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"THERE IS NO RELIGION HIGHER THAN TRUTH."

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

OLD DIARY LEAVES.*

FOURTH SERIES, CHAPTER XX.

(Year 1891.)

THE intelligent reader, who ponders upon the experiments recorded in the last chapter, and especially upon the footnote about the power of a mesmeric or hypnotic sensitive to pick out a given object by her ability to detect the aura of a person impregnating it, will see how the whole of the Salpêtrière house-of-cards theory about the selection being due to the subject's exquisite perception of trifling physical peculiarities in the texture of the suggestion-impregnated paper, crumbles when one realises that the detection is made by auric perception and not by physical sight or hearing. In fact, the recognition of the existence of auras gives the key to a large group of apparent hypnotic mysteries. The most that can be said in excuse for the prejudiced misconceptions of most scientists is that they are ignorant. On the second morning of my researches with Dr. Guinon, the first experiments were to suggest by gestures and facial expression, but silently, the presence of birds, rats and puppies: a wavy motion of the hand in the air made the girl see a bird; the attitude of listening suggested its singing and caused her delight; proper manipulation of the fingers along the floor made her see a rat and jump upon a chair to escape it; and an imaginary puppy was placed in her lap and she caressed it. These are, of course, examples of suggestion without words. I got Dr. Guinon to try again to visualise and transfer to the sensitive

* 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 two volumes are available in book form. Price, Vol. I., cloth, Rs. 3-8-0, or paper, Rs. 2-3-0. Vol. II., beautifully illustrated with views of Adyar, has just been received by the Manager, *Theosophist*: price, cloth, Rs. 5; paper, Rs. 3-8-0.

a thought-picture. Selecting a spot on the table easily recognisable by a small dent in the wood, I laid down a bright coin and asked the doctor to gaze at it until he felt sure he could retain the image at the spot, removed the coin and got him to call in one of his quickest sensitives, and tell her that she might take the coin she saw lying there. But she saw nothing, and though it was tried in various ways, the experiment was a failure.

"Another day we repeated the experiment of transfer of a paralysis from one subject to the other, by laying a magnet on the table, back of the second girl's shoulder, but no further explanation was arrived at. The subject of metallotherapy (healing diseases by employing the metal or metals that are sympathetic to the patient) was discussed. Dr. Guinon called in a woman who could wear no gold about her person, because she found it strongly antipathetic to her temperament. She had silver bangles, and, I believe, other ornaments of the same metal. We tested this by applying to her wrist a golden coin, concealed from her sight by being held in the doctor's hand. Immediately contraction of the muscles of the arm occurred." Now this again is a subject of active dispute, not only between the rival hypnotic schools of France, but also between distinguished members of the same school, some maintaining that the effect of different metals upon patients is real, others that it has no foundation and is simply the result of suggestion. Dr. Albert Moll, of Berlin, author of the standard work, "Hypnotism," without inclining to either side, fairly holds the balance between the two. "Certain persons," he says, "were supposed to be influenced by particular metals—copper, for example—which even caused symptoms of disease to disappear. The later investigations on the action of drugs at a distance apparently proved that certain drugs in hermetically closed tubes would, when brought close to human beings, act in the same way as if they were swallowed. Thus, strychnine was supposed to cause convulsions, ipecacuanha vomiting, opium sleep, alcohol drunkenness, etc. The experiments were first made by Grocco in Italy, and Bourru and Burot in Rochefort. They experimented with hypnotised subjects and confirmed them; he even found distinctions, according as the ipecacuanha was applied to the right or left sides.

"It is known that these experiments have been repeated in other quarters, *e.g.*, by Jules Voisin, Forel, Seguin, and Laufener, without result; Luys brought the subject before the French Academy of Medicine, which appointed a commission (Brouardel, Dujardin-Beaumetz, and several others) to test the question in the presence of Luys; they came to a conclusion opposed to his. Seeligmüller has confuted the experiments in a much better and more scientific way, which appears to me the only proper one for coming to a decision. It consists of examining the conditions of the experiments; the reports of commissions have no particular value." He

makes the sage reflection that "when we consider the history of animal magnetism we see that commissions always find what they wish to find; the result is always what they expect. Commissions, in fact, are much influenced by auto-suggestion." It was the realisation of this fact that made me refuse to accept the decision of the Committee of the Paris Academy of Medicine, that the action of drugs at a distance was an illusion. As a rule, one should never take the report of any Committee, composed, even in part, of sceptical or prejudiced members, as final.

Professor Perty, of Geneva, an extremely well-known scientific observer, says about this action of metals: "The same metals act differently upon different somnambulists. Many cannot bear iron, others gold or silver, but generally gold acts beneficially upon them, but in many cases its action is exciting. Bochar, in Heilbronn, could not put a girl, eight years old, affected with chorea, into the magnetic sleep, when he forgot to remove the two gold rings he wore from his fingers. Silver placed on the region of the heart of Dr. Haddock's somnambulist, Emma, demagnetised her; Dr. Haddock could not mesmerise her as long as she had a piece of silver on her head. A looking-glass held before the somnambulist Petersen, gave rise to muscular contractions, which terminated in spasmodic actions; spasms were also induced by her holding zinc or iron in her hand. Silver had a calming effect; copper produced no result.

"The somnambulist Kächler, magnetised by 'passes' a piece of steel, which attracted large needles, whereas before it only attracted iron-filings. This subject was so sensitive to the influence of mineral magnetism, that she felt the presence of a magnetic needle from afar, and could act upon it with the finger, and even by her mere look and will, according to the statement of Bähr and Kohlschülter. From a distance of half a yard, she made, by a look, the magnetic needle decline 4° to the West, and a like result recurred three times by the influence of her mere will—on one occasion the needle turned to 7° , always Westward. A similar fact is confirmed by the Countess R., who approximating her breast to the needle set it in a trembling motion. Prudence Bernard, in Paris, by moving her head to and fro, made the needle follow these movements. (*Galvani's Messenger*, Oct. 31, 1851). Count Szapary records a similar phenomenon as occurring in a somnambulist."

Another day Dr. Guinon attempted to show me the transfer of mental hallucinations from one subject to a second. It was done in this way. Girl No. 1 was hypnotised and put into the stage of "somnambulism," in which, it will be recollected, suggestions are easily made. The doctor then made her think she saw on the table a white bust of Prof. Charcot, not with his usual clear-shaven face, but with a heavy military mustache. She saw it clearly and laughed at the astonishing change in "*le Maître's*" appearance, and

was then plunged into a deeper state of unconsciousness. Girl No. 2 was called in, made to sit with her back to the back of the other, their heads touching, and she was also hypnotised. The magnet was laid upon the table between them. We waited quite long enough for results, but the experiment failed, the illusion was not transferred, and one of the patients fell into convulsions (*crise de nerfs*), from which she was speedily rescued by the doctor's compressing the region of the ovaries. We repeated the attraction experiment, this time covering the subject's head and neck completely with a bag of thick linen to prevent any current of air or animal warmth from the hand from affecting her skin. Dr. Guinon again operated. It succeeded with the two girls employed, and while it was nothing in comparison with results I have often obtained, there was at least enough to show Dr. Guinon that the subject was worth considering for its bearing upon the problem of the existence of a magnetic fluid.

These were all the experiments I was able to make under the circumstances of the dead season, Prof. Charcot's absence from town, and the cessation of lectures and cliniques. It was not much, yet it was something—a beginning of a work which will need time and patience, and which is well worth the taking of any amount of trouble.

The office or consulting-room of Prof. Charcot at the Hospital is a small one, between the public waiting-room and the chemical laboratory. The walls are painted a dark colour, and completely covered with engravings and sketches illustrative of hypnotic crises and illusions: The latter are mainly copies of world-famous pictures by the Italian Masters, representing incidents in the lives of Saints, such as the casting out of devils, all of which effects, it hardly need be said, are regarded by both schools of Hypnotism as phenomena of pure suggestion. Placed in the same category are engravings representing the neuroses provoked by Mesmer around his famous *baquet*, the miraculous cures effected upon pilgrims to the tomb of the Abbé Paris, and the wonderful phenomena in levitation and wall-climbing, of the Convulsionaries of St. Medard. The cliniques of Charcot and Bernheim daily produce hypnotic marvels as "miraculous" as anything in the annals of any of the churches or sects.

This brings us up to the 12th of August. Before starting for Nancy, to continue my studies, I spent several days in receiving and making visits. Among the matters attended to was the arrangement with Baron Harden-Hickey, since deceased—a descendant of one of those chivalric Irish refugees who took service in the French army, and established new branches of their old Celtic families—for the bringing out of a new French translation of the "Buddhist Catechism." The first edition had been translated from the 14th English edition, but since that time seventeen more

editions had appeared, with extensive additions to the text, and as the Baron was equally familiar with both languages and kindly offered to be at the trouble of a new translation and publication, I was glad to avail myself of the chance. I passed a night at his suburban residence at Chantilly, and made the acquaintance of his lovely young wife, formerly a Miss Flagler, of New York. I was the more inclined to accept the Baron's obliging proposal because my friend, Commandant Courmes, of the French Navy, was then in command of the Naval forces on the coast of Africa. In this new edition there were twenty-eight new questions and answers, covering the Buddhistic ideas upon the transcendental powers of the Arahat, or Adept; the fact of their relations with individual temperaments; the condemnation by the Buddha of indiscriminate exhibition of psychical phenomena; the difference in the degree of occult powers possessed by his two principal disciples; a definition of the successive stages of psychical evolution, etc. At the Baron's request, I wrote an Introduction to this edition adapted to the French temperament. In the course of this I said: "The remarkable success of the lecture courses of M. Léon de Rosny, the learned professor of the Sorbonne, and the constant and increasing demand for Buddhistic literature prove, I venture to think, that the enlightened minds in France are sympathetically drawn, amidst this crisis of the ancient religions, towards a philosophy which vaunts no master, which encourages to perpetual exercise of good sense, which repudiates the supernatural, which counsels tolerance, which solves the most complex problems of life, which appeals to the instinct of justice, which teaches the purest morality, which is absolutely in accord with the teachings of modern science, and which shows to man a superb ideal.

