where the temperature is that of the Tropics, and where life is so tranquil as to be maddening to one whose nerves have been always jangling in the hurly-burly of a Western city: for particulars, enquire of Mr. Fullerton. No large Society could ask for a better executive headquarters than ours; it offers everything to make a scholar's life pleasant and its surroundings one might almost call enchanting. When H.P.B. and I first saw it, it filled her with enthusiasm, and her love of it endured to the last. Then there is our collection of books, comprising more than twelve thousand volumes and constantly growing; more than 700 new manuscripts have been added within the past two months. If my successor could not, or would not, live at Adyar, what would be done but break up this executive and spiritual centre of the movement which has cost so many years of loving labour, and become the strong nucleus of the noble aspirations of the Founders of the Society and their working colleagues? H.P.B. expressed in her Will a wish that her ashes should be brought here, and if it be true that she has taken with her into the Beyond her interest in the movement, surely it would give her pain to see our beloved home sold to strangers and our library shipped away to a distant place. I am glad that the occasion is offered by the record in my Diary to bring this matter to the attention of my colleagues, and I sincerely hope that the way will present itself to settle this question to the best advantage of our Society.

The delegates for that year's Convention began to arrive on the 23rd December, the attendance on the opening day was rather large and the proceedings were unusually interesting. A large delegation attended from the Bombay Presidency; Mr. Fawcett gave three lectures on Herbert Spencer, Dr. Daly spoke on Technical Schools,

and Mr. Keightley on Theosophy in the West. On the 28th—the second day—we constitutionally organized the Indian Section, which I had provisionally formed sometime before, and Mr. Keightley was confirmed as General Secretary. There were lectures by Fawcett, Keightley, Nilakanta Sastri, Subramania Swami, C. Kottaya and Pandit Gopi Nath, of Lahore. The anniversary celebration, on the 29th, was a great success as usual, and there were nine speakers. By the 31st the house was cleared of all visitors and we were left to take up the usual daily routine, and so we come to the last page of the year's Diary, where I have written "Good-bye 1890!"

H. S. Olcott.

THE CONQUERING OF THE FIVE ENEMIES.

MAN'S chief enemies have been enumerated as five—Lust, Anger, Greed, Envy and Vanity—but we may deal with them as three for envy and vanity are only subtle forms of greed.

For the sake of convenience, we will place these enemies upon the planes where they seem to be most active, leaving aside those subtleties that show their interrelated workings on all planes. Beginning with the lowest, or physical plane, we will place lust at its lowest pole, and at its opposite pole place mother-love. I use the compound word mother-love, disconnecting it from any idea of sex, because it is the one term that expresses the highest quality of love. I might say father-mother love or androgynous love but mother-love is a familiar type of the love of which I speak and brings at once a concrete image to the mind. Now I will ask you to remember that I am not speaking of any arbitrary poles but only of convenient focusing centres of human sensation, emotion and reason. On the astral plane, we will place anger at the lowest pole, amiability at the highest; on the mental plane, greed at the lowest pole, generosity at the highest, or, if we use other synonyms at these last two poles, selfishness and unselfishness, separateness and oneness.

We have been told, both by ancient and modern science, that all forces may be traced to one force or, in other words, that there is only one force, which working in different vehicles gives the illusion of many kinds of force; that heat and light, electricity, magnetism, etc., may be transmuted one into the other, they are one and the same at their root. And it is so with the forces that we call lust, anger, greed; they are but one force working in different channels and, knowing this, the best way to conquer the enemies is to turn the force into channels that we recognize as good.

Let us for a moment liken our one force to water running through a garden hose. A gardener will use this hose to spray his plants, to sprinkle all their leaves; he knows just the amount of

water that each plant needs, his violets can stand more than his primroses, his ferns more than his geraniums, his orchids will need scarcely any. He will let the water run freely at the base of the lilac bushes, let it form in great puddles around the chestnut trees; the water mixing with the earth at the foot of the chestnut tree will not look as pure as the drops on the primrose and the violet but we have seen that it was the same water. Suppose, then, that an ignorant person, a child, undertakes to water this same garden. He turns the hose full-force on the delicate plants and their blossoms fall, their roots are washed up; then he barely sprinkles the lilac bushes and they droop, while the chestnut trees are left so dry that their leaves wither and drop off. So it is with this one great force working on the different planes, it may be used wisely or unwisely, and we must learn to direct it so that it will work beneficially, not destructively.

Refined minds are prone to look upon lust as the worst of the enemies and to turn with horror from the scenes in which force in this form revels, but they little know that, ugly, loathsome as it seems, in all its brutal strength, it is not nearly so powerful for harm as are the more subtle enemies of the higher planes. We who have studied the planes know that sin first arises in the mind, a thought gives rise to an emotion, an emotion to an act; man cannot get below an act, the physical plane is the outer wall and the wave striking here must dissipate or roll back upon itself. Now the wave that started from the mental plane has run its course when it reaches the physical, and according to the mental impetus given it, will be the force with which it strikes. So when we see a wave of lust striking with destructive force, let us pause and reflect that the beginning of that wave was a little thought, just such a little thought as might arise in our own minds, a little thought that was fortified by other little thoughts until it became an irresistible power. Then we will realize the importance of keeping our minds pure and we will look with less condemnation on our younger brothers. The gross act of one of these younger brothers may represent the final move in a particular line of Karma, while our own small thought may be the germ of something that will end in a far more loathsome act. Acts are but the servants of thoughts; let us remember it.

And "Let him who standeth take heed lest he fall!" We may think ourselves pure, we may guard our thoughts and our actions, but we do not know what karmic chains we have forged in the past, and, some unsuspecting day, we may meet some one to whom we are bound by one of these links, and, without a word of warning, the animal nature will be aroused and we will be dismayed by the vibrations of the rejected enemy. And now what are we going to do to conquer this enemy? Turn the force into a higher channel. Send it surging back to its higher pole. We must not forget that, however hateful the thought may be, lust is a phase of love, the lowest phase,

and we must proceed to purify it. We have been told that it is easier to purify than to create love, and so, instead of trying to stamp out, we must try to purify. The highest love that we can think of on any plane is maternal love, our minds can rise to no higher conception ; if we rise at once to the highest symbol in the universe, the sun, we see it pouring out its vivifying force on its children throughout all the kingdoms. And on the physical plane, demonstrative mother-love is the opposite pole of lust. Dealing with the physical plane only, we see all dispassionate love taking this form. Our loved one, be it father, mother, brother, sister, husband, wife, child or friend, becomes to us an object to protect, to care for, and as soon as we have an object to care for, it becomes to us as a little child. The best proof that I can give you is, that love words itself in diminutives when addressing the loved one ; you may notice this in all the relationships of life.

In the words of a great teacher, " The power to love gives the right to love." There is no bar to pure love, and we have the right to love anyone ; that one's ties to another make no difference whatever, our only care need be to keep the love pure. A great deal of trouble in life is caused by misguided love. A man falls in love with a woman who is legally tied to another man and, *vice versá*, a man or woman offers love where it is not wanted ; sin, sorrow, heart-break are the results. How they struggle and suffer ! some trying to force their way, others trying to forget, and neither method bringing peace. Now we must cease to struggle, we must not try to forget, but we must purify. No bond, no tie can deprive mother-love of its right ; this is the one love that may encircle the entire list of human relationships and no one has the right to question it, to put up bars against it. Therefore, when force is raging in the channel of lust, we must open up the channel of mother-love and let the strength of the current have full play. Suppose desire does go out to one who is tied to another and the untrained mind cannot master it ? To try to check the force would be like stopping up outlets for steam in a boiling kettle ; the result would be injury to the vehicle in which the force is restrained, just as the kettle explodes if the steam is shut in. Then let us turn the force into its higher channel and let it go out freely whither it will. If we are debarred from giving physical expression to the mother-love, let us not hesitate to mentally take the one to whom it goes, in our arms, as we would a little child, and hold that one close to the heart, as a mother holds her child. In this way we will change the character of the sensation, and when we again meet the object of our former desire the love will be so accustomed to the new channel that there will be no shock, no strain, no temptation. After awhile we will raise it higher still, so that it will not clamor for demonstration and, finally, we may cease to be troubled by thinking about this object at all. I once heard an older student say, " If you have a trouble, forget it and it will cease

to be a trouble." And that is true, but only a trained mind can soon forget and in the first agony of a trouble, it is easier to turn its force toward the opposite pole of the plane on which it is manifesting than to forget. Then let us remember to open up the higher channel, and the ugly enemy lust will be transmuted into the beautiful friend, mother-love.

Now, coming to the astral or emotional plane, we have put at the lowest pole, anger, at the highest, amiability. Anger is an emotion that plays violently over the nerves, while amiability uses the same conductors but moves gently, producing a pleasurable effect. We are now going to see what we can do toward conquering anger, and the method will be the same as the one used in conquering lust; for when we have sketched out a plan for treating any one of the enemies, it may be applied to all the others, if we simply subject it to the conditions of the plane on which it is to be applied. And here let me remind you that the enemies are not labeled "bad," "worse," "worst," in the order in which I am treating them, in all persons. Their order of precedence differs; greed may be worst in one, anger in another, lust in another. But now we are going to consider one in whom anger is the worst and see what he may do about it. Recognizing this as his worst enemy, this one gives his particular attention to its conquering, not forgetting the other enemies but giving them secondary care. He begins by trying not to answer back sharply, by striving to keep silent under abuse. To keep silent, that is the great accomplishment! I know of some one whose worst enemy was anger and who used to hold her tongue between her teeth as a reminder to keep silent. She had to do this so often that it became a habit and in the midst of most congenial surroundings she would suddenly realize that the unoffending member was a captive between her teeth. This is a good way but we wont flatter ourselves that it is always successful; we must sometimes bite the tongue deep in order to remember that it is not to move, for under provocation it darts out like the fang of a serpent if we for an instant relax our guard.

The one who is trying to conquer anger begins in these small ways. Angry words surge into his mind, he mentally throws them aside and sends out pleasant thoughts, or at least he tries to. His first efforts will meet with terrible resistance, for his blood will boil, his brain will throb under the vibrations of the force raging in its accustomed channel, and again and again the force will slip control and burst out with destructive vigor. But, nevertheless, the things thrown aside that he might have said mount up like a great pile of rubbish and he looks back upon them with satisfaction. Finally, perhaps, he finds so little to throw upon the pile that he says to himself, "These kinds of things will never trouble me again, the enemy is conquered and I can turn my attention to another enemy." He is glad and thankful, perhaps a little proud over the achievement

and sets himself to work in another direction. And then there comes a test, one of those tests that the Masters send to try the strength of their servants. He is off guard, and before he realizes what is happening the old enemy has blazed out and the supposed conqueror has gone down. Who, among us, has not known that awful silence after the fall? Who has not sat down in the midst of the desolation of the beautiful shelter that he had built for the Self and waited for the stroke to come out of space that would annihilate the servant unworthy of his trust? We all know what it is. And so this one sits in silence and desolation, waiting for the fatal stroke, and dares not look around. But the stroke does not come and, one by one, rational thoughts struggle into his brain. They all seem halting and feeble but he welcomes them. He says, "I will arise and live for others, although I have failed for myself," and he gets up and goes silently on his way. And, strange to say, he finds the way easier, and when he remembers to look to where stood the pile of cast-away evils, behold, they are all burned up; the terrible blaze has been only a bonfire of the big pile and it has disappeared forever. The wily enemy may come again in other guise but the old forms have been all burned up, they will not trouble him more. This is one of the strange paradoxes that confront the student from time to time, the great evil giving rise to great good.

It is hard, you will say, to turn the force from anger to amiability. When the heart is palpitating, when the brain is whirling, when the whole emotional nature is in rebellion against the attack of another, it is indeed hard to turn the force that would punish the offender, into a channel that will do him good. But when we have once decided that this is the right thing to do, when in our calm moments we have thought it over and adopted it as a good plan, we must carry it out. In the heat of the trial, we must throw ourselves mentally on our knees and send the force in all its strength, palpitating, whirling, into the channel of good-will toward him who has angered us. It does not make any difference how far he may be in the wrong; the farther, the more need of that strong current to better him, for we are working for the betterment of those who need it and not for those who are strong in themselves. And what are we doing if we let the angry current sweep on? We are intensifying the evil, for like finds like, "birds of a feather flock together." The vibrations sent out by us are in affinity with those sent out by the one who angers us and, as ours blend with his, the force is strengthened in the wrong channel, and we are to blame. Although his may have been the first offence, ours is the greater, because we know what effect is taking place and he probably does not. And let us not deceive ourselves by thinking that we are justified; for us, who are developing the Higher Manas, the higher mentality, there is no such thing as righteous anger, there is no such thing as justifiable anger. Anger may be excused in those on

the lower rungs of the ladder of evolution but not in us who have braced ourselves to climb. But there is such a thing as a righteous position, a justifiable stand. We need not alter our position, we need not move from the stand that we have taken, if we have decided that this is the right one for us; firmness does not imply anger, we must be firm but in all gentleness.

Now we are apt to look upon ourselves as greatly injured, as martyrs, when we are made the target of anger; but if we feel that way, it is a sure sign that we are getting just what we most need. If we feel the thrusts of anger, our characters are weak in just that particular point and need experience to strengthen them; how can they ever be strengthened if we don't have experience? We don't care for the angry words of children, and we must learn not to care for the angry words of grown-up children. We don't cease to love and guard the little ones because they do not appreciate it, and we must not cease to love and guard the child-souls that are perhaps given into our care. So that even here, when we transform our enemy anger into our friend amiability, we find that we have, under another name, our beautiful friend mother-love.

And now we turn to the mental plane, the plane of realities, for however real the astral and physical planes may seem they are only reflections of transactions on a higher plane, and a reflection can never be called real when the original is seen. Strictly speaking, we cannot generate force on the physical plane and so affect the astral, we cannot generate force on the astral and so affect the mental, but all force is generated on the mental plane and rushes down through the astral and physical planes. So the mental plane is the plane of causes, of realities, and this is why we must give more importance to thought than to action, this is why some sins are only skin-deep, because they are actions done with good motives. We have placed greed at the lower pole of the mental plane, generosity at the higher. The word greed has become so associated with physical things that one is apt to forget the wide range that it covers. Greed is selfishness; and envy, pride, vanity, ill-will and a score of other enemies to mankind are only minor phases of greed, of selfishness.

One of the most subtle forms of greed that takes hold on us is the greed of time. We want time for our studies, there are books upon books that we want to read, that we think we must read or be ignorant; we want to shut ourselves away from our kindred and cram our minds with printed facts. We struggle to do this, forgetting that Karma, the law of justice, has placed us where we are to work, that those into whose company we have been born are the ones to whom our nearest duty lies. We forget that there is splendid training, valuable knowledge to be had just where our rebellious minds refuse to stay; we forget that patience, sympathy and helpfulness are the first requirements of one who is leading the higher life; and above all, we forget that the printed words of other men,

however valuable they may be, are not as useful to our mental development as self-initiated thought. Fifteen minutes of self-initiated thought, along a steady line, will do more toward our real progress than the superficial reading of fifteen books. Remember, I say superficial reading, for if we read and reflect upon what we have read we are exercising our mental faculties to good advantage. When we rebel against family ties that call upon us to give up the time for reading fifteen books, let us reflect that the quiet fifteen minutes that we may have is going to strengthen the mind far more, because we are going to do our own work and not have it done for us, we are going to exercise our own faculties instead of reading how another man has exercised his. It is only by exercise that we gain strength. If we want to develop our muscles, we exercise them, and we gain more by moving our own muscles than by watching fifteen men move theirs. The examples of the fifteen men may give us good methods to follow but they cannot give us strength. Then let us remember when force rushes into the channel of greed to turn it into the channel of generosity. Let us not begrudge our time, our thoughts, our strength, for only as we live for others, do we really live for ourselves. Let us send out a current of generous help wherever we can ; even if it strikes upon a rock, its continued pressure may force the rock to open, for there are little crevices in all rocks where force may enter and open up a way for the sunlight.

There are so many ways of being mentally generous, so many small ways that we overlook. We so often oppose the views of others with our own, thinking because we know a few wide truths that their views are narrow and worthless. Now oftentimes their views are only other phases of the same truths that we are trying to force upon them, and, if they are not, they are opinions that are perhaps better suited to their state of mental development than those we offer. We must learn to be generous in this respect, to commend good in whatever form it is given, to reinforce it when we can, and to be less greedy in wanting to have honour for our own way of looking at things. We are so ready to say, "Oh I knew that long ago," when someone voices a truth that is new to him, and thus throw a damper on his interest ; we have not yet realized that our duty is more to sow than to reap, that to see the seed growing and spreading is recompense enough. We are not satisfied with our surroundings and compare them with those of others ; we see others ignoring things that we would prize, and force, slyly, courses in the channel of envy. We look upon self-satisfied faces and congratulate ourselves that ours are not so ; we think that we see the light of higher intellect in our eyes and want others to remark it, and so we keep force playing in the channel of vanity. We have not been accustomed to look upon these things as serious enemies, and unnoticed they grow strong. The force working in

subtle matter, if unchecked, makes an ever-widening channel, a channel that may broaden out into the astral plane through all forms of passion, and on down into the physical, to rage in brutal acts.

Our enemies are all akin, we might easily put them all under one title, Selfishness. Selfishness and Unselfishness, these are the two great poles, Separateness and Oneness are other names for them. We must turn our one mighty force from the pole of Selfishness and use our strength of thought, our strength of emotion, our strength of action to send it rushing back to the pole of Unselfishness; we must think for others, feel for others, act for others. So striving, we shall reflect in a small way the work of our highest symbol, the Sun, and, in loving care for the children of humanity, mirror back a small part of the wondrous Mother-love that guards the Kosmos.