"In the seventeen years in which I have been in contact with Buddhism, I have never found it revolting to the brave thinker, to the religious spirit, to the humanitarian, nor antipathetic to the man of science. It is a diamond buried in a swamp of superstitions. If Eugène Burnouf, that brilliant luminary of contemporary French literature, had not been prematurely snatched from science, France would certainly have taken the lead in the movement of the Buddhistic renaissance." As I was then on my way to Japan to consult the Chief Priests, I could not include in this edition the Platform of the Fourteen Principles.

I was not fortunate enough to make the personal acquaintance of Burnouf's erudite daughter, Mme. Delisle, whose husband was the Director of the Bibliotheque National, as she was in the country, but she very generously sent me, as a souvenir, a most excellent plaster medallion portrait of her great father, which, suitably mounted, now hangs in the Adyar library.

I reached Nancy, the ancient Capital of Lorraine, the country where that saintly girl, Joan of Arc, was born, and where her

memory is cherished and adored by the whole population, on the 14th of the month. Before describing the results of my observations at this place, it will be well if I define as clearly and succinctly as possible, the radical differences between the theories propounded by the two schools of Salpêtrière and Nancy. I may remark by way of preface that within the past ten years the opinion of the medical profession, as a whole, has been inclining towards the view taken by Dr. Liébault and his colleagues. I find this to be perfectly natural, because it is in the nature of things that the exhaustive study of the theory of Evolution should lead us from the observation of physical phenomena to an inquiry into their origin, and this means a transfer of our studies to the plane of spirit, whence come the impulses which provoke manifestation on the lower plane of existence. Briefly, then, the theories of the rival schools may be stated as follows: "While Charcot's school regards the phenomena as of purely physiological character, Nancy maintains that they are psychological—the effects, in short, of mental suggestion, whether consciously or unconsciously made. Let me make this plain. If I say to an impressible subject, "It is a hot day," the feeling of atmospheric heat is created and the subject shows signs of it in his actions: this is one of the most elementary experiments of the travelling mesmeric exhibitor. But audible words are not indispensable, I need only *look* hot, remove my coat, wipe my forehead, or otherwise act as persons do on a warm Summer day, and the subject will interpret to himself the meaning of my acts, and sympathetically respond by similar ones of his own. A physician visits a patient seriously ill, say of typhoid fever; he finds the symptoms discouraging; his anxiety shows itself in his expression (unless he is very experienced in schooling his face, voice and bodily movements) and, if the patient is looking at him he reads his danger and grows worse, perhaps dies. The doctor may *speak* encouragingly, but "his looks belie his words," as the wise folk-lore proverb expresses it, and the scientific verdict in his face is read by the invalid as though it were writing on white paper. This is unconscious suggestion. Both Paris and Nancy will admit that; but we Oriental psychologists detect in it the subtle action of the mysterious, all-potent factor of thought-transference. So, then, while Nancy observes the Paris phenomena upon which Charcot rests his theory of three stages of hypnotic action, the "cataleptic," the "lethargic," and the "sommnambulic," Nancy says they are imaginary, not really normal stages, and are due to conscious or unconscious suggestion from the experimenting physician, whom they regard as the pupil of a master theorist, who first deceived himself, and then implanted his illusive hypothesis in the brains of his followers. It is a monstrously broad question, this; far-reaching, deep-descending, almost all-embracing. By this key, the Nancy people say, one may understand ninety-nine hundredths of all collective social movements—the evolution of religions, arts,

politics, national impulses, social customs, tastes and habits. A great man, differentiating from his species under the law of Evolution, and the type and fore-runner of a later stage of average human development, thinks out—let us suppose—a system of government, finance, religion or morals; he imbues with his thought one or more disciples; they found a party, a policy, or a school which gradually, by speech, writing or action, captivates the national mind; one generation transmits it to the next, and so on until (by suggestion becoming hereditary) the original man's idea moulds the destinies of races and changes the aspect of human society. A child born of the fifth or sixth or twentieth generation who have inherited this—hypnotically suggested—theory or predilection, is certain to take it up spontaneously because it is “in his blood,” he is heir to an expectancy (scientifically speaking), and “does what his forefathers did” without question. The exceptions—the Protestants among Conservatives, the heterodox among orthodox, are found in the cases of children who have been—as we Eastern psychologists say—drawn by a purely physical Karma to take their bodies from a family of this or that race, while their mental and spiritual affinities are with another human family. History teems with examples of this differentiation of a child from its family environment. Without the help of the above theory, the phenomenon is veiled in mystery; with it, all becomes clear. I am thoroughly convinced that Western science will be compelled in the near future to accept the ancient Eastern explanation of the natural order of things. We have had more than enough of talk about “mysterious providences,” and extra-cosmic interferences, we have outgrown superstitions because we have conquered some of our ignorance, and since we see the daybreak glimmering beyond the encompassing hills of our ignorance, we will never be satisfied until we have climbed to where the light can shine upon us. It requires courage, still, to profess oneself an uncompromising seeker after truth, but the whole race is moving in its direction, and those who first arrive will be those who, by keeping alert through a long and complicated course of evolution, have gained the knowledge and the strength to outstrip their contemporaries. I am of those who believe that great profit is to be gained by the student of Karmic evolution, by the reading and digesting of the “Jataka Tales, or Buddhist Birth Stories” (Jatakathavannana), of which Prof. Rhys Davids has given us an admirable translation. At the same time it is the oldest collection of folk-stories in existence, so far as at present known, and depicts, with minute accuracy the social life and customs and popular beliefs of the common people of Aryan tribes.

Our discussion having led us so far afield, the account of my experiments and observations must be deferred to the next chapter.

H. S. OLCOTT.

*THE UNSEEN WORLD.**

[*Concluded from p. 465*]

YOU all know that spirit photographs have been taken, although there is a very great deal of skepticism in connection with them, because, as is well known to any photographer, such a thing can very easily be produced by a slight preliminary exposure. There are various ways in which it can be done; nevertheless, although they can be counterfeited by fraud, there is a very fair certainty that some such things have been absolutely shown, and it is clearly obvious that that easily might be so. The quite recent experiments of Dr. Baraduc, of Paris, seem to show the possibility of photographing thought. When last I was there he showed me a large series of photographs in which he claimed to have succeeded in reproducing emotions and thoughts. He had experimented in a regular scientific way to a very considerable extent, and although as yet he has not fully tabulated his results, yet he has issued one or two books upon the subject with illustrations. And there it is, the mass of testimony which he has collected, for any one who takes the trouble to examine into the thing. I think that the names by which he ticketed those things were in many cases inaccurate. He speaks of them as belonging to the higher mental plane, whereas my own belief is that all thoughts and feelings which can be photographed must have descended in their action at least as far as etheric matter on the physical plane; but the difference of his interpretation from my own would in no way vitiate the fact that he has succeeded in photographing the invisible. And that is not in the least a new idea. Any astronomer will tell you that millions of stars are photographed which you can never see; many which are far too faint ever to make any impression even through the strongest telescope, upon the retina of the physical eye, will yet reproduce themselves on a photographic plate after long continued exposure; the theory being that the constant repeated tapping of the vibrations of light from even that infinite distance will make its impression upon the plate, and so by means of photography we are able to become aware of the existence of enormous universes which otherwise would be far beyond our physical reach in any kind of way. So you see that with regard to that question of sight there is no definite limit beyond which human sight cannot go, above or below.

With regard to hearing, the same thing is true. We do not all hear equally, and again I do not mean by that that some of us have better hearing than others, but that some of us hear sounds which

* A lecture delivered at Chicago, Sunday evening, November 18th, 1900, by C. W. Leadbeater, and published in the *Progressive Thinker* of Chicago.

the others could under no circumstances hear, however loud they might become. This, again, is demonstrable. There are various vibratory sounds caused by machinery which may be carried to such a rate as to become inaudible ; they may gradually become less and less audible and pass beyond the stage of audibility, not because they have ceased, but because the note has been raised too far for the human ear to follow it. The pleasantest test I know of, which any of you can apply in the summer months if you are living in the country, is the sound of the squeak of the bat. That is a very razor edge of sound, a tiny, needle-like cry like the squeak of a mouse, only several octaves higher. It is on the very edge of the possibility of human hearing. You may be one of the people who can hear that, or one of the people who cannot ; but whichever you may be, when you are out walking with your friends in the country in Summer, you will find some of them can hear this and others cannot. This shows you, again, that there is no definite limit, that the human ear varies considerably in its power of responding to vibrations.

If, then, we are capable of responding only to certain groups out of the vast mass of vibrations, see what an enormous change would be produced if we were able to respond at all. The etheric sight of which we sometimes speak is simply an added power of responding to vibrations, in the same manner as the Roentgen ray scheme ; and you will find that much of the clairvoyance on a small scale, which is done by spirits at seances, is just exactly of that type. They read you some passage out of a closed book ; they read a letter which is shut up within a box. Your X-rays would enable you to do something very similar, not to read a letter, perhaps, but it would enable you to see through material objects, to descry a key inside a locked box, or to observe the bones of the human body through the flesh. All such additional sight is simply obtained in the way I have described, by being able to respond to a larger set of vibrations.

Now carry that a little further ; go beyond the mere vibrations of physical matter and imagine yourself able to respond to the vibrations of astral matter ; at once another vast field is open before you ; another whole world is yours for the winning, and you see the things of a material plane still, but on a higher level. You see in this, although there may be much which is unfamiliar, there is nothing which is obviously impossible. It all leads on, stage by stage, from faculties which we already know and use ; and the world of matter of which they are built all follows step by step from this world with which we are so familiar. There is nothing irrational about the conception. You can see from what I have said, how it may be that the claim made by Theosophy, and by all those belonging to the great religions of the East, that it is possible for man to sense this unknown world and tell you all about it, may very

possibly be quite a reasonable one instead of being a grotesque and absurd suggestion savoring only of charlatanism or fraud as is so often supposed. The whole thing may be and is perfectly scientific, perfectly reasonable.