ANNIE C. MCQUEEN.

UNIVERSAL BROTHERHOOD. *

WHEN the idea of Universal Brotherhood is first submitted to intelligent people, it seems so perfectly natural that it is generally accepted at once, without even an objection, and the remark readily follows: "How is it that Universal Brotherhood has not always existed, and is not already a reality?" As a matter of fact, there are probably few things that have been more universally talked of, and yet less understood and practised, than Brotherhood. The theoretical tenet that all men are—or ought to be—brothers, is, it is true, found, like so many other common ideas, at the basis of all religions. But how deficient the general practice has been, so far, we all know from past history, it being narrowed down to the family or tribe, or at best to the nation. And, strange to say, the very power that initiated the idea has also been the one to prevent its realisation, for it seems undeniable that if Universal Brotherhood has effectually been rendered impossible so far, this has really been the fault of each religion in turn, through the fact that each—instead of being merely a different glimpse of Truth,—has claimed to be the only true one, thereby leading to separateness, through each holding its own followers as better than all other men, and condemning unbelievers to unbrotherly chastisement.

Thus, the Jews had their Commandment: "Thou shalt not hate thy brother in thine heart, thou shalt in no wise rebuke thy neighbour and not suffer sin upon him, thou shall not avenge nor bear any grudge against the children of thy people, but thou shalt love thy neighbour as thyself" (Levit. XIX, 17-18, repeated in Math. XXII, 39); and certainly, up to the present day, the Jews have

* An address prepared, by request, for the inauguration of the "Japanese Young Men's Buddhist Association" of Honolulu, June 22, 1900.

preserved very faithfully and beautifully the brotherly tie among themselves, while the modern Jews are growing much more liberal towards outsiders. Yet, from the very words of this commandment, the injunction to brotherly love was thus clearly confined to the Jews in their own nation, and it was made more emphatic still, in its limitation, by the skin covenant, which even made necessary the caution: "not to vex strangers staying in the land" (Lev. XIX, 33-34). Consequently we all know how very proud and exclusive, as well as "stiffnecked" the Jews were. They entirely lost sight of the common origin of all nations even as given in their own scriptures (Gen. X), and their exclusiveness was so aggravated by the assumption that they were a chosen people—set apart—that, with them, the Gentiles—*i.e.*, all men outside of Israel, not direct descendants from Abraham—were practically never considered as entitled to equal rights of brotherhood, since brotherhood embraced only the worshippers of the same God, and Gentiles were "idolaters," *i.e.*, worshippers of different Gods; and certainly, from the Hebrew religious point of view, the Gentiles could never have been intended to be treated as brothers, if we judge by the cruel injunctions against foreign idolaters given unto the Hebrews, by that "merciful" tribal God,—who had chosen them as "his own People," the "lot of his own inheritance" (Deut. XXXII, 9; Ps. XXXIII, 12)—on the many occasions, recorded in the Old Testament, when he "drove the Cannanite, the Hittite, the Pizzite, the Hivite and the Jebusite"...(Ex. XXXIV, 11-13), destroyed their altars, killed the Prophets who dared to speak in the name of other Gods (Deut. XVIII, 20), and caused or ordered the general slaughter, not merely of the men, but of defenceless women and children—even of the cattle (Deut. XIII, 15)—from the neighbouring nations who did not or would not accept Jehovah's Godhood. There certainly was no Universal Brotherhood with the "Almighty" as he is depicted in the Bible, and therefore it is not surprising that those neighbours should have retaliated by carrying the Jews into captivity, whenever the occasion presented itself, thus making of the Jewish history a far from brotherly picture.

The Christians naturally inherited, in this respect, the Jewish tendencies, with their unbrotherly exclusiveness to all outside their faith, as well as their dream of this faith eventually becoming the One, Universal Religion, and consequently then, but only then, the centre of a limited kind of Universal Brotherhood: "It shall come to pass that the mountains of the Lord's house shall be established, and all nations shall flow into it" (Isaiah),...Thus, Jesus, however sublime and divine his life and teachings may have been, was himself a true Jew, the Messiah sent to his own people, who accepted him not. He avowedly came not as a Universal Redeemer—bringing Brotherhood for all men indiscriminately—but only "unto the lost sheep of the House of Israel" (Math. XV, 24-26), wherefore he

even hesitated to heal the girl of the neighboring coast; and he distinctly told his disciples not to "go into the way of the Gentiles and into any city of the Samaritans" (Math. X, 5-6), "but rather to the lost sheep of Israel:" and only when scorned by his people, did he announce that the "kingdom of God,"—and the Brotherhood connected with it,—would be taken away from the Jews and "given to a nation bringing forth the fruits thereof" (Math. XXI, 43). As John (I, 11) plainly puts it, "He came unto his own and his own received him not," but "God first sent His son Jesus unto the seed of Abraham" (Acts, III, 26). And it was only when He and his Apostles had been rejected by the Jews, that—as a kind of retaliation—they turned to the Gentiles (Acts, XIII, 46; XVIII, 6; XXVIII, 28), who thus gained what was first intended exclusively for the Jews, but who would not have been attended to had the Jews accepted Jesus. Moreover, even when salvation was thus offered to the whole world, it was promised and is to-day promised *only* to those who accepted the person of Jesus and his divinity. Therefore, it is natural that, while among Christians, we find a continual lip reference to brotherhood—as seen in Peter's admonition to add "to godliness, brotherly kindness, and to brotherly kindness, charity" (II, Pet. I, 7, also Rom. XII, 10), yet all the enunciations of brotherhood found in the New Testament are always especially addressed to and intended exclusively for the followers of and believers in Christ. "As I have loved you," said Jesus to his disciples, "so ye also love one another" (John XIII, 34; XV, 12); and this can be further confirmed by other passages of similar import, such as Peter's reference to the "unfeigned love of the brethren," whereby a believer in Christ "must love another with a pure heart fervently" (I, Pet. I, 22); "having compassion one of another, love as brethren, be pitiful and courteous" (I, Pet. III, 8); "above all things, have fervent charity among yourselves" (therefore not towards all men indiscriminately, because, had this been the Apostle's idea, it would necessarily have been emphatically expressed here), "and use hospitality one to another"—not towards all—"without grudging," for Charity—among the believers—"will cover a multitude of sins" (I, Pet. IV, 8-9.). Talking of the duties among the followers of Christ, we read: "Let brotherly love continue" (Heb. XIII, 1); "in lowliness of mind, let each"—among the "followers of the Spirit"—"esteem others better than himself" (Phil. II, 3), emphasized by the injunction to "honor all men, but love the brotherhood" of Christ (I, Pet. II, 17). "Bear ye one another's burdens, and so fulfil the law of Christ," was addressed by Paul and the brethren in Rome, not as a universal admonition but only to the brethren in Galatia (Gal. I, 2; II, 2). That the brotherhood of the early Christianity, though very beautiful, was thus always limited to the followers of the same God—not

extended to unbelievers—is further marked by the fact that "Every man ought to teach his neighbor and every man his brother, saying: "Know ye the Lord"...(Jer. XXI, 34; John VI, 45; XIV, 26; Heb. VIII, 2; I, Thes. IV, 9, etc.), in other words, the "Lord" being that same "jealous" God, who "will have no other Gods before Him" (Is. XLVI, 9, Ex. XX, 3), and who "charitably," if not exactly with brotherly feeling, orders the death of all idolaters (Deut. XIII, 8; XVII, 5). But nowhere can we find that worshippers of Baal, Moloch, Isis or Jupiter were also to be treated as brothers, since they were "surely to perish" (Deut. VIII, 19); and nowhere do we find even a hint at universal love for all beings.

From such teachings as those—so limited and exclusive—and which were very soon accentuated and further narrowed down by the early churches, into the distinction of the "sheep and the goats," or those of the right and left hand, that is to say those within the pale of the church and those without, the believers and the unbelievers, these last being moral lepers to be exterminated whenever possible, it is not surprising that true Universal Brotherhood should have absolutely failed to come out of Christianity, in which the various sects—now amounting to nearly 400—have ever treated, let alone the unbelievers, the Jews and the Heathen, but even each other, under the names of dissidents or heretics, with those well-known amenities of bloody wars, crimes and persecutions, culminating in the decidedly unbrotherly horrors, tortures and atrocities of Calvin and of the Inquisition, which would still be current to this day, had not the power of the Churches been broken down by freethought.*

There may be brotherhood among the Christians, at present, but, in reality it is purely a brotherhood of "Christian" views, not even of "Christian unity." In the same manner as we still hear the unbrotherly assumption that "There is no salvation outside of the Roman Catholic Church," so the Christian Brotherhood is yet still strictly limited to the sect, and through that, to the nation alone, as shown by the "brotherly" (?) international jealousies and war preparations still made, the world over, by Christian nations against other Christian states. In fact, the influence of this religious exclusivism reacts even on the various modern benevolent societies, whose brotherhood is ever limited to the membership of each. Thus, Christianity seems to have brought our modern society simply to the rule of "the survival of the fittest" and to intense sel-

* The council of Avignon, in 1209, enjoined on all Bishops to call upon the Civil Powers, to "exterminate" heretics, and the bull of Pope Innocent III, threatened any prince who refused to exterminate heretics, with excommunication and forfeiture of his realm. There was no brotherhood outside of the iron clad creed; but the men of the Reform were just as bad, for Luther, Calvin, Beze, Knox, Ridley, Cranmer and others loudly asked for persecution and suppression of those they deemed heretics.

fishness, "every one for himself," trying to be "smart" and to "outdo his neighbour." Let us even look with an impartial eye over the ponderous but ill-advised, costly and nearly useless work of the various rival Foreign Christian Missions, which has so often been a prolific cause of unbrotherly wars; let us enquire about those well meaning and devoted, if generally ignorant, missionaries, who, for centuries past, have given up their lives to carry the insufficiencies of Christianity unto peoples whose religions were often much loftier and deeper, whose teachings were more scientific than those stolen from the narrow and crude Hebrew religious views. In many of these missionaries, the proselyting ardor is due not so much to a pure sentiment of real universal brotherhood and love, as to a personal, selfish wish to promote and secure their own salvation, by "redeeming" some of those "benighted Heathen" from the "eternal damnation" so mercifully promised to all creatures who fail to believe in Jehovah and his "only" Son. More than this, still: we find the Christian idea of brotherhood often unable to have its full sway even among followers of the same sects in the same nation; for instance, without recalling the old Ghettos in which the Jews used to be confined in European towns, to-day in America—that Christian nation so often upheld as the model, the exemplary one—do we not see Christians going to the extent of allowing their feelings of brotherhood within Christianity, to be circumscribed by considerations of color and race? for certainly very few American Christians do condescend to regard their Christian neighbours, the Negroes or "colored people," and the Red Indians, as brothers, any more than they do Roman Catholics. And looking through the world as a whole, although misery and suffering will bring out feelings of humanity and charity irrespective of sect, yet we cannot find any more general feeling of real *brotherhood* between Protestants and Catholics or Greeks, than between the Christians and the Mahomedans, whose idea of brotherhood is also strictly limited to the followers of Mahomed, to the exclusion of all "Infidel dogs."

Even among the more refined religions of India, the idea of brotherhood is confined to the orthodox, and among them further cabined by caste limitations; and although full of compassion for all living beings, yet no proud Brahmin would ever consider a "Mlechcha"—a foreigner—as a brother in the full meaning of the term.

It is to Buddhism that belongs the high honor of being the broadest of all religions, going ideally even further than mere human Universal Brotherhood, for Buddha attained Buddhahood and sacrificed himself, not merely to save his own people, not only to help the whole of Humanity, but to "remove the sorrows of all living things" (Fo-Sho-Hing-Tsan-King, v. 35); "to save countless beings, not omitting even the least in his intention" (Phu-yau-King, 2);

"he was full of compassion for every living being" (Saddharma Pundarika, III, 143 and XIII, 45); and he said:

> ....."That Thou mayst know
> What others will not,—that I loved Thee most,
> *Because* I loved so well All living Souls,.....
> *Because* my heart beats with each throb of hearts that ache."
>
> (Light of Asia, bk. 4).

also adding: "all beings desire happiness; therefore to All extend your benevolence" (Mahavansa, XII), so that the true man "lives only to be help to others" (Q. K. Milinda, IV, II, 30); and "showeth mercy to every sentient being" (Udanavarga, XXXI, 44).

Indeed, the peculiar characteristic of Buddhism is verily this love—and consequently brotherhood—extended to all living things:

> "The birds, and beasts, and creeping things—'tis writ—
> Had sense of Buddha's vast embracing love,
> And took the promise of his piteous speech."
>
> (Light of Asia, bk. 8.)

for the Buddha "has mercy even on the meanest thing" (Cullagga, v. 21), and is "a friend to all creatures in the world" (Saddharma Pundarika, XIII, 59), "bent on promoting the happiness of all created beings" (Lalita Vistara, VII).

How does this universal love, compassion and attention, compare with the tendencies of the Jehovah of the Jews and Christians, who first destroyed all the creatures he had made, yea, "the beasts, the creeping things and the fowls of the air," simply on account of man's iniquity (Gen. VI, 7; VII, 21, 22 and 23)? and who, later, constantly prescribed burnt and meat offerings, while atoning for the sins of humanity through running blood, *i.e.*, the slaughter of innocent cattle (I, 10, 11; Lev. XVII, 11,)? And how can a true Buddhist look without horror at Solomon's holocaust, so agreeable to the Lord (I, Kings, VIII, 63), when his own Buddha tells that "the practice of Religion involves, as a first principle, a loving, compassionate heart for ALL creatures" (Fo-pen-hing-tsih-king, ch. 21)? adding further: "How can any system requiring the infliction of misery on other beings be called a religious system?...To seek a good by doing an evil is surely no safe plan" (Ibid, ch. xx).

But, apart from the compassion and brotherly feeling for all things which forbids a Buddhist to kill even the lowest life—and probably on account of that universal compassion—another proud but just boast of Buddhism, is that it is the only religion that has never started a religious war or persecution on mere religious grounds. Other religions have made war on and persecuted the Buddhists, but no Buddhist state has ever used armed force, fire and sword, to proselyte among different believers. Therefore the nearest approach to true human brotherhood is found among Buddhist populations, though the accretions of time have made even them sadly fall short of Buddha's ideal.

But the world was not ready when Buddha came to preach the

sacred Dharma, and his followers have remained a fraction only of the earth's population. So the dominating races, who needed a harsher discipline, had to be left to the tender mercies of the Jehovistic religion and of the sects derived from it; and thereby the leading white and dark races, Christians or Mahomedans, in spite of their creeds—or on account of them—have utterly failed to realize Universal Brotherhood, and will continue in this failure so long as they persevere in their narrow-minded religious exclusivism and their arrogant assumption that they alone are in possession of the Truth and of salvation, with a monopoly of divine revelation. In fact, the more liberal tendencies of the closing century and the various late steps towards a closer Brotherhood of Nations—such as the Universal Postal Union, the Parliament of Religions and the attempt at Universal International Arbitration, whereby even "Heathen Nations" are entitled to an equal footing with the Christian states—have come, not through, but in spite of, Christian influence and ruling, and as a forced result of the natural course of evolution we call civilisation, just as the curse of modern materialism has been a reaction from and against the narrow and illiberal tendencies of Christian teachings and proselytism.

However, we are now nearing a period in the world's existence, in which a closer bond of brotherhood between all nations—together with their spiritual enlightenment—will be an indispensable factor, if Humanity is to progress for good. This critical period is the closing of a waning cycle and the opening of a new one, which is the important forerunner of the advent of those nations of the great sixth sub-race, who will have control of the earth as successors to those nations now existing and whose life-span is nearing its end. Thus, not only "bitter will be, in the twentieth century, the struggle between the dying materiality and the growing spirituality of the world" (A. Besant), but we can see at present, a mighty wave of evolution bringing fatally all nations and peoples together, from the West to the East, sweeping away the laggards and unifying all interests in a common mixing of all the races now living, so that out of this churning the new nations may spring. Therefore, some realisation of real Universal Brotherhood, outside of all creed divisions, is *now* more necessary than it has been for centuries past, and some presentation of that important idea must be made to reach people who have failed to obtain it through their religious teachings. So, while at the end of every century, some adequate effort is made by the great, invisible Guides of Humanity, to help its general progress, the special effort of the nineteenth century has been directed towards a revival of this great ideal, Universal Brotherhood. But, as nothing could be obtained or expected in that direction from the present Christianity and the nations under its sway, a special current, independent of all sects, was started to bring together all the minds ready for it, by the formation of a pecu-

liar Society, the great, international, truly cosmopolitan Theosophical Society, started under occult guidance, by a Russian, in America, the home of the forthcoming ruling race, and having its headquarters in India, with branches in every part of the world. The essential object of this Society is to endeavour "To form a nucleus of the Universal Brotherhood of Humanity, without distinction of Race, Creed, Sex, Caste, or Color." Nothing so broad and liberal has ever been presented to the world, and strict adhesion to this broad tenet is binding on all who wish to join the Society. There are also two subsidiary 'Objects,' optional, which are: "The study of comparative religions, philosophies and sciences" and "The investigation of the powers latent in man;" but both these objects are intended merely as helps to the understanding of the first, by breaking down all religious barriers, through proving the fundamental unity of all religions, and by showing man to be everywhere formed and gifted in the same manner, as it must be, if we are really all brothers. Thus it has come to pass that, to this Theosophical Society, many, who would never have thought of it, now owe this new ideal of a real Brotherhood, as an unexpected revelation, embracing the whole of Humanity without restriction, and not impeded by any difference—in religious or other views—and have been enabled to do their share of a devoted work towards its realization.

A. MARQUES.

(*To be concluded*).

VIRA'GA.

OF the many virtues that have to be practised by a yogic aspirant, *i.e.*, one who aspires to work his way from darkness unto light and realize the truths of Brahma-Vidyâ as matters of first hand knowledge, Virâga is one of fundamental importance. Truth and Virâga are the two wings by the aid of which the ego immersed in matter may soar upwards to the realms of spirit.

Virâga is defined as dispassion or non-attachment to sensuous and intellectual objects. Before considering why this dispassion is necessary for spiritual evolution, we may consider what attachment really means and what really happens when a human ego is moving amidst a net-work of sensuous or intellectual objects. It will be remembered by those who have read the Upanishads, how a human ego is compared therein to a spider. As a spider throws out from himself the fibres that make up his net, and lives in the net surrounded by the fibrous emanations of himself, likewise the human ego. The ego is a centre of life which is surrounded by a sphere of living substance and this is constantly moulded by the ego according to the way in which he behaves. If an object appeal to the ego and if the ego respond to the appeal sympathetically, the living

substance is moulded by this sympathy. The spider has woven a fibre of his net. The ego has created a specialized groove for the flow of life. The groove is either filled up or deepened by the future behaviour of the human being. These specialized sympathies working as causes determine the nature of the future harvest.

Now in this process of the evolution of the human soul, we see two things which are detrimental to spiritual growth; one is the specialization and hence contraction of the life of the soul, the other is its downward swing. The contraction is a deadly enemy of the divine element. The sun shines for all and the air is breath for all. The Logos by His sacrifice is sustaining all. He who wants to live in the divine life that He has poured forth must broaden his sympathy, must reflect the Divine in his life action. He who narrows his life evolution is involving himself in matter, not evolving the divine life out of matter. It is hence plain that a process of broadening the sympathy on every side is necessary for approaching the Divine, even on the plane of life under consideration. This is rising above love and hate, pleasure and pain.

The downward swing of the ego is the other evil. However noble a human soul may be in its functioning on the material planes of being, it must consciously aspire upwards. It must definitely formulate to itself that the noumenal plane of causes is superior to the plane of phenomenal effects and must be actuated by a genuine desire to live in a realm of realities in preference to the realm of appearances, to the cloud land of ever changing contours. If there be such a genuine wish in a human soul, then such a soul will function on the normal planes of life, for service unto the Deity and not for service unto self. Service unto self on the lower planes has come to be understood as in reality disservice, since it impedes the progress of the Pilgrim.

Now we get the active aspect of the great virtue. It is dissociation of the self from the actions done on the lower plane and withholding of all personal sympathy with life on such a plane, so that the inner life of the self may flow upwards and nurture the spiritual growth. It is transference of life from a lower to a higher plane. Virâga is defined in the "Seven Portals" as "indifference to pleasure and pain, illusion conquered, truth alone perceived." To conquer illusion, what a grand thing is implied in this expression! To explain this is to explain what Buddhahood means, but yet something must be said about it when it is attempted to understand the virtue of Virâga. Illusion is a distorted view of things, or as said often, a view of things as they appear and not as they are.

The world illusion is called Mahâmâyâ and this is produced by hosts of Devas and Dhyan Chohans working according to the laws of cosmic evolution. They work according to a gamut of limitation known as the Nidânas. Thus working, they show the

One Life under different aspects. From the standpoint of aspect there is limitation but from the standpoint of the One Life there is none. To take the illustration which is often employed to represent a Cosmos: the seed of the Cosmos is the spiritual ray dropped by the darkness into the deep; or the potentiality of all forms and limitations called space or waters of space, in the "Secret Doctrine." This is the permanent seed for a Cosmos and all else below are in the seed and only show the potency thereof. The One Life is known as Jiva in Sanskrit and in theosophical writings. This is A'tma or the A'tmic plane and it contains all. It contains all in terms of life, not life known as vibrations, for this is of the lower planes, but life as potential vibration or as numbers. This statement is made not as of any profit to people like the writer, because it is not understandable, but as one of potency.

Herein is the Upâdhi of the Cosmos—the Mâyâ thereof—the principle that shows as limited within the boundaries of a Cosmos the really limitless Jiva. This is the Brahman enwrapped by Mâyâ, spoken of in the Purânas. Now Mâyâ, as said already, is the principle of limitation. It is the genius that may be labelled as the many—the opposite pole of the one. It is the inertia state of life. During Pralayic intervals the many becomes one because the life of the body called many is drawn back into the one germ. The circumference made up of points—drawing its breath from the centre, the unknowable Brahman, the Sadâsiva—falls to the ultimate atoms or disappears because the radii of life are indrawn into the Sadâsiva of the sacred ashes.

From the critical condition of the One Life in the A'tmic plane, the Breath works outwards in the Upâdhi called Mâyâ and the imperishable root of the Cosmos comes into manifestation. It is the Monad—the A'tma Buddhi—the plank of salvation to the Yogins in search of Truth. The eternal abode of the Dhyan Chohans is here. They are not divided compartments but are one inseparably. They form one harmony. Here Mâyâ has been accentuated one step downward. This is the plane of the one in many, for the One Life has put forth seven aspects of itself. Here are the roots of the Cosmic tree hidden on high, the tree itself swinging downwards.

One more accentuation of the life of Mâyâ and we get the ideal Nature. It is the plane of Cosmic intelligence and ideation. All are here as prototypes. They are ideal forms. Brahmâ of the four faces is the lens through which the rays of life from the A'tma Buddhic world are transmitted outwards to bring into existence and sustain the lower lokas. This is the trunk of the tree, the imperishable base of all later offshoots during a Manvantara. This is the abode of the Mânasins. Here Mâyâ has taken a distinct aspect. It has become the body as contrasted with the Life that informs the body. The Life has become sound. The sons of the Brahma Rishis recite the Veda. The Veda acting on Cosmic

upâdhi electrifies it into forms. The first and the seventh lokas of the evolving septenary, the first as the seed and the seventh as the fruit, are on the first layer of form. The momentum of the life wave pushes the matrix along a curve on which are the seven globes, that are formed out of the matrix on the four layers. The layers are formed by concretions within the concrete. The lowest layer is the layer of Mahâmâyâ where separation is the law. But it is all apparent separation to one who views from above, the aspect of the One Life.

Now we see that a vast congeries of illusions has to be passed through by the Pilgrim—the Human Ego. Turn where you may, there is glamour. Everything that shines with an individualized being carries in that shine the glamour of the element of individualization. One who is attracted and lends himself to the attraction creates a karma that binds the soul, that calls it into function amidst the attracting conditions so that the soul may learn the emptiness of the seeming full. It is in reality a glamour that falls on the soul and that makes the soul cook and eat on the back of a sea monster. The faculty of the soul to sense the truth is dwarfed by the glamour. It is dark where light was expected, but the darkness is the shadow of the sins of the soul or the glamour wrought round the soul by the bonds between the soul and the objects of the external worlds.

From the above it will be seen how very important it is to cultivate the two virtues, Truth and Virâga. It is only the firm determination to know the truth and live in it that can carry a Yogî forward. It is the soul's essential life which becomes operative when work is done with the weapon of Virâga. It is this weapon which ought to be sharpened and applied to clear the jungle of Mâyâ. Let it not be forgotten that this jungle of Mâyâ is a jungle only to the advanced ranks of the evolving humanity. It is a school to the others. Every one who goes from a class to one higher is bound to do his best to improve the lower class to make it more effective, and this can be done in the light of the experience acquired. Thus only can service be done to the Founder of the school with all its classes.

12. How can Virâga be cultivated is a question which may be considered now. In this connection we may bear in mind the words of Srî-Krishna in the 2nd chapter of the Gîtâ, about the evolution of evil. He starts with the plane of thought. Thought creates the bond and the bond sets up the kâmic agitation, as the Lord says. Therefore the antithesis must also be generated on the thought plane. Virtues are wrought into the soul by meditation over them and practice. Where a practice is begun without strength on the thought plane, there comes a collapse. This accounts for the unfortunate degradation of several holy orders. Thought being set up, attempts ought to be made to practice it, for practice is healthy circulation set up to keep up and strengthen the thought.

Then the soul develops the faculty. The advantage of association must also be utilized whenever possible. The mighty Lord of Truth, the Thathagata—The Hamsa enthroned on purity—advised the Bhikshus to form themselves into groups for the practice of the Dharma as a remedy against the individual weakness of the Bhikshus. This advice emanating from such a supreme source ought to be treasured up in our hearts.

A. NILAKANTI SASTRI.

INDUSTRY AS FORMING CHARACTER.

"Working to Live or Living to Work."

WHEN discussions arise as to the nature of peoples' occupations in the world, we do not go far in the matter without meeting from what is generally termed "the working population," the homely statement that they work to live. Personally I object to the term 'working population,' as if there were no work being done unless by men and women and boys and girls with their sleeves tucked up, and muscles of arms or fingers in full play. It would astonish some of our factory hands whose lives are full and happy in the work they do in obedience to the industrial capacity within them, to know how dreadfully hard some of the idle drones of the world work at doing nothing, to all appearances, but really at seeking for that which will dispel the frightful sameness and boredom of a life without any interest in it; innocent of any salt whatever, even the salt of sin or sorrow. Waiting, endlessly waiting, to find the object which is destined to be the next one they are to strive for and reach. Go the round of the factory hands and they will tell you that they work to live, and of course on the bare surface of things, this is a manifest truism—without working, the necessaries of life could not be theirs—and I think it is one of the grandest evidences of the Divine wisdom and love, especially the latter, that these same factory hands for the most part find pleasure in their work, reach to what self-respect they have through their work, and all without, again for the most part, any perception of the grand fact behind it all, that they also live to work. I say for the most part, but not entirely, for many are the more intelligent of our so-called industrial classes, who are now sufficiently 'advanced,' as I would call it, to perceive dimly that a purpose of some kind is behind the phenomenal life in which they are bound. As yet however there are but few, and it is for us to whom the Ancient Wisdom has brought some unveiling of part of the Divine purpose, to make these few the many and to carry to as many hearts as possible the invincible strength which comes with a knowledge that all that is is wise and right, considered as a means of growth into the future which awaits us in the great beyond.

If the T.S. as a body properly carry out its mission to the whole of humanity it cannot leave out of count the numerous organi-

zations seeking the betterment of the industrial population in various ways, and our effort to take economical lines ought to be, to leaven the forces already at work in their ranks with so much of the Truth of Theosophy as they will be able to stand, without destroying the peculiar flavor which gives them power over the people they seek to reach. It is unwise to ignore the magnitude of the movement throughout the world, in the direction of the levelling down of the very rich and the levelling up of the very poor; it runs through almost every country in the world, and, in some, the numbers and importance of the people in its front ranks press the matter for immediate solution upon the more intelligent and quick sighted governments of our time. To attempt to ignore it has in some countries brought dynasties to an end; it lost France to the Bourbons and Napoleons, and costs Great Britain to-day the loyalty of Ireland. The struggle between capital and labour, wrongly placed as they are by our competitive system in opposition to each other, grows every year more keen, and threatens to culminate one day in a gigantic upheaval of our entire social fabric. We have no right to face any prospect of this kind with indifference or to find refuge in the statement, however oft repeated or true, that we are not a philanthropic society, and seek to put in force higher energies than the physical, to reach for the roots of human ills which lie beyond the sphere where those ills are operating. I quite agree that it will be misplaced energy for the T. S. to attempt to grapple even with the problem of the 'submerged truth,' much less to go out to battle with that Giant, 'Socialism in our Time,' but if any success is to attend our efforts to carry the hope and encouragement of Theosophy to the people weary with heavy labour, we must meet them on the plane of their every-day life—offer them in fact our spice of wisdom so that they can take it with the bread and butter of daily toil. I believe that many a person who feels an interest in our teachings, is turned from further enquiry, by lack of simplicity in the presentation made to them of Theosophy in every-day life, or by the selection made of that particular side of Theosophy which possesses the greatest value for them. We often tilt at windmills and grind away at an axe that is sharp enough all the time. To attempt to lay the higher ranges of Karma before a man whose life and that of those in his artizan's home is made bitter to him by the tyranny of an ignorant employer, would be about as wise as to talk of the mysteries of the seven spirits before the Throne to the man who was only just beginning to see a possible Divinity in the relations between the nature of metals and light. Because we cannot bring the higher ranges of the Karmic Law within the reach of the man who sees in the eight hour day the cure for all ills, or the complete horizon of the desirable, is no reason why we should not get him to see that there is something more behind the doing of those eight hours' work than the mere keeping of the wolf from

the door—in other words to put before him some reasonable arguments for supposing that the totality of the twenty odd thousand eight hour days of the life leave something more behind them than a vote for his sons and daughters at elections and the honor and glory perhaps of paying rates and taxes as holders of property.

Is it such a desperately difficult thing to get the average person to believe in their being a purpose in life? Because the churches do not fill, and even were they to be crammed would only hold a miserable fraction of our populations (facts which go to show that forms of religion do not hold the mass of the people), is no argument that there is no perception of a future. For myself I seem to see in the attitude of the average person towards the difficulties of every-day life an unmistakable confidence that, though he can tell you nothing of what future there is beyond the bodily consciousness, there is somewhere in that 'beyond,' a power that makes for justice and will one day put all right that now is wrong. It is upon this confidence that we should go to work in pressing the laws of Karma upon people's attention. For doing this no church dogmas ever formulated can compete in power with the instruments furnished by Reincarnation and Karma. So hopelessly are they left behind that our own Christian Creed will be compelled, as time goes on, to take them up and teach them, or completely lose hold on the mind of mankind, as its capacity increases. The theory of the one life on earth may die hard, but it is shortly going to die as surely as the summer in September; it cannot live beside the greater reasonableness of the growth of the soul by repetition of lives.

Now if the conception of this great Truth grows upon the minds of men at large what does it bring with it; will it not amount to a recognition of the fact that we live to work, and do not merely work to live? And when this has on all sides been admitted, it is wonderful to reflect upon the mass of at present overpowering problems which it will not so much have dealt with and solved as removed out of our path as not necessary now to be thought about, so much else will have been brought into the horizon to be considered. Take for instance that large, and to me very interesting, section of our people who find themselves surrounded with darkness and difficulty from no apparent fault of their own; those with whom nothing seems to prosper; loss of fortune, of friends, of health, one after another these things come to them; whole lives are sometimes passed in one succession of struggles with the wolves of poverty, ill-health, or sorrow, often maintained to the very last. And we sometimes see a life going out completely stifled by a sea of troubles, because no rift can be seen in the clouds, because the purpose of it all is not made plain. Carry to such as these the power to see that life here is but a gateway of probation to obtain a passport to the real existence free of the body, and you have given a talisman that will render tolerable the most trying circumstances of life. It is

because the average person does not look far enough ahead to see the purpose of life, but is content to look out of the windows of the soul only just as far as the little grass plot of the present personality, ignoring the wide expanse of the ages that have gone before and that will follow after, that all the trouble comes. It is failure to realise the great fact of growth with the Spiritual life. We may profess religious belief in a state hereafter, superior to the present, but our actions are almost entirely directed towards securing a satisfactory environment here.

I know it will be said that environment here is all important to most persons, since if you deprive them of the surroundings which, as it were, prop their lives up, hold them together, they would go under in the whirling maelstrom of struggle, and I am quite willing to concede that it is important, up to a certain stage; but I claim that there comes a time when, for the progress of the soul, those props have to be one by one knocked away, that the soul may learn to stand without them. For I take it that the majority of at any rate the Aryan race, have come to that point where they must no longer regard the earthly life as a hunting ground for the greatest amount of pleasure possible to be secured, not merely to ourselves, but to those about us. It is a fine theosophical adage, that I must ever seek to make myself better and my fellow men happier, but the man who can see to the innermost parts of this will know that the happiness he can bring to his fellow can only be real if it minister to his growth, only be real if it bring with it chastening elements that make for character, only be of permanent value if it add some deficient quality, or strengthen some weakness that wanted building up.

Would it be possible for any of us with the great unfoldment of the Ancient Wisdom laid out before us, to desire for any of our friends merely that kind of happiness which brings to them a perfectly even flow of days and nights, free of all sorrow; a social domestic and political blue sky from which all clouds are rigidly excluded? Do I not know that under such a sky my fellow man's soul must stagnate? So must I always desire that into the blue horizon of his life, as of mine, shall ever come so much of the cloud as will bring the storm of struggle and of growth—so much of it as will ever keep us both with faces turned to the goal of progress marked out before us. Take for example your deepest bosom friend; take that Jonathan of your heart with whom you link whatever future you feel there may be in store for you in the great hereafter. Would you if you could, hedge him round with that kind of happiness which if indefinitely prolonged would leave him far behind in the march which the rest of us all are making towards the goal, along a road paved only with difficulties, with sorrows, with suffering, nay with sin? Will you not rather feel that if it is to be possible for you to find him still at your side in that great hereafter, he

must tread the thorns and the rough stones of the only road you know as possible for you? Then if I recognise this need for my becoming better, and that this is the only way, I must wish my friend to be also walking that road in my company.