When by the use of such faculties man is able to examine this unseen world what does he find with regard to it? That question I have to some extent answered in the lectures which I have been giving on "The Other Side of Death," and I shall have to take it up in detail when I come to speak of "After Death States." Broadly, in order that the scheme, in outline, at any rate, may be before you, let me say that we find this unseen world divided into two stages, the astral world and the mental, and these two correspond (not quite accurately, but in a general way), to the orthodox idea of Heaven and hell; or they are rather Heaven and purgatory; because although it is true that terrible suffering may come to mankind under certain conditions, in the lower part of that astral plane, yet all suffering of any sort that comes to him will not be of a punitive nature but of a purgative nature. Suffering will always and all the way through be intended to benefit the man. It will be part of the scheme which has for its object the evolution of the man; not some endless, meaningless punishment given through revenge, but only the steady working out of a great law of justice, a law which gives to every man exactly that which he has deserved; not as reward or punishment, but simply as a scientific result. If you put your hand into the fire and it gets burnt, you do not say that somebody punished you for doing that, you say that it is the natural result; it is a question of the rapidity with which the vibrations from the burning matter have pierced your skin, and have produced the various disintegrations which have taken place. It is simply a natural result, and just in the same way the suffering which follows evil is not a punishment imposed from outside, but merely and absolutely the result under an unvarying law, of what the man himself has done; and so all the suffering that comes to him is part of a great scheme and intended to purify and help him, and will undoubtedly bring about that result. So that the lower astral world corresponds very much more to purgatory than to the ordinary and most blasphemous idea of hell. There is nothing in the whole universe, happily, which corresponds to that idea in the least. Although there is no suffering such as has been pictured for us by the diseased mind and disordered imagination of the mediæval monk, yet there may be individual cases of suffering of a very terrible character; but even that suffering, terrible though it may be, is the best thing for the man, because only in that way can he get rid of the desire which has come upon him, the evil which he has allowed to grow within him; only by that means can he cast this off and take a clean start in the next birth so as to evolve into other and higher levels.

And the second part, or the Heaven-World, is the result, again, of the man's actions, but of the higher and nobler part of them. There all the spiritual force which he has set in motion during his world-life finds its full result. In this case also it is merely a scientific question of the amount of energy poured out, for the law of the conservation of energy holds good in all these planes just as it does down here. A man's intensity of feeling for some very high idea, the intensity of the affection which he pours out, whether it be in devotion upon his deity, or merely in love upon those around him; whether it be an exalted type of love which includes all, which is impersonal and arises above mere elements of personality down here, or whether it be a less exalted type which confines itself only to one or two upon whom it may be fully lavished; all these are spiritual forces at their different stages and of their different degrees, and all represent energy poured out, which can never bear its full result here on earth, because all our highest thoughts and feelings are and must be unrealised down here, as we know perfectly well. None knows it better than the artist who tries to realize them—the man or woman who paints a picture hoping thereby to convey to others what he or she has seen in a vision of that higher world; none knows better than such artist how utterly the expression of that thought fails, how the very best that they can do, the most satisfactory reproduction that they make, falls infinitely short of the reality.

All that being so, all these higher ideals and aspirations remain a vast force stored up, which can never be worked out on the physical plane or during physical life. It is after death and it is at the second of those stages that it is possible for all these forces to work themselves out. And so there comes to be a higher unseen world of transcendent beauty and unimaginable splendour which has been called the Heaven-World. Attempts have been made to picture it, by all religions, but they have all fallen miserably short of the truth. You have passages imaging Heaven as containing gates of pearl and streets of gold and seas of fire mingled with glass, and trees which bear twelve manner of fruits, and jewelry and precious stones of various sorts; all clumsy endeavours representing the highest and best that the imagination of the writer could attain. You will find the very same thing in the Oriental manuscripts, the same trees of gold with fruits of various kinds, of precious stones, all grotesque and impossible, yet nevertheless genuine endeavours of early writers to image something beautiful or grand that they had the seen.

We, in our day, should draw a different picture of the Heaven-World. It would be something far more refined, more intellectual and on a higher level altogether, more highly spiritual, for those who understand what spirituality means; but still our efforts, although to us they might be so much more satisfactory, would equally fall

short of the reality of the grand truth behind. So it remains true as it was written long ago : " Eye hath not seen, nor ear hath heard, neither has it entered into the heart of man to conceive the things which God hath prepared for them that love him." But there is a happy difference ; it is not only for a faithful few, not only for those that love him, but for all ; for surely all must love him as far as they know him. Still, there is no limitation. This Heaven-World is the Heaven-World for all who can reach it.

We should say that instead of some men being consigned to Heaven and some to hell, on the contrary, every man must pass through both the states which are typified by those names. Every man must pass through the astral plane on his way to the Heaven-World. Every man at the end of his astral life will attain that Heaven-World, unless he be a person so entirely elementary, so entirely degraded as never yet to have had any unselfish thought or feeling. If that be so, then indeed there can be no Heaven-World, for him, because all these selfish desires and feelings belong exclusively to the astral plane and they will find their result there on that plane. There are those who have scarcely anything which is unselfish in their nature ; such people also will reap the reward of whatever good they have done, not in that Heaven-World, but at a lower level, in the higher part of the astral plane. As was said long ago about those who prayed in public places in order that they might be seen of men : " Verily, I say unto you, they have their reward." As it is with those of high ideals, who do not get all that they desire here, so it is with those whose ideals are selfish ; they have their reward also, after death, in the higher part of the astral world ; they will gain their result ; they will find themselves surrounded by that which they desired ; but they will miss the higher things which they have not desired, because as yet they are not raised to that level ; still, all will be happy in their own way and at their own time. The selfish will doubtless suffer much on the way to that stage, but there will be something even for them, something for all. So you see that this is a less confined idea than that of the orthodox religions. We go somewhat further, and we are enabled to do so because the whole scheme is a scientific scheme, because there is no question of a favouritism that will consign some people to heaven and shut others out of it.

All this is no surmise ; it is simply real truth—truth based upon careful observation, and capable of being verified by those who have eyes to see upon these higher planes. Nor is this Heaven-World a mere land of dreams ; it is full of the most vivid reality. Indeed it is the very plane of the Divine mind, which responds to whatever call is made upon it. So, if a man has an immense wealth of the grandest aspirations, he draws down a corresponding outpouring from above, but if a man, on the other hand, has only just a little grain or two of anything unselfish within his nature, even that little

grain still brings forth its appropriate result. There is no question of one entering in and the other being shut out, but each gains just what he is capable of gaining. That is the essence of the Heaven-World. Every man there is happy, but necessarily all are not equally happy, nor all happy in the same way, but every individual is happy to the fullest extent of his capacity for happiness. The only thing which prevents him from going further is that he is unable to grasp any more. Each vessel is filled to the utmost; though some vessels are small and some are large, yet they are all filled to their respective capacities.

We must, I think, admit that this is a far more reasonable theory than that held by the orthodox faiths. My intention to-day has been not so much to give you details as to the conditions of the worlds beyond the grave, as to show you they are all part of the same world; to show you there is no sudden break of any kind, but that everything is reasonable, coherent and graded all the way through. As to their place, I have told you that these worlds are about us here. But, you will say, how can that be? How is it possible, the space around us being filled with matter, that other matter, however fine, can exist?

I do not think it will be difficult for us to realise how this may be. It is a well-known scientific fact, that even in the hardest substances on earth no two atoms ever touch one another; always every atom has its field of action and vibration; every molecule has its field of vibration, however small; consequently there is also space between, under any possible circumstances. Every physical atom is floating in an astral sea, a sea of astral matter surrounding it, interpenetrating every interstice of this physical matter. These same laws explain another phenomenon of which you have heard—the passage of matter through matter at spiritualistic seances. That also is done simply by the method which I have described. Matter either in the physical etheric condition or in the astral condition, can pass with perfect ease through physical matter exactly as though it were not there, by reason of this interpenetration, so that the whole thing which seemed so difficult becomes quite simple, if you can only grasp that idea.

One more word of caution with regard to this unseen world. Do not imagine that these various stages or divisions of matter here are lying above one another like the shelves of a book-case. Realise that interpenetration is perfect within, around and about every physical object. It is already known that ether interpenetrates most physical substances. I should like, if I could, to make clear to you the exceeding naturalness of the whole of this, and to guard you against the various possibilities of error which come from supposing that everything beyond the physical is not natural, but supernatural. It is not so at all. It is superphysical if you like, but not supernatural. The whole scheme is one scheme and the same laws

run through it all. It is true that there is a certain further extension of these planes. If you are dealing with this physical earth of ours, you have first a ball of solid matter ; it is surrounded by water to a great extent. Above that you get the air, because it is surrounded by this atmosphere ; but these three conditions of matter alike are interpenetrated by astral matter, only there is this difference, the astral matter being so much more fine rises further from the surface of the earth than the atmosphere does. Suppose it were possible for anyone to penetrate beyond the atmosphere of our earth, he might still for a time be within the astral plane, because the astral plane extends further than does the physical atmosphere ; so in that sense it is true, the astral plane rises higher. Not that it does not exist here and now, but its extension is higher, and consequently it makes a larger sphere than the earth.