The class amongst our community who claim such immense importance for our physical surroundings, are almost always found to regard the question of work from the standpoint of a horrible necessity thrust upon us as a result of the fact that our bodies cannot subsist without so much food, clothing and shelter; and their attitude towards the Power whom they consider responsible for such ordinary things is one of distrust and fear, if not of outright hate; and from them we hear the open confession that they work only to live, often made in such a way as to leave a flavour in the mouth that compulsion alone draws any effort from them, and that without it life would be entirely free of work.

Now, apart altogether from the splendid purpose, the grand achievement our teachings show as being behind our compulsions towards effort, what, let us ask, would this world be like without any work to do in it? From such a world even the idlest vagabond would soon pray to be delivered. It is a well known fact that condemned prisoners have pleaded for some work to be given them. The man who regards work only as a dread necessity for keeping the wolf of want from his door, loses more than half the salt of life, fails utterly to perceive the drift and the power of that magnificent inherent quality, some of which every one of us possesses, for showing forth some capacity for doing something. Some of the very best of our socialist friends will tell us that it is the stifling, by environment, of this very capacity that they are fighting against. On the face of it this is a legitimate call to us to help in giving that capacity a chance, but only on the face of it, for, below the surface, deep down, the withholding, the temporary curbing, of that capacity may, to the agents of the Deity, who rule our Karma, be of infinitely greater value for the time. If the great painter, Turner, had been compelled to make shoes for a livelihood the world would have lost a great artist and the suppression of the gigantic talent of the genius would have been bitter to the heart of the man; yet had it been so ordered our Theosophy compels us to admit that even so the strength of that genius must have been added to by other qualities the result of that suppression, and the outlet of that genius by another channel. For no genius can ever be quite suppressed. Shut the soul of Beethoven up within the confines of a world where no musical sounds were ever known or thought of, and the expression of his genius would be a series of eternal harmonies in some form or other, though he never strike a note or a chord.

The man therefore who accepts the grand outlines of the Ancient Wisdom stands compelled not only to acquiesce patiently when he sees suppression of a talent resulting from the stern neces-

sities of life, but to recognise in those necessities themselves a wise provision for the outlet of the soul's wide strength in another direction. To me there is nothing to be more admired, almost worshipped, than the quiet acceptance by most men and women of the line of life and work lived out by their environment right in front of them. They may feel that in this and that direction their talents would point out a road to a greater excellence, a greater distinction, than anything their compelled line of life will ever lead them to, yet for the sake of duty, or possibly from an inner perception that the soul is intended to endure and to bear, the thing that is given them to do is thoroughly done. A very dear friend of mine, in writing to me lately, speaking of the widening out of our sympathies to all conditions of men said: "I find it is so easy to love most people; no matter what their station in life, however rich or poor, you feel there is something they are wrestling with, that you know nothing about, and this something ennobles them in one's eyes." For myself I feel the utter truth of this; it is quite the exception to meet with people who altogether repel, and when met with, I think, if I analyse well my feelings towards them, they amount to negative rather than positive qualities; the soul seems not to be at work, to be asleep, or perhaps, sad to think as possible, in some cases not there at all. But let there be in any form of it, evidence of the activity of the Soul, of that Fighter within, bravely, and (mark well the word) *man-fully* clearing his way through the present difficulty right in front of him, and the response of our own souls, whether our personal selves give expression to it or not, must be instant and deep.

Armed with the beautiful conception of the capacity of the soul of man to gather strength and advancement out of *every* environment it finds itself in—and my own Theosophy boils down pretty well to that—a man goes down into the arena of life, with a feeling that few of the struggles around him are too bitter to bear. It will be that the heart will quiver with the intensity of the effort, perhaps with the shame of the defeat, but right in view all the time will be the picture of the soul of man growing by the work prescribed for him to do. If to any mind this seem to drag in the danger of indifference to the sufferings around us, I reply, the fact that your own troubles and sufferings are first so regarded is the best foundation for your coming so to regard those of others; the very recognition of the danger of indifference coming to you so, is a sign of character and is a title to the position taken up.

So for my dearest friends, I would not ask that they should do one whit less work or wish to shorten their particular take of bricks; not this so much as that whatever call may be made on them shall be within their capacity; if it should be very narrowly within that capacity and call for the utmost that is in them, then should I be glad that the soul is busy and is not merely wasting time—idly stretching itself in the sunshine. Of course I would not have it said there is to

be no sitting in the sun, but only so much of it as the soul needs for taking breath, as it were ; as much as will preserve the tone of the whole man and prevent any warping of the nature. And so long as this is done, it does not matter much what the work may be, so long as there is no outraging of the soul's standard of right and wrong, so long as there is constantly in view an ideal high enough to call forth the very best there is in the man. On questions of national economy it is distressing of course to see high capacities denied any outlet by reason of the compulsions of poverty. The nation's wealth is, on the surface, so much less because a genius has to grind scissors for his daily bread, but if the menial occupation is used aright, the increase of the wealth of humanity as a whole is going on all the time.

All this being so, ought we to seek too rapidly to alter the existing order of things ? I do not mean to say that we should not seek to abolish crime or to reform all criminals ; to rescue fallen women, and the city waifs and strays. The efforts to remove these blots upon our national life afford in themselves a splendid field of work, wealthiest of all in that material which the soul, hungriest for self-development, will seek ; this is surely one of the compensations for the ills of the present competitive system, and one of the prices to be paid for our social Utopia whenever it may come, when there shall be no more Mary Magdalenes and no more prodigal sons, will be the closing up of the channels by which the qualities of charity, pity and compassion have built up the Saviours of the world. To me it seems certain that the bulk of us have yet to reach to the foundations of these qualities, and if to get at them and make them quite its own, humanity has yet to offer in some of its members, subjects to be worked upon, it will not be too great a price to pay. Probably we shall all of us struggle to keep ourselves outside the circle of those so worked upon. What is more natural and right than that we should avoid the role of Lazarus, but if there were not a Lazarus and no men falling among thieves, there would be no Good Samaritan and no Abraham's bosom.

I conclude then that work, whether ostensibly for a livelihood or a voluntary outlet for the soul's energies, is altogether noble, and that no man should fear to take up whatever share of it is put distinctly in his way ; rather the one thing to be feared is idleness, not merely of the hands or of the head, but of the heart. For our conception of work has got to be most catholic, and we have got to see that because others are not busy in the way we understand business, they may not be idle. Hands and head may both be very quiet, yet the heart be busy with its work of compassionate and pitiful sympathy. It may seem strange to regard as noble some of the occupations which people follow for a livelihood, or some of the methods which men adopt who put together great fortunes. All this is work it will be said, and is this to be endorsed ? Of itself no particular calling holds any great nobility only as it offers an outlet for the

growth of character, and for this the so-called basest trades offer the richest fields for a certain section of humanity. Whatever anomalies we seem to see in life to-day, Those whose business it is to set us each our take of bricks, understand quite thoroughly what they are about. They know our various differences of age, our various deficiencies of character, and if our present competitive system of wages and work is destined to prevail for ages yet, it will be because They entirely approve of it as being the best for our people as they stand.

Thus is our Gospel of work a Gospel of content. Content not with everything as it is to-day, but with the evident means placed in our hands for change as we grow into better things. As one to whom this Gospel of content has come through Theosophy's Gospel of work I am quite satisfied to leave the fixing of the time when poverty and want shall cease, with Those who have our future in Their hands.

W. G. JOHN.

THE LATE MAX MULLER.

THE death of a man like the Right Honorable F. Max Müller, K. M., M. A., LL.D., D.C.L., late Privy Councillor, is an event that cannot be passed over in silence by any journal or society which is interested in the progress of Oriental Literature. He ranked among the greatest Western scholars of our times, and his genius has indelibly impressed itself on the page of history. Who he was in his preceding incarnation would be most interesting to know. He must at any rate have been a devotee of learning, for he brought over with him into the present birth, all the capacity, the energy and perseverance needed to accomplish the great things which he did.

He was born at Dessau on the 6th December 1823 and died October 28th, 1900. His whole life, since his 18th year, has been one of hard work. His father was Wilhelm Müller, the German poet, and he gave him the most liberal education his means allowed. He was educated at the public schools of Dessau and Leipzig, and subsequently attended lectures at the Leipzig and Berlin Universities, studying Arabic, Persian, Sanskrit, Comparative Philology and Philosophy. From an able notice in the *Madras Mail*, the following passages are taken, as the present notice is written away from our Library and its books of reference :

" In 1843 he took his degree, and in the following year published his first work, 'The Hitopadesa,' a collection of Sanskrit fables. He first earned his livelihood, he tells us, by writing and copying Oriental manuscripts for other people. When still a very young man he began what he regarded as the work of his life, ' the first edition of the oldest book in the

world, the Bible of India, the Veda,' and for 20 years 'I slaved day after day and night after night on this book, and when it was completed I had received as recompense for my drudgery no higher pay than that of the humblest clerk in the India Office.' But he accepted the position with resignation and expressed his gratitude to his patrons, the Directors of the old East India Company, and 'received a most generous present from the Indian Government at the completion of my work. The publication of the Rig Veda in six large volumes was the turning point of my career. It made me.'

Max-Müller went to Oxford in 1846 with the intention of staying there for a fortnight only, and he remained there till the end of his days, or for 56 years, and the work in which he revelled—'I am never so happy as when I am at work'—and which he turned out in such profusion, will be an undying record of his vast literary and philological attainments. He was possessed of a knowledge of no less than 15 languages, which he studied for scientific purposes alone—not for speaking purposes, which he left, as he once remarked, to couriers and ladies' maids—and the uses to which he put these remarkable linguistic attainments are to be found in the innumerable books, essays and other literary communications which he published in the course of his long and well spent life. In 1868, Oxford University founded a new Professorship of Comparative Philology, and the Statute by which it was established specially provided that if Dr. Max-Müller would accept the appointment, no other names need be considered. He was accordingly appointed to fill this lucrative office, and discharged the duties appertaining to it to the end. He had never come into rivalry with an Englishman, and only once, in the case of the election to the Chair of Sanskrit, engaged in any competition in which an Englishman had taken part. He prided himself on the fact that very seldom had a feeling of jealousy been manifested, and then only to a slight degree, on account of his preferment. Though he had lived for so many years in England, Max-Müller died, as he lived, 'German in heart.' Among other notable features of a long career of usefulness we may refer to the distinguishing honour which was accorded to him by the late Dean Stanley, who invited him in 1873 to deliver a lecture in Westminster Abbey on 'The Religions of the World,' a unique honour, as no other layman has ever delivered an address in that sacred place. Four years ago he was made a member of the Privy Council, and some time afterwards a Knight Commander of the Légion d'Honneur. He was also a Knight Commander of the Corone d'Italia and of Albrecht the Bear, and the recipient of many honours from learned societies in Great Britain and on the Continent. He never ceased work, and we believe he was engaged upon a revision of his collected works and writing a volume to be called 'My Friends in India,' while his latest contribution to a magazine is that on 'The Religions of China,' the second part of which appears in the current issue of the *Nineteenth Century*."

It is hardly correct to say that he lived in harmony with his contemporary *savants*, for in his time he engaged in sharp controversies with several of them and sometimes used very harsh language. There was a bitter rivalry between him and the late Prof. A. D. Whitney, of Yale University, another great Sanskritist, and it is reflected in the books of both. He was also contemptuous when speaking of Prof. Sir Monier-Williams, whose Oriental Insti-

tute at Oxford he described to me in personal conversation as "a repository for stuffed elephants." He had, moreover, for Mme. Blavatsky a chronic aversion, which leaked out in some of his later books, lectures and magazine articles. In his last letter to me he declared that Orientalists would never permit themselves to listen to her expositions, and at our notable personal interview at his house, some years ago, he said that we were spoiling all the excellent reputation we had gained by what we had done for the revival of Sanskrit learning, by "pandering to the superstitious folly of the Hindus in pretending that there was a secret doctrine embodied in their Scriptures." This prejudice and narrow-mindedness was the greatest impediment in his career. If he had had the open-mindedness to admit that the Hindus knew the true spirit of the hereditary teachings of their Rishis and other Sages, he might have immortalised his name in India; as it was, he lived and died a Philologist and Orientalist of the Western type, almost unknown to the orthodox, and derided by such distinctively Indian Pandits as Swami Dyanand Sarasvati, who gave him the nickname of "Moksh Müller." Towards myself personally he was kind and courteous in correspondence, and quite recently had promised to be on the look-out for a young German Sanskritist like Prof. Thibaut, to take literary charge of the Adyar Library. The richest legacies which he has left to posterity are his edition of the Rig Veda and his splendid edition of "The Sacred Books of the East." In whatever light he is studied, he appears to have been one of the most remarkable men of our times.

H. S. O.

NOTES ON A VISIT TO VAISA'LI.

THE city of Vaisâli, the capital of Videha, appears to have been founded in the prehistoric period by Râja Visâla. Râma, while going to Mithilâ (now Janakpur) to marry Sîtâ, passed this town with Rishi Visvâmitra. At the time of Gautama Buddha, the Vrijies and Lichchhavies were established here as an independent republic of eighteen nobles, of whom Mahâvîra's father was one, being constantly at war with the kings of Mâgadha—Bimbasâra and Ajâtasatru. Three years after the death of the Buddha, Ajâtasatru invaded and besieged Vaisâli from his base at the new fort of Pâtaliputra, which had been constructed for that purpose. Sowing dissensions among the chiefs of the town, the Râjgriha king easily conquered Vaisâli, from which the Mauryas fled away in an eastern direction. Ajâtasatru was born of a Videha (Vaisâli) princess; therefore he was known as Vaidehi-putra.

In 61 A.B. (482 B.C.), when Sisunâga, whose mother was a

Vaisâli princess, was elected king by the nobles of Râjgriha, who put an end to the patricide dynasty of Ajâtasatru, he removed to the Vriji town and made it his capital. In 441 B.C., the second Buddhistic council was held here in the Vâlikâ-Arâma. But Kalâsoka-Nanda, who made Pâtaliputra his seat of Government, sided with the heterodox, who seceded from the Sthavira or orthodox party; and thus the Mahâsangika sect was brought into prominence. After this event, Vaisâli does not appear to have played any part in the history of Mâgadha; though it continued to be the headquarters of a local sect, called the Easterners, whom, long after, A'ryadeva, the sixteenth Sthavira, defeated in the presence of the king.

But in the history of the Jaina Church, Vaisâli stands pre-eminent; for, here, at Kundagrâma, Mahâvîra was born, attained *Kevala*, (knowledge,) and preached the religion of Pârsva, which he reformed in the 6th Century B. C.* The Jainas were known at the time as Nirgranthas—those who untied the knots of worldly life. In the course of ages the Jainas continued to flourish, and at the time of the visit of Hiuen Tsiang, when the Buddhistic community declined, the Nirgranthas were prominent inhabitants of Vaisâli and its neighbourhood. But now the Jainas, none of whom live there, have altogether forgotten it as the cradle of their faith; and no Orientalist has yet turned his attention to it as one of the most promising fields for antiquarian research, as my rough note shows.

The *Mahâ-parinirvâna Sûtra* records the last journey of Buddha from Râjgriha to Kusinagara, where he died. After crossing the Ganges, just at the west side of the then rising town of Pâtaligrâma, from which fact the place was known as Gautama's Ferry, he halted at Sinsaka grove, north of the village of Kotigrâma, probably Ghatâra of the present day; and next day in the Gunjaka, a brick rest-house for travellers at Nâdikâ, which was a double village on the shore of a large tank of the same name. His next place of halt was in the Vihâra in the mango garden of Amrapâli, which appears to have been situated on the south of the city of Vaisâli. Here he admired the city, exclaiming to his favourite attendant and disciple: "How delightful a spot, Ánanda, is Vaisâli, and the Udena Chaitya, the Gautamaka Chaitya, the Sattambaka Chaitya, the Vahuputra Chaitya, the Sarandada, and the Chapala Chaitya." From Amrapâli's Vihâra, he went northward to the Kutâgâra hall, in Mahâvana forest, and near the Monkey-tank. From there, he went to Beluvagrâma, and spent his last *Was* (Varshâ rainy season) in the Balukarâma Vihâra at the time when there was a famine. Beluva was a village at the foot of a hill, most probably the large mounds in the middle and west of Bakra. Thence Gautama Buddha returned to Vaisâli, and calling in his scattered followers, preached to them at the Jnyuipura (Service Hall), and halting for the last time

* He died in B.C. 527.

at Chapala Chaitya, left the city by the western gate, and journeyed towards Kusinagara. He visited the following villages on the way: Bhandagrâma, Hatthigrâma, Ambagrâma, Jambugrâma, Bhoganagara, and Pâvâ.

Dulva III, of the Tibetan Buddhistic literature, records that there were three districts in Vaisâli. In the first district, there were 7,000 houses with golden towers; in the middle district were 14,000 houses with silver towers; and in the last were 21,000 with copper towers. In these lived the upper, the middle and the lower classes, according to their positions (Rockhill's "Life of the Buddha").

The Jaina *Kalpa Sûtra*, which was written by Bhadrabâhu, in about 360 B.C., mentions, while recording the Life of Mahâvîra, that he was born at Kundagrâma, resided at the Chaitya of Duipalâsa, near Kollâga (Kollua), which was situated a short distance north-east of Vanijagrâma, the Beniya of the present day. Kundapura or Gâma had two portions, of which the southern was inhabited by the Brahmans and the northern by the Kshattriyas of the Knâtika or Nâya clan, being a large town with interior and exterior portions. The Dûipalâsa consisted of a park with a shrine, situated in the Gandavana of the Nâya clan, where Mahâvîra renounced secular life. Jiyasattu was Râjâ of Vâniyagâma; while Siddhârtha, the father of Mahâvîra, was Râjâ of Kundapura, being chief of the Nâya clan, and residing at Kollâga, a suburb of the city of Vaisâli, of which Kundapura, now Bâsukund, near Benipur, and north-east of the ruined fort, appears to be another. After the attainment of *Kevala*, Mahâvîra remained at Vâniyagâma and Vaisâli for twelve years. Vâniyagâma was inhabited by the upper, middle, and lower classes, thus agreeing with the description of Vaisâli, as quoted above from the Tibetan authority.

Hiuen Tsiang in 637 A.D., mentions four or rather five groups of monuments at Vaisâli, which, though in ruins in his time, were 60 or 70 li. in circuit. (1) The citadel, evidently that now known as Rajah Visâlkâ *garh* was 4 or 5 li. in circuit; (2) 5 or 6 li. north-west of the citadel was the Hinayana monastery of the Sammatiya School, with three Stûpas close by, of which that raised over the relics of the Buddha, from Kusinagara, by the king of Vaisâli was most important, and which was deprived of its contents by Asoka who rebuilt it; (3) 3 or 4 li. north-east of this (2) was a 3rd group of 3 Stûpas and Vimalakirti's house; (4) 3 or 4 li. north of (2) were a great number of monuments, among which was a Stûpa where the Buddha looked at Vaisâli for the last time; (5) and north-west, presumably of No. 2, were the Asoka Stûpa and the Lion-pillar, south of which was the Monkey-tank with another Stûpa, and a temple on the south and west. Besides, 14 or 15 li. south-east of the great city was a Stûpa marking the site where the second synod of the Buddhists was held in 441 B. C.

On plotting the main ruins that H. Tsiang saw in about 637

A.D., in a sketch map, I find that General Cunningham is right in his identifications of the royal palace and the Monkey-tank with its neighbouring monuments; they being so prominent as to be easily recognized by anybody. But he did not determine any other site.

H. Tsiang adds that "both within and without the city of Vaisâli, and all round it, the sacred vestiges are so numerous that it would be difficult to recount them all. At every step, commanding sites and old foundations are seen, which the succession of seasons and lapse of years have entirely destroyed. The forests are uprooted; the shallow lakes are dried up and stinking; nought but offensive remnants of decay can be recorded." Beal's *Western World*, Vol. II, p. 73.

Fa Hian, in about 400 A.D., mentions the chief monuments, giving their bearings. He mentions the outer city, 3 li. south of which and a little on the west of the road was Amrapali's park. Three li. north-west of the city was the Stûpa of Bows and Arrows, evidently the Bahuputra Chaitya, near which the Buddha announced his Parinirvâna, and 3 or 4 li. east of which was the Stûpa of the second Buddhistic Council. On the north of the city was the Mahâvana Vihâra, near which was the Stûpa of Ánanda. Fa Hian also mentions the west gate of the city, at a short distance from which and turning towards the north, was the Stûpa marking the spot where the Buddha cast his last look towards the great city.

In comparing the two accounts, I find great difficulty in reconciling Amrapali's Vihâra and the Stûpa of the second Buddhistic Council. But the Preaching Hall of H. Tsiang is evidently the Mahâvana Vihâra of Fa Hian; for both are towards the north of the city and have the Ánanda Stûpa close by, the Hinayana Sangharama being evidently a quite different structure, most probably within the northern rampart of the city. And Balukarama, where the Buddha halted before he departed for Kusinagara, and Valikarama, where the second council of the Buddhists was held, about 100 years after the Parinirvâna, were evidently one monument, situated at Beluvagrama, now represented by the present village of Bakra, which term most probably preserves Baluka or Valika by a slight change of *l* into *r* and transposition of *r* from before to after *k*. Buddhaghosha, in his commentary, records that Baluva was at the foot of a hill, near Vaisâli. Bakrâ still possesses such a hill or two, where the Luniâ tribe now extracts saltpetre from beneath earth mounds. Both Fa Hian and Hiuen Tsiang appear to have committed a great error in their bearings and distance of this site, though the former is evidently nearer to truth.

Taking the clue of Vana (forest), I began to enquire of the villagers whether such a name exists. I heard at last that *Madhuvana* is the name of a large tract of land, south of Kolhua and the Monkey-tank, now known as Kund. It is about two miles north-west of Visâlgurh, and about a mile north-west of the city rampart. Re-

membering that at the time of Gautama Buddha, there was a great forest of *Sal* on the north of the city, which, like all forests, abounded with bees, I can safely identify *Mahâvana* with the Madhuvana of the present day, which was evidently remembered for its supplying the inhabitants with honey (*Madhu*), most probably in connection with the Madhu Stûpa, south of the *Markata hrada*. The monkeys were also said to have supplied honey to the Buddha —another link of evidence to the identification of the site of the great forest (Mahâvana). Now as Kutâgâra, the two-storied Vihâra, was situated somewhere near the *Markata hrada* (Monkey-tank), I found no difficulty in locating it on the north-east of the Lion-pillar, where the field is comparatively high, and where some years ago the local Zemindar excavated hundreds of cartloads of bricks which he carried to Bakrâ to build his house. And as about 1,000 feet north of the Asoka Stûpa, a very fine and life-size statue of the Bodhisattva was exhumed some twenty years ago, it most probably shows the site of the chapel of the Vihâra. As to any possible objection to my reading N. W. for north, for the hall, I would reply that the proposed identification will still show to the north of the western part of the city. Kutâgâra being thus found, the neighbouring Stûpas, detailed by H. Tsiang, require only a little search, for which purpose, however, I could not find time during my short stay at Vaisâli.

Noticing that H. Tsiang gives 60 or 70 li. as the outer dimension of the city, which General Cunningham and subsequent explorers overlooked, I began to enquire whether there still exist the remains of the ancient rampart ; and a Brâhmana at last informed me that the city, which was *Panchakroshi* (five kosa), 10 miles in extent, had in the corners, temples of *Chaumukhi* (four-faced) Mâhadeva, of which two on the S. E. and N. E. he showed me. That on the south-east corner, about half a mile south-east of the present village of Basarh, is now buried under the embankment of a large tank, which occupies this portion of the ancient city. From this point the earthen rampart extended west and north, which can be traced to a considerable extent. On the south of the village of Benipur, I saw a large Chaumukhi (*Chaturmukhi*) Linga of Mahâdeva, about 4 feet below the present level of the ground. Since this figure most probably occupied the highest spot of the ground, or rampart, the present level of the fields shows how high the country has been raised since Gautama Buddha departed. Tradition records that just on the north of it, a river, Sarasvati by name, used to flow from N. W. to S. E., now represented by low fields. The ramparts from this point westward cannot be traced, for the fields are all level and even. Going about a mile or more west I saw another *Chaumukhi* Linga, north-east of the village of Beniya—which is now enshrined in a modern temple.

I succeeded in tracing the western rampart on the high em-

bankment, just east of the long tank of Ghorhdourh, the reminiscence of the ancient race-course. The southern rampart extended to Dharârâ village, which turned northward to join that of Ghorhdourh. At Dharârâ, just south-west of the corner of the fort, was the fourth *Chaumukhi*, which was stolen and removed to Jalalpur several years ago.

A few hundred feet north of Benipur is the small village of Vasu-Kund, which presumably represents the ancient town of Kundpura or grâma, where Mahâvîra was born in the sixth century B. C. On the north of it is a line of low fields which show the ancient channel of a river, still remembered by the people as Kundwâ, *Sk. Kunda*, whence evidently the town was called Kundapura.

The next point to determine was the position of the Hinâyana Sanghârâma (Monastery,) from which H. Tsiang gives his bearings and distances of other monuments. Now closely examining the fields between Beniyagrama and the citadel, I was rewarded with detecting an elevated spot, full of broken bricks, which accords with about 3 or 4 li. (half a mile) north-west of the latter. It is on the north side of the Kharonâ Tank, and has a rather commanding position. The whole spot around the tank is now known as *Vana* (forest). The tract from here to the *garh* is now full of water, and I got an impression that, in prehistoric times, there was a river of respectable size flowing here from west to east, of which the Nala Nâsi or Newli, most probably the river Vaggamuda of the Buddhistic literature, now considerably altered and reduced in its course, is a vestige.

Hearing of the existence of a village by the name of Beniya, in the neighbourhood, I at once concluded that this must be the Vaniyagrâma of *Kalpa-sûtra*, compiled by Bhadrabâhu in about 360 B.C.* Mahâvîra, the last *Tirthankara* of the Jainas, lived here as also at Vaisâli for twelve years. I began therefore to enquire whether there is any Jaina statue or temple, and was glad to hear that about eight years ago, two figures of Tirthankaras—one seated, the other standing—were exhumed and sheltered in a shed, built for the purpose. They were found, about 8 feet below the field level, about 1,500 feet west of the village. They were complete and not broken in the least, and were very beautiful to look at. But two years ago they were stolen one night, when a *Saheb* was encamped at Bakra. It is a great pity that this important link of Jaina evidence has been lost forever. And I feel it my duty to emphasise that conservation of relics is as important a matter as that of ancient monuments. The N. W. P. Government is particular about it ; and the local authorities keep such a strict watch, even in the outlying jungles of Bundelkhund, that no visitor dares to remove any relics. But here in Bengal, I find the reverse ; and in private bungalows and railway

*See "Sacred Books of the East." Vol. XXII., p. 264, and "Uvasagadasas," p. 169.

compounds, I see collections of ancient statues which ought to grace a Museum.

In the Bâwân temple are a number of images, Brahmanical and Buddhistic, amongst which I found a beautiful seated Tîrthankara in black marble, which is said to have been exhumed from the neighbouring tank. It is another relic of Jaina worship at Vaisâli.

As to Amrapâli's Vihâra, I am disposed to locate it at Dâunagar, where is an earthen mound; for the road that Fa Hian mentions, was presumbly that passing over the ancient bridge or causeway communicating with the south gate of the citadel. The citadel was evidently the seat of the republic, where the Vriji barons had their mansions; and Amarapali, the courtesan, must have occupied the most fashionable quarter of the city square to attract the rich. But I have not yet found time to examine minutely the tract, south and west of Basârh, to say positively whether the identification of the proposed site is within a degree of certainty.

The hamlet, known as Bodhâ tola, appears to be an ancient site, probably that of the Stûpa of the last look of the Buddha. Here is a small mound now almost levelled by the Luniyas for the purpose of extracting saltpetre. Luniyas have in fact taken possession of all the ancient mounds in this neighbourhood; and it is now very difficult to identify all the monuments mentioned by the Chinese pilgrims. The houses in those days were mostly built as now, of mud; the remains therefore are of saline earth, now in the possession of the Luniyas. And even the two earthen Stûpas, now known as Bhim Sen's Pallas (baskets), have already been invaded by them, who should be at once prevented from so doing; for these two most probably represent some sites in association with the sojourn of the Buddha.

Kolluâ, the Kollâga of Mahâvîra's time, has also a large mound in the eastern side of the village, and a *Bhindâ* about two furlongs north-east of it. But next to Basârh and Bakrâ, Beniyâ contains extensive mounds; and on the south-west are two small mounds close to each other, which evidently represent some ancient monuments.

Since I could not spare more than half a day of the three I stayed at Vaisâli I could not explore more than what is embodied above. But I doubt not that, if more time is devoted to the work, all the other monuments mentioned by the Chinese pilgrims and other ancient records will be found. Only a little superficial excavation will be required here and there, for the country has been considerably raised. According to local tradition, Rajah Vaisâla in the prehistoric times founded this town, whence it was known as Vaisâli (literally, belonging to Vaisâla). Râma of Ayodhya, on his way from Harihar *Chhatra* (Kshetra), visited it while going to Janakpur. Buddha admired the buildings and inhabitants of the great city, near which, at Kundagrama, Mahâvîra was born in the

6th century B. C., and subsequently it became a great centre of Buddhism and Jainism ; so it is worth thorough exploration.

P. C. MUKHERJI,
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THE SANYA'SIN.

OF the four *àsramas* or stages of life that a Brâhmana is expected by the Hindu scriptures to pass through, the *Brahmacharya, Grihasta, Vànaprastha* and *Sanyàsa*, the last is the most difficult to achieve. Sanyâsa consists in the complete renunciation by the aspirant after *mukti* or absolution, of the world, with all its joys and sorrows, its pleasures and pains, its longings and aspirations, with their concomitant realisations and disappointments. This, as can be readily seen, is by no means an easy thing to do, and the three previous stages are therefore intended as a preparation. As a Brahmachârin, or student, the Brâhmana engages in the acquisition of learning. This done, he marries, becomes a *grihasta*, or householder, and discharges faithfully the duties enjoined on him as son, husband, father, citizen. Then comes the further discipline of the *Vànaprastha*, or the life of the recluse in the forest, with or without wife. When the man has passed through the purifying and ennobling discipline of these three stages, and when the conviction has thus become borne in upon him of the transitoriness and the consequent unreality of all worldly things, and when he has fully realised the absolute vanity of all human wishes and aspirations, he enters upon the last stage of existence, the life of the Sanyâsin.

Before a person can take to such a mode of life, he has to go through certain forms and ceremonies, every one of which is typical of what he is expected to renounce and what he is expected to take up instead. The first thing that an aspirant after the *Sanyàsa àsrama* has to do is to call in a body of not less than four elderly *grihasthas* and communicate to them his wish to enter the order of the orange robe. Elaborate rites of purification and expiation are prescribed for him which are identical with the ceremonies which are laid down in the case of a person on his death bed, save for the omission of the *karnamantra*, which is enjoined to be whispered in the ear of a twice-born at the precise moment when the spirit quits the body and wings its way above. Such ceremonies are ordained, for, when a person becomes a Sanyâsin, he is expected to utterly renounce the world with all its ties and obligations ; he becomes dead indeed to kinsmen, friends and all. And such purification alone can fit him to enter upon the fourth and the highest stage in the life of a Brâhmana. These expiatory rites performed, the would-be Sanyâsin next goes solemnly through the forms of giving up, one after another, his allegiance to the *Smritics*, or *Dharma Sàstras*, the

Vedas (the *Karma Kanda* or ritualistic portion) and even the *Gâyatri*, which is the essence of the Vedas, as being all and severally inadequate to enable him to perceive and realise the perfect identity between his individual spirit and the *Parabrahman* or the Universal Spirit; and takes refuge in the mystical *A. U. M.*, in token whereof the sacred thread, or *Yajnopavita*, is snapped and thrown off. He then vows to renounce wife, son, wealth, etc., indeed everything that is of a worldly nature, and in token of it divests himself of his *sikhâ*, or lock of hair, and his head is completely shaved. The donning of the orange-coloured robe, symbolical of his desire to devote himself to the acquisition of the knowledge of Brahman (the Supreme Self); the assumption of the ascetic's staff of twelve knots with the handle a-top of them, and the water pot—the former typifying that his soul in the course of its evolution has passed through all the twelve grades and now aspires to absorption in the Absolute, and the latter emblematical of his setting no greater store by his physical body than by that vessel of clay, both of which he regards with equal indifference and unconcern—by these the aspirant has now become invested with all the outward marks, but with them alone, the mere trappings, the livery of the ascetic.

The best things of this world, and of the other world for the matter of that, which would be his reward, if he lived as he ought through the first three stages and stopped there, have ceased to possess any attraction for him, being all of them perishable in the long run. He is now fired with the desire to seek the knowledge of the Absolute, that thereby he may achieve reunion with that whence he has come. That the desire may bear fruit, the novice, full of this lofty aspiration, has to get himself initiated into the knowledge of the Supreme Self. With this object in view he "goes forth from his home alone, without a companion, silent and regardless of objects of desire and composed in resolution," wanders about till he meets with a Sanyâsin competent to instruct him in the knowledge. To him the novice attaches himself and serves with that whole-hearted devotion with which the Brahmachârin, or student, is bidden by the ordinances of the scriptures to serve the *guru*, or preceptor. The Sanyâsin accepts the service, but otherwise seems to take no notice of the novice. But the truth is far otherwise. He knows what the novice has come for and watches his conduct closely, to satisfy himself that the new comer is fit to receive, assimilate, and thus profit by the knowledge of the Supreme Self which he seeks. After a rather prolonged period of such probationary service, during the whole of which he has been under very close observation, he is taken notice of and is asked why and wherefore he has assumed the uniform of the Sanyâsin. His motives must be looked into. The sincerity of his professions must be ascertained beyond all doubt. Is his desire of *âsrama* the offspring of genuine conviction, or is it but

the ephemeral creation of the mere impulse of a moment? His home might have been an unquiet one; he might have been unfortunate in the choice of his wife; his only son might have so misbehaved himself as to bring great disgrace upon the whole family; the wife of his bosom, whom he loved as himself, or the son of his old age upon whom he reckoned for the due performance of his funeral rites, might have been snatched away by the cruel hand of Death; or he might have been afflicted by one or another of the thousand and one calamities that flesh is heir to, which filled his mind for the moment with utter disgust for the world and he might have assumed the staff and the water-pot under that momentary impulse. It is likewise just possible that it was a deliberate step, but not taken in that frame of mind which ought to mark a person when he is about to take that, the most important, step in his life. A person might, by his own recklessness and extravagance, have reduced himself to insolvency, or he might have committed some grave crime; and to escape the unpleasant consequences of such insolvency or crime he might have changed his *âsrama*. For a Sanyâsin, according to the Sâstras, is a new being altogether, with nothing to connect him with his past life and, therefore, not liable to be called to account for the deeds done in his past *âsramas*. It is equally possible that a person might have become a Sanyâsin under compulsion, as in a case like the following: A marriage has been arranged to be celebrated on a certain day, and if it be not celebrated on that particular day, it could not be celebrated for a twelvemonth, no auspicious day being available in the interval. All the preparations have been made and everything is ready for the celebration. But all of a sudden an old relation is suddenly taken seriously ill and happens to be in a critical condition about the time appointed for the celebration. If he should die, the parties to the marriage will come under pollution and the marriage cannot take place. Pressure is therefore brought to bear on the poor individual, and he is rushed through the forms referred to at the commencement of this article; for a Sanyâsin, being considered to be civilly dead, his passing away can cause pollution to none. The victim, however, survives and enforced Sanyâsahood is his lot.