The same thing is true of the mental plane ; you have finer matter ; round about it is interpenetrating all the astral and physical matter, and also extending further from the world than does the astral plane. On the other hand, when we pass beyond the mental plane, and reach the Buddhic, there is no division there. The same is true, probably to a still greater and wider extent of other and higher realms, but of those we have no time to speak at present. They are beyond the scope of this lecture. Those who wish to understand the higher planes, who wish to get some idea of them in detail should study our theosophical literature. I should recommend them to take two of our theosophical Manuals, the 5th and the 6th, the "Astral Plane" and the "Devachanic Plane." If they take these two and carefully study them, they will grasp all we at present know of these unseen worlds, and I can assure them that they also will find, as the rest of us have found, that the whole of this scheme is so logical, so coherent and easy to grasp, that there will be nothing repellent about it, that no mental gymnastics will be required, no perilous leaps over weak spots where the ground of reason is not firm, but a steadily graded ascent from one stage to another ; for we do no violence to the convictions of any man. They will find that this system of teaching which we put before them is full of the same reasonableness in every direction ; that it is in fact an apotheosis of common sense, as is all occultism of which I know anything. If you find some occultism, so-called, which makes violent demands on your faith, which suggests all sorts of curious, unnatural performances, then at once you have strong reason to suspect that occultism, to feel that it is not of the true kind. In every case that can possibly arise man must apply his reason and common sense. I do not say that there is nothing except reason that can aid you. I am very well aware that there is a spiritual certainty which comes from behind, about which it is impossible to reason ; but please remember that that comes only from previous knowledge. The man who arrives at that definite

intuitive certainty has known this fact beforehand at some time, or something like it; and consequently the real man, the soul, the ego above knows the thought, and he is able to impress upon the brain the idea that he knows it, although he may not be in the least able to impress all the reasons or arguments that brought him to the certainty of that knowledge. Truly there is something higher than reason, yet reason is our guide here and now, and assuredly any scheme which asks you to do violence to your reason is a scheme which you should put aside and investigate very carefully before you accept any single fragment from such a source. But we make a special point in all that we say in emphasising the fact that blind faith of any kind is a fetter, which binds man back in the spiritual race. On the contrary, he must throw aside blind faith, he must learn that no particular scheme is an infallible one; that truth is progressive; that steadily we are learning more and more; that he cannot, therefore, be bound down by revelation in his knowledge of these matters.

Theosophy has no dogma to offer you, no faith once for all delivered to the saints. We have a certain block of knowledge to lay before you for your examination. We tell you quite frankly and freely that it is ever increasing; that if you want to follow our thoughts you must get the latest editions of our books, not the early ones, because in the interval between any two editions, always new facts have been discovered, new suggestions have been brought in, and more and more facts are included as time goes on. So we are constantly widening out our belief. Those who object to that have failed to grasp the condition of the problem. I know there are those who do so object, who would like to have some religion given them which they could learn and accept once for all, as they used to accept other religions. We cannot give them this, because the religion we are teaching is scientific and is approached from a scientific stand-point. This is the mission of theosophical work—to bring these two great lines of thought together, to show there need be no conflict between religion and science. On the contrary, science is the handmaid of religion and religion is the highest of all possible objects of scientific study.

That is the theosophical teaching on the subject. If you will take it and follow it, surely your experience will be the same as ours, and you will find, year after year, it will grow more interesting and more fascinating to you, giving you more and more satisfaction for your reason as well as more perfect fulfilment and realisation of your higher aspirations. Take it up and examine it, and I believe that you will never regret it; that you will find occasion to the end of your lives to be thankful that you came to a lecture such as this and first heard of the great theme of Theosophy, the Wisdom Religion of all time.

C. W. LEADBEATER.

LESSONS FROM THE LIFE OF ANNA KINGSFORD.

[*Concluded from page 472.*]

IT is not surprising to find that Mrs. Kingsford came in touch with what is known as practical occultism, and was nearly the victim herself, of a Frenchman, whom her biographer calls a sorcerer. How he tried to gain influence over her, and nearly succeeded, you can read for yourselves, but finally he appears to have died rather suddenly ; probably the result of working with powers and forces he was unable to control. And very well told in the history, is the climax, and warning : " We took it for a warning for those who, studying 'occultism,' enter into relations with the powers of the astral and elemental, without having made sure their hold on the celestial, for they thereby render themselves accessible to the infernal." But it would almost appear as if they considered the warning was only for others, and not for themselves. For we find later on, Mrs. Kingsford had received certain occult instruction, which enabled her (or at least she believed, enabled her) to injure others by such knowledge. Especially Dr. Claude Bernard, and Dr. Paul Best, whom she boasted of having killed by occult powers. Doubtless she thought herself justified in her conduct, but it was unworthy of her, and is the one great blot on her memory. Against the abuse of such powers Mme. Blavatsky warned her in these words : " It is karma in the case of every murdered man. Nevertheless the weapon of karma, unless he acts unconsciously, is a murderer in the sight of that same karma that used him. Let us work against the principle then (of vivisection), not against personalities."

Mrs. Kingsford endeavours to justify her conduct by saying : " Attack the principles and not the persons ; I will tell you what that means. It means, whenever you see a ruffian brutally ill-treating a woman or child, instead of rushing to the rescue, you are to stand by and do nothing but talk, or else go home and write something, 'attacking the principle.' The power to interfere and save, imposes the duty to interfere and save ; and as that power has been given to me, I should not be doing my duty if I did not exercise it." The mistake she makes here is, that instead of using her power to save, she was really using it to destroy. And by the same process of reasoning, knowing the teaching of Esoteric Christianity, she should have gone into church and interrupted the service or killed the Priests by her occult powers, because they were false teachers, according to her views. But the former line of conduct would, I suppose, have been too vulgar, and the second does not seem to have occurred to her. It is a mistake to suppose that we have a divine mission to become voluntary agents of the

law of karma, simply because some evil has roused our anger and made us lose control of our senses.

One is much inclined to speculate what kind of "Professor of Occultism" (as Mr. Maitland calls her instructor) she had, who encouraged her in such conduct and assisted her in the work. Neither the instruction nor instructor could have been very elevated, that taught the pupil murder and guided her powers to such an end. The mere fact that they wielded "occult powers," makes them not one whit less contemptible than the most miserable, ignorant moonlighter, who ever killed his enemy from behind a hedge with an old blunderbuss. Having greater knowledge, they had only greater guilt. It was into no school devoted to the service of suffering humanity, that her karma led her. Because, to an enlightened soul, a foolish, ignorant vivisector would be an object of as much pity as the most ignorant savage.

In the vision she had of the "Council of Perfection," a discussion took place in her presence as to what constituted "perfection." The remark with which it was ended: "Be ye merciful, even as your Father is merciful," may very well have applied to herself when dealing with the vivisectors, although she and Mr. Maitland appear to think it applied to their mission in favour of the animals only—a very limited view to take. And it was a true warning to all students who tamper with occult powers, that she received, when she was told that "a single neophyte could not protect himself" against the evil powers. Nor can fifty equally ignorant neophytes, dabbling in magic of a kind, protect themselves; because, being all more or less equally ignorant, they do not really know what they are playing with. So, when one knows what a symbol means, why trouble more with symbols?

What effect, if any, the "Perfect Way" will have upon the teaching of the Roman Catholic Church, of which she was nominally a member, remains to be seen. In her writings she constantly claimed that this branch of the Christian Church has the whole truth, but that it is hopelessly materialised. Institutions are like individuals, sometimes slow to move, and as the dominant note in Rome's history, whether in church or state, has always been for material, temporal power, it is doubtful if we need look to that institution to take up and spread for the help of her people, the spiritual truths which our friends have left to the world as a legacy. More likely it is that the Protestant communities will enter upon the study, because there is no objection to their doing their own thinking, whether they do it or not. And, while there is undoubtedly a tendency on the part of Protestants to look with suspicion upon anything pertaining to Romish teaching, it will soon be recognised that this new gospel of "Interpretation" comes not from Rome, but is, in every detail, antagonistic to all her traditions and teaching. And that a member of her communion, in spite of her teaching, and with the help of the merely material things she got from it,

has been enabled, with the assistance of the healthy, robust intellect of such a Protestant as Mr. Maitland, to give the presentation of Spiritual Truths, as we have them here, is a sign that man has it in himself to reach the highest and best, in spite of his environment and opposing limitations. Catholic, Mrs. Kingsford was, in having a universal appreciation of what was best and most beautiful in all religions. And she did not fail to declare that, "Buddhism surpasses Christianity, in its divine recognition of the universal right to charity."

Judging from the controversy after her death, it would appear that the Church of Rome was more anxious to claim her body, as having belonged to their denomination, than it is capable of profiting by her works. For the Priests declared that she had, before her death, rescinded her share in the "Perfect Way;" which statement is a significant commentary upon certain remarks made in the Roman Catholic Church papers, at the time, in which they boasted that the case of Mrs. Kingsford proved that the Church of Rome was not the grave of individuality, as was often asserted—failing to observe that if they succeeded in suppressing her work, they removed all evidence of her ever having possessed any individuality worth speaking about.

There is little doubt that she never took the trouble to sever her connection with the church in a formal manner, because of her long and weary illness and utter indifference to it. A matter of much more interest is, why she ever joined it. And my explanation is one I have before suggested, in connection with other institutions, and the part they sometimes play in our life's history, namely, that as our bodies in each birth have rapidly to go through all the forms of life they have touched in the past, it may be that we also come in touch with societies in which, during some lines, we may have found interest, pleasure or profit. And this perhaps again and again, till we can wean ourselves from their limitations.

So highly and rightly did Mrs. Kingsford and Mr. Maitland value their work, that they "could not credit any source short of the church invisible, with an interpretation so noble, to the church visible;" and at the same time, they claim that Christianity is the highest expression of divine revelation. How they can claim anything special for Christianity, I cannot understand, in the face of their own teaching; seeing they recognise truths in other religions, lost sight of by Christianity. If there is a church invisible that reveals aught (and one name is perhaps as good as another when we speak of such invisible sources of instruction) it must be a revelation eternal and unchangeable in its Truth. And the shape or form its revelations take to the children of earth, must ever be that which, for the time being, they can best comprehend. And not only that, but all must be so akin to other religions, that a soul that has passed through one form with intelligence and interest, will find a con-

tinuation of help and usefulness, in whichever form of religion it may come into touch with, in times to come.

Apart from the spiritualistic movement (which does not appear to be formed into an organized body), no association has done more to draw together students of mysticism, than our own Society. It is not therefore surprising that Dr. Kingsford and Mr. Maitland were amongst the earliest members to join it in England.

Mrs. Kingsford became the President of the London Lodge, and there is much interesting reading in her "Life," about the Society, its members, and their impressions of some of them. There seems to have been a tendency in the early days of the Theosophical Society, in some places, to insist upon acceptance of teaching, when it was said to have emanated from certain Masters; and because of this fact, Mrs. Kingsford as President and Mr. Maitland as one of the Vice-Presidents of the London Lodge, at once took up the independent and healthy position of accepting or rejecting all teaching on its merits only, irrespective of any kind of authority. This position has proved to be the only correct one for students of Theosophy, and to-day no one can assert that the Society as such, teaches anything dogmatically or otherwise. It exists as a centre for study and thought, now throughout the world; and has three objects which are wide enough to include all earnest students of religions, philosophy and science, who are persuaded of the Brotherhood of Humanity.

Dr. Kingsford and Mr. Maitland early recognised the vitality and energy of the Society and its Founders, but seem to have had somewhat mixed ideas as to its usefulness in connection with their work. At one time they see in it a vehicle that will help to spread their special teaching. Next it is hostile, because, "ours was the restoration of true esoteric and spiritual Christianity; theirs was the total subversion of Christianity itself"—an utterly wrong conception. The teaching of Mme. Blavatsky has been to restore to all religions and sciences their true spiritual basis, and to demonstrate that neither mankind, religion, science or philosophy will lose anything, but rather be immeasurably the gainer, if these subjects are treated from a reverent, scientific and fearless stand-point. And how Mr. Maitland came to assert that, "the Truth we have is far in advance of anything the disciples of Mme. Blavatsky and her Gurus possess," it would be difficult to say, because he was not in a position to know what these Gurus know.

Once more, it is asserted that the Theosophical Society is "an association at once powerful and hostile" to Mrs. Kingsford and Mr. Maitland, because of certain experiences they had when visiting Mme. Blavatsky at Ostende. It seems strange that from their own experiences they could not recognise that the influences which they found "powerful and hostile" to them, may have been of the same nature to their Hostess, considering that her mission was exactly the same as theirs—the restoration of Truth. And that they found the

influences particularly powerful and hostile is not a matter for surprise, as very likely they were the same which were trying to hinder Mme. Blavatsky's work. It takes strong influences to stop a strong worker, and as I consider Mme. Blavatsky was an infinitely stronger character than either Dr. Kingsford or Mr. Maitland, the influences that were trying to stop her work, coming within the sphere of the weaker workers, though equally earnest, would naturally be more than usually distressing to them, although quite accustomed to similar influences themselves. And if they had been sufficiently confidential with Mme. Blavatsky, she could probably have helped them in the matter. Considering that H. P. B. made no secret of the fact that she was a student of Eastern Mysticism and in touch with Eastern Masters, it is curious that Mr. Maitland should have considered her work in any way antagonistic to theirs: more especially when we see the instructions Mrs. Kingsford received regarding the important position the East occupies, both as regards Teachers and conditions for such studies as they were engaged in. Indeed in one communication she had, it appears as if Mrs. Kingsford, and I suppose Mr. Maitland, are of the kind of souls that evolve into Eastern Adepts: for she is told, *when she becomes an Adept* she will know that certain facts she was being taught involved no contradiction—from which it is evident she had not yet reached adeptship.

The true explanation of their position is, I think, that like all people with an important mission, they became impressed with its importance, to the obscuring of other matters that might have interfered with their work. This was necessary, and while I do not believe they lost anything in their attitude towards the Theosophical Society and its work, it left them free to do their own work with complete thoroughness.

The Christian world does not know under what an obligation it lies to-day to Dr. Kingsford and Mr. Maitland; they knew they were working for posterity, and were content to do so.

These brief notes will have served their purpose if they have directed attention to a valuable source of instruction to the student of Theosophy, and they may have helped to prove that it will be through our Society that both the life and work of Dr. Anna Kingsford will be kept before the world. And her life and work includes that of Mr. Edward Maitland, one of the most truly learned men who has lived in our times, of a beautiful and unselfish character, filled with a genuine love for his fellows.

A. P. CATTANACH.

HINDU MORALITY.

AS OUTLINED IN THE MAHA'BHA'RATA.

[*Concluded from p. 480*]

IF you take the first three sheaths of the five-fold classification of man, the lowest of the three is the Manomayakosha, or sheath of desire ; that which, in its external aspect, is developed by the men of the Fourth Race, of whom the evolution of the emotions and the gratification of desires are the characteristics.

The characteristic of the Fifth Race is the attribute of the sheath of intellect, the Vignyanamayakosha, the qualities of antagonism of intellect, of discrimination, of separateness ; and these qualities must be evolved before the uniting love of the highest sheath—whose attributes are those of the Sixth Race—can altogether be realised. Moreover, the period of evolution of the present age is the evolving of the intellect, of men in antagonism to each other, of struggle in business and of competition in which the weaker are worked to death. All this struggle and misery are necessary for the evolving life to build up qualities for itself. It is necessary that this quality of separateness should be first evolved so that there shall be a strong centre ; a separate centre, which shall be able to grow and hold its own when necessary.* And in this matter of evolution, by studying the actions of men we find that they are in their nature proportionate to the preponderating amount of vitality and consciousness in each of these sheaths. Thus the characteristic of the actions of the Fourth Race, whose functioning of consciousness is in this sheath of desire, is that they cannot see the good of doing anything without a distinct return or gain from their action benefiting themselves, and by thus acting they follow the Southern Path. The Fifth Race, into which we are said to be evolving, whose functioning of consciousness is in the sheath of intellect, the Vignyanamayakosha, perform action as a thing which ought to be done because it is good, without attachment to the fruit of action, even perhaps as a debt which is discharged, not caring for a reward or recognition.

And the Sixth Race have for their characteristics in this matter, complete non-attachment to results and devotion to Dharma alone. We find first an action is done for the gain ; then as what is right to be done, or as a debt which is paid ; and lastly, as a loyal sacrifice to that manifestation of the Supreme whom we read of as the God of Dharma ; † and looking at these qualities of the evolving races, we

* "Evolution of Life and Form" (Annie Besant).

† Existing on the highest planes and according to the Hindu books, reflected from them through the lower.

see that the lower castes, from their very nature, can be correlated more nearly with that race of whom the attainment of objects of desire and the acquirement of wealth form the natural characteristics. The Kshattriya again is typical of the nature of the Fifth Race as the type of combative energy; while the real spirituality of the Brahmana nature is characteristic of the consciousness stirring in the sheath of Bliss.

Thus we see that the Kshattriya position is that of a possibility of a complete mental independence and ability to stand alone; a position where the tendency is towards antagonism and towards separateness, and yet from its very nature must there be the payment of the duty owed.

And on the subject of meekness we find the whole matter gone into at the beginning of the "Vana Parva," just after the exile to the woods. The teaching is given by one of the great Indian men, and examples of these teachings on different points of morality form a great part of the value of the Mahâbhârata to us. We will take that part of the teaching which is given to Kshattriyas, and from the context we see that the word "forgiveness" is used in the sense also of "meekness." One of the great sages is speaking to the five brothers: "And Prahlada said, 'Know, O child, these two truths with certainty; that might (or anger) is not always meritorious, and forgiveness (or meekness) is not always meritorious..... Therefore it is, O child, that the learned applaud not a constant habit of forgiveness..... one should put forth his anger and show his forgiveness on proper occasions.' " And now let us consider with regard to this matter. By tracing backwards the gradual development of the Kshattriya nature we find a law of growth laid down which pervades the whole of the teaching to this caste and by which the Kshattriya Dharma can alone be understood. The key-note of the evolution of the Kshattriya is separateness, to build up a strong individual centre, and its ultimate development is that the nature shall be able to hold its own against any force that may be brought against it. It must be able to stand alone, relying on itself; and its whole development depends on conflict. It must develop strength, and the possibility of separateness or weakness would result. He must not refuse a challenge. Thus the prompt answer and opposition to oppression and personal insult or threatening of dishonour, and for his growth must he be ready to cast aside his body in defence of that for which alone he came to birth; for in this conflict, if it happened that his physical body was struck away in defence of honour or in opposition to evil, he fulfilled the purpose of his incarnation and having thus permanently strengthened his inner nature, another physical vehicle would be made for his use and shortly would he come back to birth once more with increased strength and further on his road of evolution. On this gradual growth depended the elimination of personal anger; at first,

perhaps, he paid back insult* with more than equal injury, but a further growth and clearer understanding made possible the precept of Arjuna, laid down by him as a Kshatriya practice :

“ Superior persons, O Bhârata, never talk about the harsh words that may or may not be uttered by inferior men :

“ Persons who have earned respect for themselves, even if they are able to retaliate, remember not the acts of hostility done by their enemies.” [“ Sabha Parva,” sect. 72.]

And when personal anger had been outgrown, we find his strength and energy were called out in opposition to all that was evil, and in the protection of the weak—and this is the beginning of non-separateness—for the sake of any who appealed to him for help. He was there to right an injustice and to actively war against evil. For discrimination between right and wrong was his law of growth, and in his life in the world, it is said, that if he could not find strength to stand firm when occasion demanded he was deficient in a quality necessary for a man of this caste. It was necessary for him not to be meek and ever forgiving nor, as far as he could, to leave the righting of conditions to the workings of the Karmic Law. Passiveness in him would open the way for the subsistence of evil and weakness in his evolution. For “ not by inoffensiveness alone” is the dharma of the Kshatriya carried out, and “ He who does not protect morality when it is being disregarded is himself a trespasser against morality.” [“ Shanti Parva,” I : 33 : 8.]

And again we find it taught to Kshatriyas that they must not beg, that they shall not beseech.† As the great teaching to that caste and as the highest thing that they could do was to cast away their bodies in battle as a sacrifice to Dharma, we can realise the greatness of those men who identified not the life with the form. Such teaching does not allow beseeching for mercy or forgiveness either in active warfare or in the understanding of religion ; such teaching and the knowledge of the Karmic Law would render useless a petition for mercy or ‘ remission of sins’ ; on the other hand, just by the certain knowledge of that law he could work for neutralisation, and in this building he would depend on no one but himself. Moreover, he is content to rest on a law, of which the measure of its unforgiveness is the measure of its reliability ; and he asks nothing from it beyond that which he is able to take ; for every action that is done has an equivalent result—a law which also acts on other planes besides the physical, and all karma which has not been neutralised is flung back on the lower vehicles of A'tmâ, who go against it “ like fishes swimming against a current of water.” (“ Shanti Parva,” 201.)