Great care has to be taken to find out that the novice who seeks initiation at the hands of the Sanyâsin belongs to none of these categories. If he should come under one or another of them and regret the hasty or enforced step, he is now free to go back to his former *âsrama*, after the due performance of certain prescribed penances. The difficulties and troubles of the Sanyâsin's life are fully explained to him and even magnified, so that when the novice enters upon this, the most exacting, stage of existence he may do so with his eyes wide open, with a full sense of the demands and responsibilities of that life. When the novice ex-

presses himself resolute, and declares that he has seen enough of the world and what it has to offer, and that his mind is made up that he will not revert like the dog that returns to its vomit, then alone is the novice deemed fit for initiation. Even now the ceremony of initiation cannot be immediately performed. It costs some money to do it, and both the novice and the Sanyâsin being alike without the means, absolute poverty being a fundamental rule of their order, the novice has to possess his soul in patience until a good *grihastha* can be found possessing alike the will and the means to advance the requisite sum. The rites are then gone through as prescribed by *Visvesvara smriti*, which lays down in great detail the rules of life and conduct of this order. It has been said above that a person became dead in the eye of the law the moment he assumed the outward symbols of the fourth order. Nor is this all. He is considered to have lost his personality in the eye of the world also. He is deemed to have taken a new birth. The first rites of initiation are thus the *jâtakarma*, the ceremonies performed in the case of a new born child. Then follow those of *nâmakarana*, or giving a name, the two together answering roughly to baptism among Christians, which makes him regenerate. The novice now receives a new name different from the one he bore in the past. A somewhat singular procedure is adopted for fixing upon the new name. The novice is bidden to touch some part of the body of the Sanyâsin who imparts the initiation. Different letters of the alphabet are assigned to the different parts of the human body, and the letter assigned to that part of the body which is touched by the novice is made the first letter of the novice's new name. The novice is then shaved afresh, receives a new staff and pot, together with a bit of cloth containing in crude needle-work the place and date of the initiation as well as of the *guru* who made him an initiate, which he must carefully preserve and ever carry about with him tied to the butt end of the staff; for this is his diploma of initiation into the mysteries of the order of the orange-coloured robe, and his age is thereafter reckoned from this day, and the order of seniority among Sanyâsins is determined by the date of initiation, not by the number of years they have lived since coming into the world. This novice then receives *upadesa*, or instruction in the fundamental mystic *mantras* and the rules of life and conduct that relate to his new and regenerate existence. The novice has now become a full-blown Sanyâsin. He has, however, a great deal to learn yet, but he has been fairly started on the path of knowledge that is to lead him to *mukti*, or final absolution.

There are four kinds of Sanyâsins, but there is no great difference among them in the matter of essentials. Elaborate and minute regulations have been laid down for the mode of life and conduct of Sanyâsins. The Sanyâsins speak a jargon of their own, which, to the uninitiated, is not a little amusing. Realising, as they

are supposed to have done, the utter absence of any real connection or even mere association between the immortal spirit, which alone is, and the phenomenal physical body, they scrupulously avoid the current phraseology of the world, which to them has the serious defect of mixing up and in a manner identifying the two. They never say, "I go," or "I think," or "I feel," but "This body goes," "This mind thinks," "This heart feels;" the I being neither the body nor the mind, nor indeed aught else that is phenomenal. Thus the Sanyâsin lives, or ought to live, his mode of life a perpetual and emphatic protest against the bustle and turmoil, the hurry and anxiety of this huckstering and advertising age, with all its rage for material prosperity and worldly fame. And when the Sanyâsin ceases to live, it is not said of him that he has died, or even euphemistically that his soul has attained to heaven—for even the joys of heaven are, according to the Hindu scriptures perishable in the end and therefore are not his goal, but he is said to have "achieved"—achieved what is most worthy of achievement, achieved that beyond which there is nothing to achieve, achieved the most cherished object of his desire, that for which he renounced all else, and assumed the orange robe, the staff and the pot—to live and move and have his being in the Eternal Spirit. [R.—in the *Madras Mail*].

SKA'NDA PURA'NA.

NOT long ago it was announced that a very old manuscript of the Skânda Purâna was discovered in Nepal. This MS. is said to have been written in the eleventh century A.D. It is generally admitted that the Purânas, as we have them at present, contain many interpolations. Even the Râmâyana which is daily read, as a part of one's religious duty, by many millions of pious Hindus, and which is ordinarily incapable of interpolations owing to the beautiful arrangement followed in its composition, does, it is found, contain such interpolations. The arrangement followed in the composition of Râmâyana is that the first letter of every thousandth verse must begin with one of the letters of the Gâyatrî taken in their order. If interpolations are rejected from the modern edition of the Râmâyana it is to be feared that we may not get the complete work, *i.e.*, the 24,000 slokas in their original form. With the Mahâbhârata the case is deplorable. The Tîrtha and Sthala Mâhâtmyas of every place in India are found to have been included in several places in the Mahâbhârata. When the late lamented Protap Chandra Roy edited his Mahâbhârata he found on collation that the Northern Indian MSS. contained the Tîrtha and Sthala Mâhâtmyas of Northern India and that South Indian MSS. likewise contained those of the South. He then rejected both sets of Tîrtha and Sthala Mâhâtmyas impartially and brought out an edition containing about 80,000 verses.

The remaining verses required to make up the lakh and a quarter have not yet been found.

The case of Brahmânda Purâna (the 18th and the last among the Mahâpurânas) which is said to contain 12,000 verses, and the Skânda Purâna (the 13th in the order of Mahâpurânas) which is said to contain 81,100 * verses, is equally pitiable. MSS. of these two works, containing all the verses in their original form have not yet been discovered. Orientalists, it may be said without fear of contradiction, have not even found out MSS. dealing with the full contents of these works.

The Adyar Library deserves to be congratulated for having secured an old MS. which gives the contents in full of the Skânda Purâna. We append a list showing the full contents of the Skânda as found in the MS. under reference, for the benefit of those who make researches into the ancient Sanskrit literature, in the hope that they may some day find a MS., containing complete or scattered portions not already discovered, of the Skânda Purâna, and that they may, with the aid of this list, be able to judge of it the better. The " A'nandâsrama " of Poona has the idea of publishing the Brahmânda and Skânda Purânas, and if any of our readers or their friends discover correct MSS. of these two Purânas, they will kindly send them to the undersigned who will have them best utilised in the edition of these works by the " A'nandâsrama." By so doing they will render an invaluable service to the cause of our ancient literature.

APPENDIX.

Table of contents of the Skânda Purâna containing one lakh of verses. This Purâna is divided into 6 books called Samhitâs—

The contents of each of the above Samhitâs are given below :—

1. *Sanatkumâra Samhitâ* 50,000 verses—
   1. Kshetra Khanda.
   2. Tîrtha do
   3. Kâsî do printed.
   4. Sahyâdri do do
   5. Himâchala do
   6. Malayâchala Khanda. Sivatatva Sudhânidhi—printed.
   7. Vindhyâdri do
   8. Moksha do
   9. Prabhâsa do printed.
   10. Pushkara do do
   11. Nâgara do do
   12. Narmadâ do Revâ Mâhâtmya—printed.
   13. Srîsaila do 60 chapters.
   14. Avantî do printed.
   15. Gauri do

* These figures are according to the computation of the Vishnu Bhâgavata, xii., 13, 4-8. But according to Sûtasamhitâ, I, 1, 19, the Skânda Purâna is said to contain one lakh of verses, and this seems to be more acceptable, as the former work forms part of the latter and it is also supported by the list appended hereto.

16. Kurukshetra Khanda—printed.
17. Kedâra do do
18. Haridvâra do Mâyâpurî Khanda—printed.
19. Setu Mâhâtmya, Khanda—printed.
20. Kâlikâ do
21. Vratopâkhyâna do
22. Nadî Khanda,
23. Dharma do
24. Desa do
25. Varsha do

II. *Sûta Samhitâ.* 6,000 *verses beautifully brought out by the Anándâsrama, Poona.*

1. Sivamâhâtmya Khanda
2. Jnâna Yoga do
3. Mukti do
4. Yajnavaibhava do

} Printed.

III. *Sankara Samhitâ.* 30,000 verses.

1. Sivarahasya Khanda, 13,000 verses—printed.
2. Atri Khanda.
3. Uptoghâta Khanda.
4. Svara do
5. Gangâ Sâgara Khanda.
6. Sâgara do
7. Vedasâra do
8. Siddhi do
9. Prameya do
10. Umâ do
11. Nârakâkhyâna do
12. Prâyaschitta do
13. Karmavipâka do
14. Dânaprasamsâ do
15. Kalyâna do includes Tâmbraparnî Mâhâtmya.
16. Agastya Khanda Hâlâsbya Mâhâtmya forms part of this.

IV. *Vaishnava Samhitâ*, comprising Purvabhâga and Uttarabhâga, containing 300 chapters and 10,000 verses (some say 5,000).

V. *Brahma Samhita.* 3,000 verses.

VI. *Saura Samhita*, 16 chapters. 1,000; total 100,000.

R. Ananthakrishna Sastry.

Theosophy in All Lands.

EUROPE.

LONDON, *October 31st*, 1900.

With the month of October the winter season seems fully ushered in, from the point of view of Theosophical Activities, although the foliage still lingers in the parks and some bright sunshiny days prolong the sensation of summer. At head-quarters the librarian rejoices in a greater number of members using the reference library and reading room than has ever been the case before. The advantages of a more central situation have been marked in no direction more than in this.

The Blavatsky Lodge has inaugurated a course of popular Sunday evening lectures, in addition to the regular Thursday meetings, and the attendance during the month has shown that the lectures have been appreciated, and the movement one in the right direction. Another innovation is the devotion of one Thursday evening each month to a social meeting for members when opportunity is afforded for interchange of ideas in a more informal way than is possible at a lecture, and when members can become better acquainted with each other while chatting in small groups or discussing a cup of tea or coffee.

A fortnightly practice-discussion class has been started, with the object of affording opportunity for younger members to practise the art of expressing their ideas in public. The notion has been well taken up and under the guidance of Mrs. Charles Mallet, who is specially fitted for this work, the results ought to be eminently satisfactory.

That students shall be equipped with something to say is almost more important than that they should know how to say it, so for helping in this direction an evening study class is to be shortly commenced under the guidance of Mr. G. Dyne, and ought to be of special value to the younger men who have more recently joined the T. S.

Nor is this all. The next six Monday afternoons are to be devoted to informal meetings to which visitors are specially invited for discussion and questions on Theosophy. Half a dozen different members are severally responsible for the appointed afternoons, Mr. Sinnett taking the lead on November 5th, and it is hoped that the opportunities will be fully utilised by many of those who are attending the Sunday lectures.

Mr. Mead commenced a course of lectures early in the month, covering similar ground to that dealt within his new book, and will continue the series during November. The attendances have shown an increasing interest in the subject.

Countess Wachtmeister has been speaking in Birmingham and also in Liverpool; in the latter city a large new lodge room was opened on the occasion of her visit, which may, we hope, be taken as an indication that Theosophy is recovering lost ground in the great northern sea port.

London has been badly disgraced by the riotous way in which the 'Hooligan' element among its population has just welcomed its citizen

soldiers on their return from South Africa. Realising the tremendous influx of unevolved egos into the population of our city, which such mad, undisciplined scenes as we have witnessed clearly evidence, one no longer wonders that the stern hand of war should be needed for their evolution and only regrets that a far larger proportion should not come under the more immediate training of a long campaign. As one studies the special and most obnoxious characteristics of the *genus* 'Hooligan,' one is almost forced to the conclusion that we are reaping, in his presence amongst us, the evil karma of exterminatory wars waged from time to time by civilised against savage man in his own habitat. If civilisation too hastily drives the Australian aborigine and other little evolved people out of incarnation in the regions where they belong, what is to prevent them pushing back into the lowest of our slums in London, Sydney or New York, when their necessarily extremely short devachanic life is over? He is a problem to be dealt with in all our large centres of population and nothing but Theosophy will explain his native savagery, or afford the clue to his appearance.

Almost as these lines are written the venerable Professor Max Müller passes into the region where perhaps he will find the truth of some of those teachings which he missed finding in the *Vedas* that he nevertheless revered. His attitude towards the Theosophical Society was not uniformly friendly for he never realised the work that was being done by it to popularise in the West those Eastern scriptures which his own labour was employed in revealing. But Theosophists will prefer to recognise the good and ignore the blemishes in a great life which karma will adjust. Almost the last act of that life was an endeavour to promote a better understanding between those two great branches of the Teutonic race, the nation of his birth and the nation of his adoption, and much can be forgiven to the man who moves a single barrier which prevents the mutual understanding of Germany and Great Britain. None recognise more truly than theosophists that on the strengthening of these race affinities depends so much, in the near future of the world.

Several new books are issuing from the press. Mr. Mead's large volume is already having a good reception. Our President-Founder's history of the Theosophical Movement—in continuation—should find a place in *every* member's library. It will be a most valuable book of reference in years to come. India has contributed a study of the "Science of the Emotions," that is sure to be eagerly read after Mrs. Besant's most intensely interesting lectures on that subject during the present year and, previously, to the Blavatsky Lodge.

Not among strictly theosophical works, but of the greatest interest to theosophical students, is Andrew Lang's "Making of Religion" which we welcome most cordially in its cheaper form (5*s.* instead of 12*s.* 6*d.*) and a new preface thrown into the bargain. Mr. Lang has made the nearest approach to a theosophical view of the origin of religion of any anthropologist and his work ought to be familiar to students as it abounds with useful arguments.

Writing of anthropology reminds me that the Blavatsky Lodge has recently had the pleasure of listening to a most carefully prepared paper by Mr. James Stirling of the Queensland Geological Survey, and one of our Australian members. The subject was the submerged continent of Lemuria, and Mr. Stirling testified in unqualified terms to the inspiration which he had received from the "Secret Doctrine," and showed how his own researches enabled him to appreciate the statements there set forth.

A. B. C.

NEW ZEALAND.

October 1900.

Mrs. Draffin's lectures to ladies still continue to be very well attended. During the summer months they will be discontinued, to be resumed again on the approach of the cool weather. Mrs. Richmond has begun a ladies' meeting in Wellington, and has also met with pronounced success. The meetings are held on the first Thursday of each month, in the afternoon, in the Wellington Branch rooms.

The increasing demand for our T. S. Magazine has led to a larger number being printed, and it has also been enlarged four pages. A special effort is being made to continue this during the coming year, when it is hoped that the circulation will be still larger.

Mrs. Draffin has lectured in Auckland on "God's Angels," Mrs. Richmond in Wellington on "The Great Quest," and Mr. A. W. Maurais in Dunedin on "The Lord's Song." The attendance at the public meetings continues to be very good.

BELGIUM.

ANTWERP, *3rd November* 1900.

DEAR COL. OLCOTT,

It is with hearts full of love and gratitude that your Antwerp children take the liberty of addressing you.

First of all, we must state that your short visit to Antwerp, left an impression that strengthened our energy. Notwithstanding our faults and limitations, believe that our hearts remain fixed on the task. Great is the work that awaits us, but great the love of those who guide us to the goal.

Our Branch-work goes on steadily and our meetings take place at least once a week for the study of Theosophical writings. We may not forget to say that reading "Old Diary Leaves," is really an indispensable work for members of the Theosophical Society (and we shall be highly pleased to get the second volume, which you spoke of in Antwerp).

According to your advice, we have adopted a set of Rules, and have made our meetings private—but on the other hand, we continue to make our little propaganda externally. We have also our "Journal of Proceedings," so that we are able to look back at what have been our activities. These records began with your visit to Antwerp. We have also a class for the study of English, so as to prepare our members to read English theosophical literature in the original. The Branch receives the *Váhan* and also the *Revue Théosophique Française*. Besides a great number of books, we are very busy, especially with the "Voice of the Silence" and the "Bhagavad Gîtâ," in order to become practical and true Theosophists in heart and mind.

Please receive the best wishes and the assurance of the profound esteem, and love of your Antwerp children. Signed by Messrs. Coret, Schenck, Maclot, and six other members of the Antwerp Branch.

Reviews.

THE FEELINGS, MUSIC AND GESTURE.*

Colonel de Rochas, the Director of the Ecole Polytechnique, Paris, is, at one and the same time, a man of high literary and æsthetic culture and a scientist with an enthusiastic desire for research : he is, also, an eminent philologist and has received a number of decorations for work in that department. His studies and experiments in practical Psychology during the past fifteen years or so have, however, done more to give him renown throughout the world than either of his previous activities. He has produced several works upon hypnotic research which have become classics, and made his name quoted by all recent writers upon this subject. Colonel de Rochas is, first and last, a scientific experimenter, so that one need not expect to find in his books any leaning toward mysticism, but simply a mass of facts of great value to the mystic who wishes to get more data with regard to the problem of human consciousness. The book which he has now kindly sent us for the Adyar Library, is most important to the artist, musician, savant and psychological specialist. It is, truly, what the French call an *edition de luxe*, for in paper, typography and illustrations it is a gem of the printer's art. It is a 4to. of 279 pages, with a Supplement of about a hundred more, and a large number of full page and smaller illustrations. The basis of the work is his course of experiments with a remarkable hypnotic sensitive named Lina, who was also an artist's model by profession but, as the Colonel assures us, a young woman of blameless character. Some distinguished artists of the Opera, the Theatre Français, and the greater studios, besides some of his own scientific colleagues, witnessed and took part in many of the experiments. The method of procedure employed was very simple. Lina was found to be hypnotically sensitive to an extraordinary degree, so much so that, after a while, Colonel de Rochas became able to put her to sleep by simply intercepting her glance for an instant, and to re-awaken her to consciousness by gazing on her forehead. "It is an astonishing sight," says the author, "to see her, when in the course of a sitting one makes her rest on bringing her back to her normal state, conversing with the spectators, indifferent to the music that may be playing, up to the moment when I catch her glance as it passes; then she rises suddenly and represents, like an automaton, the various suggestions conveyed by the music." Her sensitiveness to suggestion is so strange that " Every variation, every hesitation in the thought or language of the suggestioner is reflected in the subject by transformations of attitude." She is a sort of human Æolian harp, which responds to every passing breath of thought. One great actor, who tested her for expressions in gesture to match the sentiments contained in an author's words, speaks rapturously of the incalculable benefit rendered to art by the employment of such a sensitive as Lina; another one says that when Lina was in an attitude which exactly mirrored the sentiment of a verse, he

* " Les Sentiments, la Musique et le Geste," par Albert de Rochas. Grenoble. H. Falque et Félix Perrin. 1900.

could make her stand in that same pose, as long as he chose, by simply ceasing to read; she, being again like a musical instrument whose cords cease vibrating the moment the player removes his hand. Madame Calvé, the great artist, found it possible, even when standing behind Lina, and out of sight, to make her, by simply reciting a piece, to beautifully and fervently express in gestures the meaning of the author. M. Ripert, the actor, in a highly interesting communication to Col. de, Rochas, says that in Lina, "under the influence of hypnotic handlings all that goes to make up her own personality is momentarily annihilated; she is an automaton, admirably sensitive, whose muscles are ready to play under the influence of the feelings which one arouses in her, with an extraordinary intensity because *there is no longer in her any obstructive cause.*" This is just the terrible price that must be paid by the victim of science; she must be changed from a free personality into a human automaton, without will of her own to make the smallest initiative act.

Our space forbids giving to this superb book the lengthy notice it deserves. We must refer the French-knowing student to it for a complete idea of the number and value of Col. de Rochas' researches, which covered the ground of the effect of musical vibrations upon the sensitive human being, as well as that of spoken words. Col. de Rochas makes no pretence of having discovered these laws of nature, for they have been known and utilised for religious and therapeutic purposes since the most remote antiquity. That which entitles him to the fullest credit is the thoroughness with which he has made, and the lucidity with which he has reported, his experiments. To the class of Western people who know little more about science than they have found in the Bible, one need only point to the story of the calming of King Saul's psychical whirlwinds, involving homicidal mania, by the harp-playing of David. The effect of the music and recitatives in the world's temples, churches, synagogues and mosques is a standing proof of the reality of the influence in question. Mesmer employed music as one agent to provoke, what we now know to have been hysterical crises. The learned Professor Ochorowicz, of the University of Lemberg, tells us ("De la Suggestion Mentale." Paris, 1887) on the authority of the Austrian scientist Seifert, that Mesmer believed that physical transmission (of currents) is aided by sound, and that the sonorous wave may be, so to say, charged with the mesmeric fluid so as to carry it to a distance. He made an interesting experiment to prove this. At the castle of Baron Horetzky, where he treated many sick patients, it was the custom for two musicians to play from time to time on hunting-horns in a summer-house in the garden. The patients waiting for Mesmer's arrival, in a hall separated by several walls from the garden, loved to hear this music. One day, when he did not arrive punctually, Seifert came to the hall to see him. He was not there, but Seifert was astounded to see that some of the patients, instead of delighting in the music as usual, began to be uneasy and even showed certain serious nervous disturbances. "Seifert hurried off to find Mesmer and found him in the summer-house, *holding with his right hand the outer edge of a hunting-horn which the musician was blowing into.* He told him what had happened; Mesmer smiled as he listened and said that he expected that. Then he touched the instrument with his left hand and finally let it go entirely, saying 'Now, or presently, the sick patients will become calm.' They returned to the hall and found the patients gradually recovering from

their disturbance." Prof. Ochorowicz tells us of an original experiment. A certain Mme. M. was in the mesmeric sleep. He played some chords on the piano which at once caused the sleeper to come out of a paralytic stupor and show a feeling of pleasure. "As she never heard any one but myself, I wished to verify what would be the action of sound made by another person. I gave a signal to Mlle. B. who went to the piano and played the same chords. Mme. M. showed no sensation. I re-commenced; she heard. Mlle. B. again played and very loudly; no action. 'Do you hear me play?' said I to the somnambulist, trying to lead her into error. 'No,' said she, 'I heard nothing.'" In his great classical work ("La Grande Hysterie") the learned Doctor Paul Richer tells us (p. 691), "music profoundly influences the patient even to making him assume attitudes which relate to the various sentiments which it expresses. The changes occur with astonishing rapidity. One sees a subject, carried away by dance music, suddenly flinging herself on her knees, with hands joined, her gaze towards heaven, if the orchestra, without interruption, plays a religious air. When the music stops, the catalepsy returns in full intensity at once."

Before closing we must cite one point in the narrative of M. Ripert which is highly suggestive to believers in thought-transference. He says: "I begin, then, to declaim the words which she must repeat [after me]. As soon as they leave my mouth, and sometimes *even before*, as soon as my thought has taken form, we have before us a being who, etc., etc." By what crude theory of nervous palpitation can the materialistic pupil of Charcot explain this simultaneity of mental action between M. Ripert and Lina? And then we have the equally extraordinary experience of Col. Olcott at the hypnotic exhibition at Nice, in 1884, when a sensitive, like Lina, who was showing in appropriate poses the sentiment conveyed by different passages of music played on the piano, on being brought into *rapport* with him by her mesmeriser, was transfixed in the midst of a difficult posture which could not have been maintained for a moment by anyone in the waking state, and remained there as though she had been a carved statue. In this case no word was spoken, no gesture made, no eye-glance passed between the two, for the Colonel bent his eyes on the ground and simply sent his thought-current at her, ordering her to stand as she was. He who knows the secret of hypnotism and mesmerism has the key to all the mysteries of man, but the secret will never be unveiled to any experimentalist who does not learn the laws of mental action, individually and reciprocally.

EUSAPIA'S PHENOMENA.*

Our esteemed colleague, Baron de Fontenay, has favoured us with a copy of his report upon the famous séances at Montfort L'Amoury, at the country place of our beloved Mr. Blech, whose Parisian home is the active centre of the new theosophical movement in the French metropolis. A committee of scientists and amateurs entirely qualified to deal with these researches—since it included among others Col. de Rochas and the astronomer M. Camille Flammarion—had charge of the séances and every precaution was taken to prevent deception on the part of the medium. A number of extraordinary physical phenomena occurred, of which the self-levitation of the table was one of most

* A propos d' Eusapia Paladino, par Guillaume de Fontenay, Paris Société Editions Scientifiques, 1898.

scientific value; and Baron de Fontenay's excellent report is enriched by a series of flash-light photographs, a picture of the table as it hung suspended in the air giving incontestible proof of the reality of this phenomenon, which ought to convince any sceptical scientist of the extreme value of mediumistic phenomena in a study of physical laws. The author appends to his report a lengthy commentary upon the facts and their bearing upon scientific hypothesis. He maintains that the real danger in psychical studies is not in the phenomena themselves but rather in the immensity of the horizons which they open up and which must be considered. He says that this same danger is presented by the sudden enlargement of views which is the result of the study of philosophy, geology, astronomy and other sciences—in which oceans of thought only strong swimmers should venture. Another undesirable result of these profound studies is that they tend to weaken one's interest in the common affairs and duties of life, so that the natural deduction is that in threading these high paths one should keep a cool head and not venture blindly into by-ways which may lead to precipices. His book is in part a plea for the performance of personal duty and the strengthening of the religious nature in oneself. "Do not madly throw yourself" says he (p. 257), "into the study of these phenomena. Make rather of the new science a diversion amid your other fixed activities. You will judge more sanely and surely if you bring to bear upon this particular point the general methods of analysis and criticism." Here are some other sensible sayings: "Unless you are perfectly sure of the sharpness of your intelligence and your judgment, beware of all that is not of the nature of physical effects. Even these are not always very easy to criticise. What to say then of the others? When one is thorough master of physical effects, intellectual phenomena will appear in a surprisingly clear light. Be slow in assertion but prompt at hypothesis. It is useless and puerile to shudder before a new fact (of course one proved and certain) and whine that this is an inexplicable fact and in contradiction with such or such law. Remember, please, that a law can never prevail against a fact. If there is apparent, essential contradiction, do not hesitate a single moment: *the law must be wrong.*"

THE BUDDHIST CATECHISM IN BURMESE.

A gifted European F.T.S., in the Civil Service, has translated into Burmese and published at Rangoon a translation of the 33d Edition of the *Buddhist Catechism*, this making its 34th Edition in all, and its twentieth language. The Author has written a special explanatory Introduction to the work and added a few new Questions and Answers. The Translator, in his own Preface, says: "The great utility to Burmese Buddhists of a work of such perfect trustworthiness as to have been recommended twice, in 1881 and 1897, by the revered High Priest Hikkaduwe Sumangala, of Ceylon, for use in all Buddhist schools, will be readily apparent." After giving the Burmese Buddhists a fatherly reproof for their national ignorance of the relative importance of their community and that of the whole Buddhist world, he speaks thus of Col. Olcott's grasp of the Buddha's teaching: "His profound knowledge of it is proved by the fact that Councils of the greatest priests of Burma, Ceylon and Japan have unanimously adopted his draft of the fundamental basis of Buddhism." Persons wishing copies should apply to the Rangoon Branch of the T.S., 43, Phayre Street, Rangoon.

THE GOPÂLA TÂPINÎ AND KRISHNOPANISHADS

WITH THREE COMMENTARIES.*

Mr. Sastry's edition of the Upanishads under review are the 95th and 96th in the order of 108 Upanishads. According to Srî Râma's teachings these 108 Upanishads, if properly studied, will enable us to attain to *Videha Kaivalya*. Most of these Upanishads have been commented upon by reputed authors. All have been commented upon by Appaya Dikshita (Junior), a living author. The works of this writer are preserved in the Mysore Government Library. The translator has done well in bringing to the notice of the public, for the first time, the commentaries on these two Upanishads, of this living author who has written more than three lakhs of grandhas on Vedânta and who is now the leader of the Anubhavâ Dvaita school of philosophy. The other two commentaries followed by the translator are those of Nârâyana and Visvesvara. The translation is literal and the style simple. The pamphlet contains 63 pages 8vo, and will enable the ordinary reader to better understand the spiritual value of *Krishna-lilas*.

G. K. S.

DIARIES.

Our thanks are due to Messrs. Thompson & Co., Publishers, Broadway, Madras, for samples of their valuable "Minerva" Diaries for 1901. They contain the various kinds of useful information usually found in such publications, and are issued in five different styles, the two larger 8×10 in. and 8×13 in., being interleaved with blotters. The public will find them entirely satisfactory. Their prices range from 4 as. to Re. 1-4.

MAGAZINES.

The Theosophical Review for November opens with an interesting story by Michael Ward, entitled, "The Bending of the Twig," in which the sufferings and persecutions of a lad gifted with clairvoyant vision are portrayed. W. C. Worsdell next points out the parallelism existing between the fundamental principles of "Theosophy and Modern Science." "On the Way," is a brief Biographical sketch of a young Swiss poetess, Alice de Chambrier, whose nobility of character and faithful devotion to suffering humanity are worthy of record. Mr. Mead contributes to this issue "The General Sermon of Hermes the Thrice-Greatest," which is mainly in the form of a dialogue between Hermes and Asclepius. "Modern Thought in the Light of the Vedânta," is the text of a very valuable paper, by W. C. Worsdell, which was read before the "Hindu Association" in London, on 3rd December, 1898. "The Céle Dé or Culdees," by Mrs. Hooper, is the first instalment of 'a study on the origins of the early British Church.' Margaret S. Duncan contributes a paper on "Taiyumanavai—a Poet-Philosopher of Southern India." Two of his poems—"God and the Soul," and "The Life of the Disciple"—are given at the close. Mrs. Besant gives the Introduction and first Chapter of on essay an "Thought-Power, its Control and Culture," which will prove instructive to all who carefully read it. Miss Hardcastle writes on "Magic Lyres or Problems of Consciousness," and C. B. gives a brief but interesting chapter of personal experience.

In *Theosophy in Australasia* for October, F. G. G. Hynes continues his

* Translated into English by R. A. Sastry of Adyar Library and published by Lodd Govindaas, Madras, with his own introduction. To be had of R. A. Sastry, Adyar. Price per copy, Annas 8.

"Bird's-eye view of the Theosophical Movement," showing what immense benefits have come to human souls through this channel. Mr. W. A. Mayers contributes his second paper on "Theosophy and Civilisation," under the sub-title of "Unity." Miss J. M. Davies writes briefly on "The Infolding and Unfolding of Deity." "The Medicine of the Future," by Dr. A. Marques, abounds in valuable ideas.

The N. Z. Theosophical Magazine for October has a very good article on "Reincarnation in Relation to Character and Environment," by Mrs. E. Richmond; an excellent poem on "Endurance," by Ella Wheeler Wilcox; a thoughtful paper on "War as a Factor in Evolution," by H. Horne; a story by the erudite S. Stuart, entitled, "The Magic Speculum"—which is to be continued—and other matter.

The Theosophic Gleaner for November opens with an interesting lecture on "Two Undiscovered Planets," by G. E. Sutcliffe. There is another instalment of "Nirvâna without Intermediate Planes," followed by a few selections from our current T. S. magazines.

The *Arya Bala Bodhini* announces that after the December issue it will be transferred to Benares and issued under the personal management of Mrs. Besant, as the *Hindu College Magazine*. The Table of Contents for November is above the average.

Revue Théosophique. The September and October numbers of Commandant Courmes' excellent periodical are fully up to the mark. Besides the usual translations each number contains an instalment of the translation of the "Secret Doctrine," and a continued original article by Dr. Pascal on "The Duality of the States of Consciousness," which is a masterly treatment of the subject by a ripe scholar and true Theosophist. The October number opens with a translation of the excellent paper read by Babu Gyanendra Nath Chakravarti, before the International Theosophical Congress of 1900, at Paris. It is not a little to say that it has lost nothing in the transfer to a foreign language. Unless the paper has already been appropriated by Mr. Mead, we shall gratify our readers by translating it back again into English.

Teosofisk Tidskrift (June to September) opens with a report of the fifth annual Convention of the Scandinavian Section, T. S., at which the President-Founder was present. This is followed by "An Interview with an Occultist," and "Devotion"—these being two papers which were read at the Convention. Further we find an account of "Col. Olcott's visit to Stockholm," by Pekka Ervast. "The Appreciation of Music" (a translation), an article on "Our Duties," a poem on "The Spirit of Man and the Ocean," a story entitled "Grief of Heart," and "Theosophical Activities."

Sophia (Madrid). That excellent Theosophist, Sr. Manuel Treviño, contributes an article on the Egyptian teaching on the "Pert Mem Hru" (the coming of the day), based upon a discourse of Mons. F. Chabas, at the International Congress of Orientalists of 1873, at Paris, and upon other researches. He tells us that M. Chabas compares it to the Indian Nirvâna, a liberation of the soul from the grosser sheaths of matter. Sr. Soria y Mata writes on the "Form of the Universe," with his usual erudition. Translations fill up the rest of the September number.

The issue for October contains translations from Mr. Leadbeater on "Ancient Chaldea," and "The Beginnings of the Fifth Race:" and from Mrs. Besant on "The Use of Evil." A translation of "The Idyll of the White Lotus" completes the number.

Philadelphia (Buenos Aires). The number for July, of our instructive contemporary, opens with a paper on "Materialism and Spiritualism from the Theosophical point of View," in which the author, Sr. Alejandro Sorondo, President of the Luz Branch of the T.S., handles the subject with his usual grace and scholarship. One of his editorial colleagues writes about it enthusiastically, saying that "Sr. Sorondo has erected a resplendent *pharos* in the immense ocean of shadows in which are navigating the unhappy multitude who are crushed in the great miseries of existence." Translations from Du Prel, Flammarion and others follow.

In the August number, Leopold Lugones writes on "Our Scientific Method," Julio Lermina on "The Literature of Occultism," Guymiot, on "Karma and Reincarnation," Alexander Wilder treats of some interesting cases of "Projection of the Double," and the Editor writes on the "International Theosophic Congress" and other subjects.

In the September number, besides translations, there is an article on the Pain of Death, considered in the light of Theosophy," by Carlos M. Collet, a good sociological study by Señor Sorondo on the "Probable Tendency of our Civilisation," and an editorial note on the lecture of Sr. Collet before the Ananda Branch T. S.