But again we find it laid down‡ for the Kshatriya, that he must

* “ Vana Parva,” 269.

† “ Vana Parva,” 153.

‡ “ Shanti Parva” I. 130 : 29.

not live dependent upon destiny ; that is to say that, with regard to himself, it is also not his part to unresistingly endure the circumstances of destiny in contented resignation to Karmic events, without exertion to change those circumstances, but he must exercise and use his strength by making all efforts to neutralise the unfavourable karma which may have accumulated, for exertion is often superior to the force of karma ; and we read again that the Gods do not protect men actively, as " by taking up clubs in their hands after the manner of herdsmen,"* but that they grant intelligence unto those whom they wish to aid. Passive resignation to bad circumstances is not his course of action : in most cases the amount of his passive resignation to circumstances will be measured by the overwhelming effect of those circumstances beyond the strength of his opposed will.

But in some cases another course is taught. We will take from the Mahâbhârata the incident on the field of battle—that battle in which many divine Kshatriyas were fighting on both sides—of the launching against the army of the Pândavas, of a superhuman weapon which nothing could oppose. In this case the orders were given to throw down all arms and to stand neutral until the weapon went by, as by opposition its destroying power was drawn against the opposer, and would slay him. Of course death in such a case would be meritorious to the Kshatriya, whose duty it is " to fight in utter recklessness of life itself," and whose highest aim is to cast aside his body, and to pass to Swarga† from the field of battle, but it is thus also shown to be good Kshatriya practice to avoid needlessly drawing towards himself such an overwhelmingly destructive force.

And now we have almost finished our study of this brief outline of Kshatriya Dharma. We read that it was a merit for him to die a violent death in conflict : quietness and peace were not his law of growth : he learned to cast away his body for the sake of an idea, and to value all as nothing in place of Dharma.

Along the keen edge of weapons ran the Kshatriya's path to Swarga, and he learned to tread it fearlessly ; even as in later births would stretch out for his treading the Path of Yoga and Antaskarana, that ancient Path which is spoken of in Kâthopanishad as being keen and as difficult to travel on as is the edge of a razor.

This was the summit of the Kshatriya Dharma, and the former struggles were to enable him to hold to it, not by mental passiveness but by developed strength ; for that Path we learn‡ has to be trodden alone, unaided, at least to lower consciousness, and the

* Udyogya, 34.

† Swarga is the theosophical Devachan and, as spoken of in the Mahâbhârata, it is a state where the God comes into actual vision.

‡ For an illustration of this it is to be remembered how that Sri Krishna was the charioteer of Arjuna in the battle, not fighting himself ; while his large army was a gift to Duryodana to fight on the side of the Kurus.

separated centre must be strong enough to endure, and able to hold its own upon the way, and for that treading he must get rid of separateness, of selfishness, of personal ambition : this great strength must be used for lightening the load of Humanity, for the enlightening of the ignorant and for the further helping of the weak ; for the life and consciousness in him have now widened out so that any burden of man becomes his burden, and his energy is used for its destruction ; for no longer is the exertion made for self. The elimination of these separated qualities follows as a natural result on a yet further consciousness of the unity of the one life and sympathy with its many forms ; and looking at these attributes we find that they are the characteristics laid down for the Brahmana caste.

II—THE BRAHMANA.

And now we will take up the Brahmana as we read of them as part of the Hindu nation. This caste was composed of those whose ability and whose duty were essentially to instruct, and they were the teachers, priests, and councillors to the nation. As they were men who were fitted by the characteristics of their nature to spend their lives in study and teaching, the acquisition of wealth was not laid down for them and they were not engaged in trade, in fact so much were they occupied in their own duties that they could, when in want of anything, ask from the king or any wealthy man, whatever was needed : they had no large property and were accustomed to provide for their pupils by the gifts which they received, for teaching was not a matter of buying and selling. To the two lower castes alone belonged the acquisition of wealth and goods, but the characteristic of the Brahmana was the study of that knowledge which is called *Brahmavidya*. His energy was no longer engaged about the body or the desire nature, or even on the lower planes of thought in intellectual pedantry. At the beginning of the *Mundakopanishad* we find a description of these two kinds of knowledge, the higher and the lower science ; the lower, characteristic of the evolution of the intellect, of detailed knowledge, of knowledge concerning the external side of nature, of every science concerning matter, and of science after science builded upon the minutely detailed appearances and characteristics of physical forms—all the leaves of the *Asvattha* tree,* the exact knowledge of every one of which would reveal only the outer aspect of *I'svara*, wearisome in their very multiplicity of detail—and again there is described the higher knowledge, "that science by which the Indestructible *Brahma* is comprehended," who is the very root of the tree and "the source of the elements," that life which is behind all manifestation, and by the knowledge of whom all outer appearances are known and comprehended.

* *Bhagavad Gītā* ; 15, 14.

The path of that knowledge, as we read in the Bhagavad Gîtâ, requires the ability to wield "the unswerving weapon of non-attachment" to things of the more material planes: a non-attachment and absence of desire which is not the result alone of restraint of desire, though that indeed is the beginning of it, but the very lack of similar material in the nature so that no response is called out by the contact of the lower gunas. And on this elimination it is told in the Mahâbhârata, of Kâma or desire, of how it becomes subtler and subtler, taking on form after form, and of its motive becoming concealed behind motive while Kâma, its prime mover, remains hidden outside the sphere of the mind. And with this growth of knowledge the action of the gunas is recognised; the play of these "pairs of opposites" becomes objective; for the gunic material on the planes of desire and thought is seen to be the true agent, and its action in the minds of men is understood. And although recognising the action of these gunas, the Thinker, acting in the lower vehicles and engaged in works on these lower planes, acts in them to the best of his ability, striving for success; but from his identification with the Overlord of these bodies the results of his actions do not touch him with personal interest. It is his Dharma for him to work in the world and to obtain a successful result of his actions, but the failure or success of his works belongs to the lower self.

And again with the quality of separateness which it is now the Brahmana's law of growth to eliminate, so that it falls again towards latency, it has served its part in the evolution of the nature and now another aspect is developed, the aspect of conscious unity of all that lives. This is first recognised by an intellectual understanding of the underlying oneness of that life from which all things come, and by as much as this becomes part of the thought and practice, so will the knowledge of unity become part of the consciousness. The great requirement that the Theosophical Society demands from its members is the recognition of this Brotherhood, of this unity of life, at first as an intellectual understanding and later as a part of the consciousness: and for a striking image of this teaching we will take a verse from the Mundakopanishad. There we read that, "As from a blazing fire in a thousand ways similar sparks proceed, so, O beloved, living souls of various kinds are produced from the indestructible One, and they also return to Him."

And thus as from this blazing fire many sparks of different magnitudes leap forth, so from the one life are sent out different lives of many kinds which, falling downwards into the plane of matter, are enveloped in various physical coverings; * but the life in each is the same in its essence, and from the same source, returning to that source in the course of evolution. The

* "Building of the Kosmos," p. 62.

five sheaths of man are these coverings * of the A'tmâ which has descended through the planes of the universe, collecting around itself a body from each region through which it passes. The life in the animal is the same as that in the man, though still more confined by functioning through fewer vehicles, and the Brahmana was taught to protect it, recognising its source, and no longer causing it suffering by destroying its animal form.

And from this recognition and further growth is the gradual destruction of Ahankara, the quality of egotism, the source of separateness, with all those lower attributes of the personal self, Rajasic in their nature ; for no longer is that quality needed for building up the separated self. The recognition of the unity of these many separated parts brings us a knowledge of the relationship between lower lives and between the higher existences which are also manifestations of the one.

And in this recognition of the participation of all in the divine nature there comes the possibility of religion, of the service of those greater Ones to whom we are related. This underlying unity when recognised on the higher planes of the universe opens also to us a method of building up the whole ; for from the self-identification of the one with the all, the burden of all is made a personal object, and no longer are these energies used wholly for the separated self : for on to these planes where unity is more nearly recognised can be sent out forms and energies into this one sea of consciousness in which all things are dwelling, and to which all life responds according to its nature ; thus strengthening and purifying the universal mind, so that the thought energy, ensouled by the life and purpose with which it has been sent out, may go forward into the minds of those to whom the vibrations of its substance are akin, modified according to the individual and giving out its energy in proportion to the similarity of mental development. The very motive of its sending forth will ensure this certain result, for the unreasoning energy of the thought-nature will go out into the plane of mind with the sole purpose of this one fulfilment.

For the Theosophical teaching† gives to us a knowledge of the conditions of thought, how that these forms coming forth from the mind of the apparently separated individual, go out into this region to which all men have access and being themselves the very source of actions, they produce results according to their natures.

There is a story‡ in the Mahâbhârata of great philosophical value towards an understanding of the oneness with the Supreme, of these separated forms in the universe. When the five brothers were living in the forest there came to visit them a great Teacher with his many pupils, and there arose a great difficulty with regard

* "The ancient Wisdom," p. 54.

† "In the Outer Court," pp. 45-48.

‡ "Vana Parva," 261.

to food for such a number. The brothers were afraid that they should be unable to offer the Teacher hospitality, for food in the forest was scarce. In this trouble they went to the Lord Sri Krishna, who came at that time to them, and they asked Him what they were to do. Sri Krishna, we have read, was the incarnated Supreme and, bereft of Him, there is nothing that exists: He is in every form in the universe, and He is Himself the universe; for all this is but the manifestation of His physical nature, His *sthula sarira*.

We read that He took some of the food they had, and that, by the satisfying of the hunger of Him, that one life on whom the universe is based, all those separated lives dwelling in different bodies were nourished and, by this action, all these apparently separated parts of Himself were satisfied.

For we learn that all manifestation exists as the sheaths or bodies of the one Vishnu: His physical nature then includes all the separated bodies of men and living things, who thus live in His body even as the many cells live in a human body, each being complete in itself but forming part of a greater whole. Thus all living forms in the physical universe are as separate cells in the physical body of Vishnu, so that all of this exists as the Mighty Being, of many natures according to His infinite variety of manifestation, but one in its totality; and the higher planes of differentiated life are the higher sheaths of that indestructible One, in manifestation, in whom live all the worlds and all created things, and from whom as we read, all things emanated, as back to that one source again, transcending the *gunas*, all things will ultimately go, to that "One without a second," from whom all things first came.*

M. A. C. THIRLWALL.

RENUNCIATION.

[*Concluded from p. 501*]

AND now, as to *real* renunciation. Here not only have the desires of the world been renounced, in thought as well as action, but the world itself has been met and overcome. The enemy has not been fled from, he has been met and conquered, and instead of being a source of danger and discord, is now a help and co-operator.

The apprehension of this—the complete realisation of this as a truth—is calculated to entirely change the course of any one who has not before understood it and is really anxious to become one of the victors. For we usually, although perhaps unconsciously, consider any great achievement only possible under special circumstances. We excuse ourselves for not being generous because we are not rich, and so forth. Now it is perceived that these very disadvantageous circumstances and surroundings constitute the foe which we are in the

* In the previous instalment see *May Theosophist* p. 477, last paragraph, fifth line, after the words "example of this," the words "*tendency towards opposition*" should have been inserted.

world to fight, and possibly in the world for no other reason. So long as we give way before circumstances—*viz.*, the enemy—so long will he attack and overcome us, until we arise in our strength, or weakness, and instead of succumbing or merely getting out of the way, subdue him at all points. Not until there is invulnerability at every point (that is, under every circumstance) is the fight over and victory gained.

A clear idea as to what renunciation is and what it is not, also answers completely a question which naturally arises at a very early stage of meditation, as to whether renunciation is after all a right thing to practise, and if so, why? Perhaps, by the way, in no respect does the sincere seeker after truth and nothing but the truth, differ from the mere follower of a scientific or religious creed, than in regard to the use of this word "why." In the orthodox schools of religion and science, the masses are hide-bound by preconceived ideas, and consequently discourage investigation—not, of course, all investigation, but any investigation which threatens these preconceived ideas. The orthodox, both in the ranks of religion and science, will doubtless protest to you that they love and follow the truth—and so they do, in a way—but there are some things they love better, and preconceived ideas are amongst them. But Truth is a jealous goddess and will allow no preferences, and consequently shuns those who are not entirely devoted to her. The sincere worshipper of Truth, however, far from being beguiled from his allegiance by the influence of preconceived ideas, cares not a straw for them. When Truth appears and beckons him away from them, he leaves them and flies to her without the slightest regret or reluctance. The presence or absence of this reluctance is a test of unalloyed devotion to Truth, and she detects any falsity very quickly and often vanishes before a man can tear himself away from his false theories, under whose spell he forthwith remains, becoming more and more reluctant to see Truth, until presently this amounts to positive dislike and positive incapacity, and he becomes blind to the clearest evidence. The theosophist, on the other hand, places nothing before Truth—popularity, esteem of others, vested interests, preconceived ideas or anything else. Indeed he is as ready to question old theories as new ones; and he therefore finds that he cannot dispense with this word "why." He must ask, and he must learn or he cannot proceed. Of course we may not feel inclined to ask any question. Well, in that case we are not yet ready to learn anything more. When we are ready to take a further step, be very sure the desire for information will possess us: we shall demand an answer with the whole force of our nature—and get it.

Now the whole programme of our work here, to put it in a nutshell, consists of the attainment of self-knowledge, self-control and self-sacrifice. Most of us are probably convinced that this is so, at all events as regards the first two items—self-knowledge and self-control.

And even a certain degree of self-sacrifice all will admit to be necessary to an ordinary civilised life, or even an uncivilised one, for that matter. If this be kept in mind, the true meaning of renunciation will at once be seen, how it is necessary and for what purpose it must be practised. For without renunciation there can be no self-control. And reflection will show that as all ordinary people would not be ordinary people at all, but very extraordinary people, if they did not exercise a certain measure of self-control; so all ordinary people must necessarily, and do, practise renunciation to a certain extent. The whole question is one of degree.

Complete renunciation is generally thought unwise and fanatical. To many doubtless this assertion would be quite sufficient and would indeed seem axiomatic. It seems sufficient, and is sufficient—for them, but for them only, and because they are not yet ready to go further. The theosophical student, however, before adopting the view that complete renunciation, such as that advocated in various devotional books, is fanatical, etc., would require to know first the reason why. An investigation shows that such an entire giving up of self is not a kind of religious insanity at all, but that it is only *false* renunciation, the appearance of renunciation, that is so. Before one can renounce in a proper and sane manner, in the sense in which we are at present using that word, he must be a philosopher and thinker, must know what he is about, must know what renunciation really is. We have already seen what that is, as indicated in the words quoted above. Next it must be remembered that the earthly pilgrimage of man and all things are on an ascending scale, an evolution of consciousness and faculty ever expanding wider and soaring higher. This being so, it is evident that as the higher engrosses man's attention and interest, the lower must lose it. If the worm would become the butterfly, it must first seriously consider the renunciation of the chrysalis shell, and not only consider it, but put the renunciation into practice. The trouble with man is that he wants to carry his chrysalis shell, *viz.*, his personality, with him: but this is impossible. It may be right and proper for a sheep to pass all its life eating its food; but as the animal passes into the human, it is inevitable that the animal should give place, to a certain extent, to the intellectual; so far all are agreed. All are also agreed that it would be an advantage were this giving place, that is renunciation of the animal, greater than it is at present. The only difference of opinion seems to lie in the cause of the present undesirable prominence of the vegetative and animal as compared with the higher powers in man. The religionist, and the unphilosophical say it is because man is bad. The philosopher says, not so. Bad and good are only relative terms, are often interchangeable and are often both applicable to the same thing. He says the reason is not because the world is bad and went wrong in the making, like a spoiled pudding. For children, that explanation may be good enough. For

people grown up in mind as well as body, it is absurd. No, the cause of the animal not having apparently given place sufficiently to the human, is that man is advancing, evolving, and that this impulse of growth, the impulse of evolution, the impulse to higher achievement, ever asserts itself by discontent in regard to present achievement. The present achievement is "bad" as compared with the achievement seen in the future, in the ideal; but it must also be remembered that the present achievement is "good" as compared with the lower achievement of the past. We only require to go back a few centuries to find that the people, for instance, who inhabited Europe were of much rougher fibre than at present, and a procedure in those days was possible and actual and commonplace which would petrify us with horror now. It is not intended to push this too far nor to make too much of ourselves at the expense of our immediate forefathers; but it will probably be admitted, if we project ourselves for a moment back into an earlier point of evolution, that, looking to the state of affairs then, the present position of man may be pronounced good—that same position which we now consider bad as we compare it with the far distant ideal of the future. Philosophically, it should always be borne in mind that these words "good" and "bad," as has been said, are purely relative, and that to say that the world is as it is because human beings are "bad" is to speak nonsense.

Now if we are to get at the real meaning of renunciation, the notion that it is some penance done for the sake of penance, must be discarded. To have any such idea is entirely to misapprehend the subject; such an opinion is certainly very common, but it is simply the usual misconception which is found connected with the superficial apprehension of all things religious and ethical. A little thought will convince one that it is not suffering, it is not penance, it is not privation that is the merit of renunciation, it is the sense of duty and the performance of duty. Renunciation and duty go together. The creature who has no sense of duty is incapable of renunciation. As the sense of duty grows—and it grows gradually as man advances in true civilisation—so self-sacrifice becomes more and more extensive. It is at any given stage of man's progress taken so much as a matter of course, that unless we reflect we are altogether unconscious of it. We are hedged round in any state of civilised society, with limitations and restrictions on every hand, of which we are unconscious because they are so customary and necessary. And observe this; the more any man or woman acts not from mere inclination or self-interest but from a sense of duty, the more he or she is admired and considered to possess a noble character. It might be assumed therefore that he who would strive for perfect nobility of character must act always from a sense of duty and never because of mere inclination. The inclination is merely the survival of the force which guided the animal before it had any

reasoning faculty. The sense of duty or regard for others, of doing the right, with all that that implies, is the humanity, the divinity which is gradually replacing the animal in the evolving creature. In proportion as man becomes rational, intelligent and wise, the sense of duty, of regard for others, colours a greater and greater number of his actions. In proportion as he is irrational, non-intelligent, foolish, so is he a mere animal, the sense of duty is present in fewer and fewer of his actions, and it is ever that which is pleasant, never that which is right, that he cares for. So it is clear that all human beings who are furthest removed from the irrational animal—that is, who are most advanced—must proportionately renounce the consideration of the personal self in their actions and ever live according to duty, just as those who are furthest back and nearest the animal will do the reverse. And the animal having merely its inclinations to guide it, is incapable of practising renunciation or doing the right: it always does what is, *for it*, the right, but it does not know this. In so far as man advances out of the animal stage, he does not require the impulse which was given to guide the brute; he replaces that by intelligence, by knowledge, by duty. He does the right—whether it for the moment be pleasant or painful to himself does not matter. At the present day this line of action is only partly followed. This is because men have only performed part of their evolutionary march from the animal to the divine. And so what is considered the correct thing in our century is, to put in practice renunciation to a certain conventional extent, and to a certain extent only; to regard any renunciation beyond that as fanatical, unnecessary, extreme, etc. For the average citizen of the world this may be quite proper. But in endeavouring to look forward, in trying to ascend, in studying the characters of those who have gone forward and who do not therefore occupy the evolutionary stand-point that the average citizen of the world at present does, we should not commit the absurdity of supposing that our ideal man could possibly occupy the position he does and at the same time be the sort of individual that we find ourselves; that his standard should be the same as that of present-day humanity. Until we are quite sure that we understand his position, it will be better not to sneer at his strange ideas of duty which seem to take away so much that makes life pleasant. If we want the things which tend to the aggrandisement of the personal self, then the spiritual man will be out of place as an ideal, as an example, because he does not profess to gather those things for himself or to teach others how to gather them. But if we are striving to understand and to attain to a higher evolutionary level, the renunciation of the divine man will not surprise us, for it is simply a reminder that so long as the animal and the personal self have attractions for us, the advance to the divine and impersonal cannot be made. It is by losing these attractions that renunciation steadily increases its scope, till ultimately,

to the worldly minded, all is renounced that appears to make life worth living. That is needless to say, simply because the worldly minded do not see the substitute for that which has been renounced. Imagine ourselves for a moment to be incapable of perceiving any kind of illumination other than that produced artificially. Let us suppose we are observing attentively a man who can see daylight and who is gradually snuffing out, one by one, all his candles because of the gradual emergence of the dawn. He has a reason for what he is doing, and when the last of his rushlights is dispensed with, it is because the sun is now above the horizon. We, who do not see the dawn, think he is gradually surrounding himself with darkness and consider his condition to be miserable indeed. This is precisely what is involved and what is meant by renunciation. The key to the whole thing is the emergence of substitutes more worthy in every respect for those guides, lower in every respect, which are discarded one by one as the evolving entity rises higher.