Teosofia (Rome). Signora Calvari continues her interesting article on "The Earth and Humanity in their Relations with the Solar System," in which she traces the different currents of the life of the Logos around the planetary chains, and deals with the subjects of manvantaras and pralayas. There are, besides, translations from Mrs. Besant and Mr. Leadbeater. In a supplement paragraph, the Editor feels warranted, on behalf of the whole body of our Italian colleagues, to express to Mrs. A. C. Lloyd their liveliest sense of gratitude for what she has done within the past four years, for the Theosophical Movement in their country.

The October number opens with the continued paper by Olga Calvari, on "The Earth and Humanity, and their relations with the Solar System"; this is followed by translations from Mrs. Besant's "Problems of Sociology," and from Mr. Leadbeater's "Clairvoyance."

Theosophia for September contains translations from the writings of H. P. B. and A. P. Sinnett, J. van Manen's continued translation of the "Tao-Te-King," translations of lectures given by C. W. Leadbeater and Col. H. S. Olcott, before the Amsterdam Lodge, an article on "The Harmony of the Spheres," by J. L. M. Lauwericks, also "Gems from the East" and notes on "The Theosophical Movement."

In the October number the translations are continued, P. de Heer writes on "Islâm as a Popular Religion in Sumatra," and M. Russmaker on "Solitude, Duty and Love." There is also a translation entitled "Dharma and Karma," and other matter.

Acknowledged with thanks: *The Vâhan, Light, L'Initiation, Review of Reviews, Lotus Blüthen, The Ideal Review, Notes and Queries, Mind, The New Century, The Lamp, Banner of Light, Harbinger of Light, Health, Temple of Health, Suggestive Therapeutics, The Psychic Digest, The Brahmavâdin, The Dawn, The Light of the East, The Light of Truth, The Prasnottara, Prabuddha Bhârata, The Brahmacharin, Mahâ-Bodhi Journal, Indian Journal of Education, Christian College Magazine, The Indian Review*, and *The University Magazine*, a College Journal published in Madras.

CUTTINGS AND COMMENTS.

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

The tomb of Confucius.

Herr Ernst von Hesse-Wartegg contributes to the October *Century* an interesting account of his travels in the Chinese Province of Kiao-Chau, in the course of which he describes a visit to the tomb of that profound philosopher Kung-Foo-Tse, or Confucius. He says:

"Passing through the temple, which contains nothing but a large table of sacrifice, of red lacquer, I entered the central enclosure and stood before the grave of Confucius. Here, under an earthen mound probably fifty feet high and one hundred and twenty feet in circumference, lie the ashes of the Sage, or, as the inscription on the stone tablet in front of it says: 'The most sacred, the serene Sage, the venerable teacher, the philosopher Kung.' Twenty-six centuries have elapsed since this mound was erected, thousands of millions of sons of Han have lived and died, and still the teachings of the great man form the Bible of this most numerous nation on earth. He has impressed his religion and his code of morals on a third of the entire population of the globe; but all these millions, from the long line of emperors down to the present day, worship him not as a god, but as a man. They erected no gorgeous temples for sacred shrines over his grave, and no relics of Confucius are worshipped, like the piece of ivory which in the temple of Kandy represents the tooth of Buddha, or the hair from the head of Mahommed in the Mosque of Kairwan. Confucius is not a legendary figure, distorted by the commentaries of priests, but a man like his contemporaries and their descendants, yet withal greater than the deities for whom the peoples of Asia prostrate themselves in the dust."

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Spirit children in Kama Loka.

A correspondent from Simla (K. C. M.) writes as follows:—

Florence Marryatt in her book entitled "There is no death" narrates certain facts in the chapter headed "My spirit child," which seem to clash with the Theosophical teachings. The author mentions that her child was only 10 days old when it died and yet the child grew up into a girl of 17, entirely cured of the bodily deformity with which she was born and buried. The child was also expected to grow up into womanhood in the same spirit land, although no great further change in personal appearance was expected after she had passed her 19th year.

In the first place how could the child which had not attained an age when she could know any one retain a very affectionate remembrance of her mother? Secondly, how could she be a denizen of the Kama Loka for a considerable period, when her lower principles were not developed during her short sojourn on this earth? Thirdly, how could her astral form change and develop and also heal in the Kama Loka just as if the form was a material one? And lastly, if the perfection of an astral form implies that it would look like one who has not passed his or her teens, why should there be other astral forms in the spirit land which have the appearance of old men and women?

The author does not give any explanation and has on purpose refrained from advancing any theory on the subject. She simply narrates facts she had witnessed.

Can any light be thrown on the subject from the Theosophical point of view?

ED. NOTE.—Our correspondent puts the case as clearly and sensibly as it could have been treated. The whole theory expounded by Florence Marryatt, and held to by many Spiritualists, as to the *post-mortem* growth of baby spirits and their relations to living friends seems to us sheer nonsense.

Discovery of Caves in Crete.

The *Daily Mail* publishes the following concerning the discoveries made in a cave which was recently opened in Mount Dicte, in the island of Crete—the traditional birthplace of Zeus :

"After blasting away the limestone blocks which obstructed the mouth of the cave, Mr. Hogarth found on entering, a quantity of offerings, chiefly bronze weapons and terra-cotta statuettes, many of them ornamented with the double axe, or symbol of Zeus. A lower cave was also reached by a shaft 150 ft. deep, and found to contain, in the niches of the stalactites, quantities of offerings of higher value than those in the cave above. In view of the fact, attested by countless references by classical writers, that Crete was one of the greatest centres of ancient worship, the finds of Mr. Evans and Mr. Hogarth may be only the prelude to discoveries of far greater ethnological importance.

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Crows and Cholera.

A correspondent of the *Indian Forester* writes :

"A friend of mine told me that crows could by instinct find out if the atmosphere over a particular region was unhealthy, and if so that they would migrate to a healthier atmosphere. My house is surrounded by a number of trees, where these birds are housed in hundreds. It so happened early in April last they commenced thinning out, till they had disappeared to the last crow. Quite simultaneously with their migration, cholera broke out, and now that cholera is fast disappearing the crows are again mustering in their former strength."

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Consecration of Thought.

Rev. George H. Hepworth, of New York, gives to the world some very ennobling ideas. The following are a few sample paragraphs :

Health and happiness are founded on wholesome thoughts. The mind is master, not the body. Think toward God and you become godlike : think evil and every pore is a wide open door through which disease may enter. * * * You can never be your best self, therefore, until you put your thoughts on the altar and consecrate them to the service of God and man.

This rule applies also to our environment. You can be happy and useful under any circumstances if you fill them with heavenly purposes. Greed and envy and selfishness are the bane of our human life. We long for what we have not, and are thus unfitted to do the best with what we have. We live in a dream of what we hope to acquire, and are always restless, uncomfortable and discontented. If we could persuade ourselves that we can be happy with what surrounds us, that our mission is to get as much out of life as is possible instead of worrying because others have more than we, and so finding fault with Providence and our ill luck and reaping the misery which such thoughts always bring, we should change the color of our environment and the quality of our character. You may be pretty sure that if you cannot be happy where you are you cannot be happy anywhere. Neither wealth nor fame can give you what you want, for you must find it in your soul or not find it at all.

This is Christianity rightly understood—to do all you can in whatever position you occupy and to make your little life great with great thoughts. God is the guest of poverty as well as of wealth, and poverty with God is better than wealth without Him. The spirit of Christ is the spirit of love and contentment, and though you have hardships and bereavements they melt away in the presence of the Divine Lord. You bear them with patience, and patience is another word for strength. Perfect peace will come at last to him who endures, and peace unlocks the doors of heaven.

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Return to America of the Countess Cannavaro.

The unhappy Countess Cannavaro has left Ceylon for her American home after an experience of three years of disappointments, disillusionment, strife and suffering. Her lot has been a sad one and much sympathy will be felt for her sorrows, though no surprise at the outcome of her ill-starred missionary experi-

ment. It was foredoomed to failure from the start. There was no field open for her, for she was unfit by temperament to occupy one. Ceylon offers any amount of opportunity to the right men and women, as the success of its many schools and colleges proves. But they have been established by practical, common-sense workers, whereas this was not what the poor Countess could be called. She was of a supersensitive, hysterical temperament, romantic and idealistic. She ought never to have been asked to come to Ceylon, and the blame of this disaster rests upon her equally impulsive and impracticable "spiritual Guru"—as she styled him—H. Dharmapala. He denies the impeachment, she affirms it, so there the question hangs. The one thing certain is that she sold or gave a way her personal property, went through a ridiculous ceremony in America, in which Dharmapala received herpublicly as a Buddhist (to the keen enjoyment of the caustic American reporters), put on a hybrid costume, and was launched before the Ceylon public with much *réclame*. A Ceylon paper says :

The Countess still continues to be a staunch Buddhist, although not a great admirer of some of the Buddhists she has met in Ceylon, and no doubt the lady who now looks "a spirit chastened with affliction" leaves Ceylon much wiser than when she first arrived in the spicy island. Her stay in Ceylon has been full of pathetic interest, and no doubt will serve as a warning to all amateur religious propagandists to count the cost before launching in such missionary effort.

Personally the Countess was a tall, handsome lady of engaging manners and unquestionable earnestness ; it was the fault of her neurotic temperament that she did not do great good to the Sinhalese people, for if good will had sufficed, she would have made them better than she found them. Our kindest and most friendly good wishes follow her to her far-distant land, and we hope she will receive every help she needs.

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A great Malabar Sorcerer.

Stories like the following one contributed by a correspondent of the *Madras Mail* have a distinct value of their own because of the light thrown on the popular beliefs of primitive Indian people about the powers and practices of dealers in Black Magic. The present one is written, it is true, in a sarcastic and incredulous tone, but that does not lesson the interest of the facts themselves :

C. S. G. P. writes: It is, no doubt, the rarest feat of human perseverance and tenacious strength of mind to have propitiated and pressed into one's personal service the entire devildom of our planet, numbering 4,448 evil spirits according to Hindu Devilology. Yet this was what, the tradition goes, Kandath Raman Nair, of Mathur Amsom, Palghat Taluq, did about the beginning of the eighteenth century. In his days the whole of Malabar trembled at the very name of Kandath Raman Nair or, as he is generally known, Kandathar. The propitiation for personal service, of a devil, is not an easy matter. Each devil has, as its own, a certain *mantram* or incantation of one or more syllables, which has to be repeated a prescribed number of times over with the fullest concentration of attention and under several trying situations. This is what is called the process of acquiring *mantrasidhi*. In several cases, for acquiring *mantrasidhi*, the number of times a *mantram* has to be repeated runs up to 100,000 and according to the nature of the spirit, it has to be repeated in any one or more of the following situations, *viz.* : the solitude of a closed room, a cremation ground, standing up to the neck or fully immersed in water, sitting on the uppermost branch of a banyan tree at dead of night, &c. There is yet another difficulty. Some of the spirits will try to frighten the practitioner out of his wits, by producing hideous noises in his ears, by

shaking the whole earth around him, by feigning to beat him to powder with an uprooted tree, by throwing him into a tank and by all means that lie in their power. Woe be to you if you get unnerved to the slightest possible extent, for then surely you will have to spend the rest of your days in a Lunatic Asylum. Mr. Kandathar must have been a more than superhuman being to have enslaved the 4,448 devils under such circumstances. If you wanted to kill any of your enemies secretly Kandathar was the man for it. He wanted only your enemy's name and *nalu* (the lunar star in which he was born). The wizard made a geometrical figure in a thin sheet of copper, on which he wrote a powerful mantram, and your enemy's name and *nalu*; a sort of *puja* was offered to the sheet which was then put into a pot containing a mixture of water, saffron and chunam. The pot was then placed over a fire and as sure as anything, be the object of the witchcraft Samson or Sandow, his life fluid would decrease in proportion as the mixture decreased by evaporation. When the whole mixture disappeared your enemy was dead. Again, the girl you loved might prove a little refractory. You had only to go to Kandathar with, say, half a rupee's weight of earth taken from any place touched by her feet. He repeated certain incantations over the earth. The next day the girl, be she the proudest of her sex, was yours.

There is an interesting tradition telling you how Kandathar became so great a magician. The spirit known as Bhadrakali is the Queen of all these 4,448 devils. She is the exclusive possessor of a *grantham* (a book of cadjans) containing the 4,448 *mantrams* relating to these spirits. Wherever a dead body is cremated she is bound to make her attendance at the funeral ashes at dead of night and spend an hour of deep spiritual meditation. Kandathar had knowledge of the exact place where Bhadrakali would sit for her meditation. So once, when a dead body was cremated in his village, Kandathar carefully prepared a pit and got into it before nightfall, giving instruction to his *sishyas* to cover it up with planks and sod, leaving a small opening touching the spot were Bhadrakali would sit for her meditation. Bhadrakali, as usual, came at dead of night, sat on the prescribed spot and soon dissolved into her meditation, leaving her *grantham* on her lap. Kandathar quietly put his hand through the opening and stole the *grantham*. When Bhadrakali awoke, she found her *grantham* lost. She searched and searched in vain, made several hideous noises, technically called *ashtahasam* (eight laughs), for several hours, but as she was obliged to go away before daybreak she went away, vowing dire vengeance on the thief if ever she happened to come across him. In the morning our hero came away rejoiced at his triumphant expedition. On reaching home the first thing he did was to prepare certain charms mentioned in the Bhadrakali's *grantham* and string them up together round his waist so that nobody could kill him so long as the charms remained on his body. Bhadrakali discovered the thief, only after Kandathar had had sufficient time to prepare and wear all those charms. But she was powerless to do any injury to him on account of the charms he always wore about him. He then began to acquire *sidhi* one by one of all the *mantrams* of the *grantham* and in due course of time became the most terrible wizard in all the world. Bhadrakali herself was compelled to do menial service to Kandathar. She was compelled to be at his beck and call. But she was always watching her opportunity. One day when the wizard was bathing in a tank, he accidentally broke his string of charms which fell into the water, but before he had time to pick them up and in the twinkling of an eye Bhadrakali chopped off his head with her sword. There now happened a strange phenomenon. Though the body fell senseless, the head began to roll and roll about the village, making hideous noises, knocking at the gates of houses and frightening the people. The village people, therefore, resolved to build a temple and consecrate it to the spirit of Kandathar. The temple still exists and is situated about four miles south-west of Palghat. The most propitious offering to Kandathar is what is called *thoralatuvettal* (killing sheep in a chain). The person offering this sacrifice begins by killing a sheep at the gate of his house. As soon as the head is severed from the body, the body is dragged along so that the blood spouting out may mark the way by a continuous length of red line. Where the blood of one sheep ceases to flow another is killed and treated in the same way and so on until the whole distance from the devotee's house to Kandathar's temple is marked by an uninterrupted

line of blood. Even to this day, people who can afford it do sometimes offer this sacrifice to Kandathar.

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Evaporation of Lakes.

A correspondent sends us the subjoined cutting relating to the daring Swedish explorer, Dr. Sven Hedin, who made such adventurous journeys in Eastern Turkestan, Tibet and Mongolia, which ended some two years ago:

He visited the great sheet of water called Lob Nor. This he found to differ materially from the maps and the descriptions of previous observers, and he has now examined it a second time. Situated rather more than two thousand feet above sea level, its waters are fed by the river Tarim, but emptied only by evaporation, for no stream issues from it. Thus they should be salt, but Dr. SVEN HEDIN found them to be fresh. From this he concluded that the Lake could not have been long in existence. The impossibility of reconciling the observations of his predecessors with what he had himself seen also suggested that Lob Nor was not a permanent sheet of water, like the Dead Sea or Lake Balkhash, but was constantly shifting its position, the lake bed at one time being filled up by desert sand, and forming again in new places. The correctness of his original inference has now been placed beyond doubt. The lake known to earlier observers has now disappeared, and its dry bed is strewn with shells and other organisms which had lived in its waters. But a system of new lakes has been formed around the old basin, which Dr. SVEN HEDIN has explored and mapped. The Tarim Basin is a barren and dry land—a region of travelling waves of desert sand. All this tract has been drying up, probably continuously, even in historic times. The same thing is true of Western as well as of Eastern Turkestan. Lake Balkhash is disappearing with comparative rapidity. According to the Russian geographers, its area has been greatly reduced during the present century, and those who dwell by its shores assert that its level is lowered at the rate of a foot in every five years. But the same thing is true of the Syr Daria and the Amu Daria and the Aral Sea, into which their waters are emptied. In fact, the whole drainage basin of this sea and of the Caspian is undergoing desiccation, slow but sure. These two seas, with many minor salt lakes, are but pools left in the deeper hollows of a great ocean by which the Mediterranean was extended into the heart of Asia. There are banks of Dead Sea shells where once the waves were breaking; there are dry steppes where once the herbage was green and forests flourished. The fact is certain, but the cause not easy to discover. The climate must be changing, not in this or that locality, but over a broad and extensive zone, which runs with little interruption from Northern Africa to the Eastern end of the Desert of Gobi. A similar change has occurred in the New World. The Great Salt Lake of Utah is but a remnant of a vastly greater sheet of fresh water which once sent a river to the Pacific.

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Fruit acids as germicides.

An exchange has the following—useful if true:

It may not be generally known that fruit acids are germicidal, but the information is of special value to planters of tea gardens. The juice of lime and lemon is as deadly to cholera germs as corrosive sublimate, or sulphur fumes, or formaldehyde, or any other disinfectant. It is so powerful a germicide that if the juice of one lime or lemon be squeezed into a glass of water, that is then left standing ten or fifteen minutes, the water will be disinfected. It makes little difference where the water has been obtained, or whether it has been boiled or filtered. This is a fact worth knowing, for any one may at any time find himself under circumstances in which it is impossible to get either boiled or filtered water. In such a case, the juice of a lime or lemon will purify the water perfectly.