There are a good many different kinds of renunciation, but they have all this one factor in common, the sacrifice of the personal self. There are, for example, (1) Renunciation of the sense appetites. Observe, this does not mean ceasing to gratify the senses. That is of little or no use. It is renunciation of the appetites themselves. This gives self-control, calmness of mind, and makes possible a higher state of consciousness than is common to present humanity. (2) Renunciation of self-love. This gives the death blow to vanity and pride of all sorts, and replaces these with true humility. (3) Renunciation of self-will. That eliminates anger and discontent with any lot or fate that may befall us or befall our friends, and also leads to peace. Without adopting a *laissez faire* attitude, we nevertheless cease from judging and condemning others. (4) Renunciation of the fruit of action. This involves indifference to success or failure, honour or disgrace, etc., and also leads to calmness of mind, or peace. The motive of action is no longer success, and therefore success causes no exultation, and failure is not feared. In like manner praise and abuse, gratitude and ingratitude are accepted with the same serenity, not a serenity of the surface, but a serenity which is deep and real, proceeding from the heart. The interests that the man is endeavouring to promote are no longer the interests of his personality but much wider and higher ones. The personality is merely the instrument through which he works. He is therefore indifferent to the fruits reaped by it. Nature works on and the law, he knows, is utterly just. So there is no fretting, for the lesson has at last been learned, that there is nothing to fret about.

It is a great mistake to suppose the path of renunciation to be a doleful one, involving a kind of partial suicide and ending at best in a kind of insanity, not to say annihilation. This is how it seems to the man who is not willing to make the sacrifice, just as the extinguishing of the rushlights in our illustration would seem an au-

nihilation of the light to those who could not perceive the sun. True renunciation is really a following of the better path, of the best path, and yields the best results like all obedience to the law, although from the stand-point of those who have not made the sacrifice it may look like a crucifixion and indeed is a crucifixion. We cannot help it being a sacrifice and any given renunciation will always involve this until a region of greater light is entered into. But we will not go far wrong if it be remembered that philosophically and actually this is merely an appearance, from our backward stand-point, and that renunciation is not really a giving up of something good with the sole idea of inflicting punishment on ourselves. There is no more merit or sense in that than in any other kind of self-torture; though it is easy to see how this misunderstanding, like so very many others, has arisen in matters pertaining to the sphere of religion.

To recapitulate. Taking a bird's-eye view of the scheme of evolution, the necessity for renunciation can be seen and what part it plays in that scheme. First of all there are the ascending entities, up to man, who have no intellect, no knowledge and wisdom, but merely instinct. The only clues they have to guide them are their own inclinations. Renunciation of any kind is not possible for them, nor is it necessary. The apparent exceptions are not real ones. Then we come to the emergence of the mind proper in man. He is able to deduce lines of conduct from the assimilations of his past experience. Inclination is no longer his sole guide and pain his sole deterrent, as in the case of animals. The possession of mind carries with it the sense of duty as a guide and aid to inclination. Besides pain he has the sense of wrong as a deterrent. He, like the lower animals, has inclination and pain, but unlike them he has also the sense of duty, the sense of right and wrong. Where these conflict with inclination he has to act contrary to inclination, in other words to renounce. And we now speak of man in his most savage state. As he advances in wisdom, duty and right more and more replace inclination, that is, renunciation is more and more practised, until he arrives at the condition of things at the present day.

Now if instead of looking back we care to look forward, the inevitable conclusion, judging from the past, must be that the number of actions performed for the sake of duty will continue to increase and the number of actions performed for the sake of inclination will continue to decrease. In the perfect man nothing will be done owing to personal inclination, and everything will be done for the sake of duty or because it is right. Attraction and repulsion no longer exist for him. And such a man, instead of being a mere machine, is far more loving and compassionate than we can at present even conceive. He is not a lover of form, but of the spirit which forms enshrine—that spirit which is one and undivided

and which is not slain on the dispersion of the form. *Therefore* he "mourns neither for the living nor the dead," not because he has grown hard and lifeless. He has attained, not to the condition of a living mummy, but to the very opposite—complete self-knowledge, self-control, and self-renunciation.

Nor is this matter one too high for ordinary people and hence a comparatively uninteresting one, to be left to more advanced men, and so forth. As has been seen, renunciation commences necessarily with the very dawn of the intellect, with the very beginnings of the sense of duty. We hear a good deal of talk about initiation. Well, renunciation comes before initiation and hence is a much more practical and immediate thing. To seek for initiation and to consider purification and exaltation of the character, the "living of the life," to be of quite secondary importance, is a very palpable error; it is in fact putting the cart before the horse. If we are not interested in the raising of the character—and very deeply interested—then no amount of interest in initiation will be of any avail. And fortunately so, for initiation, even could it be given under such circumstances, would be anything but a blessing.

GEORGE L. SIMPSON.

MATTER AND ITS HIGHER PHASES.

[*Concluded from p. 493*]

THE point arrived at, thus far, is this: that considering the nature of infinitude, the physical atom cannot possibly be the last expression or the finest state of matter.

That admitted, there stretch in ceaseless states beyond, finer and finer grades of matter. In order to avoid confusion and give clearness to the subject, it becomes necessary that certain divisions should be marked off in these states of matter, and distinctive names given to each; so that in dealing with them we may know which particular one is meant.

These states, in theosophic terminology, are called planes; therefore the plane on which, or in which, we live, is called the physical plane. Beyond this is the astral; and in succession others such as the Devachanic, Buddhic and Nirvanic.

These are not all the planes, but quite enough for our present consideration.

Each of these planes is ensouled by a consciousness of its own particular nature, and if the former argument has been admitted, *i.e.*, of the infinite extension of matter, one can hardly fail to admit the idea of an infinite extension of consciousness. For example, let us look for an instant down the scale of matter. Beginning with the

mineral, there is not a great deal of consciousness manifest in it to the superficial observer, neither is there a great deal of it manifest in the plant, yet it may be noticed in the opening of the flower to the sun ; it is also in a sense conscious of the rain. These are of course debatable matters which do not touch the point in hand, therefore we will pass to the next stage—that of the fish. There is no doubt of fish consciousness, it having organs of perception. There are the birds with a more extended consciousness, having more perceptive faculty ; then the animal with a still greater extension ; until we reach man, the supposed limit. Then here in man, look at the difference in degree of consciousness in an Australian black and a Huxley or a Spencer, or any other of our great men. Does our reason bid us stop here, and assert that man possesses the ultimate of consciousness ? We started low down in the mineral, and noticed how, in rising, the consciousness expanded with every stage, until we reached man. Is the human form the final home of consciousness ? Is man the possessor of all consciousness ? Is he omniscient ? If that is so, if man is the apex and the crown of evolution, then infinitude has no meaning at all for us. If man is finite, how can we say that he is the highest form of conscious existence ? Huxley tells us that it is conceivable to suppose, that above man are grades of intelligences which rise in ascending scale until a Single Intelligence is reached. And what other conclusion can we come to, with the idea of infinitude before us ? With infinitude goes the idea that man is but *one* aspect of conscious existence, with innumerable others stretching in both directions—some below, which are manifest ; and others above, which stretch out into the unknowable. Now why are we called upon to consider that consciousness is impossible in matter finer than the physical ? Make a study of the brain and its consciousness, and what do we find ? Our anatomists are not able to get a clear understanding of consciousness, simply because they are dealing with matter and force in such attenuated conditions that they cannot grasp them in any way whatsoever. The brain is the most marvellous piece of mechanism that we know of ; and what is more, this same brain is partly composed of matter in a very attenuated form, so that consciousness, the greatest phenomenon we know of, depends upon the most refined order of matter, and not alone upon its dense, objective aspect.

So, if we begin with the dense tangible matter, we find that, as we rise and treat of the more refined, the greater and more marked are its potentialities ; so, even from this plane we see that the greatest phenomena are the salient characteristics of the most attenuated matter. And why should such a decided rule, that obtains from the very mineral up to brain consciousness, cease when it has reached that point ? Might we not expect that the rule of "finer matter, greater powers," continues beyond the brain—

and if so, we would have, with a brain composed of finer matter, a wider consciousness. What has made man so presumptuous as to suppose that only that which he could cognise with his limited senses was real and tangible? Here is man with an admittedly finite consciousness, declaring that solely with a brain built of physical matter, can there *be* consciousness. He started first of all with the idea that matter in its gross material state, right up to the finest gas, was the only state of matter that could possibly exist. In the next breath he speaks of infinitude, yet denies infinitude of matter. And why does he deny infinitude of matter? simply because he cannot cognise it, and allows his intellect to be the slave of his perceptive faculties. What tests does he apply in his denunciation of higher or more refined grades of matter than the physical? In his early days he denied the existence of any thing which his senses could not perceive; which is stupid enough, even to the school-boy's reason. He would deny that water was teeming with life, because he could not perceive that life. Then he discovered the microscope and, wonder of wonders, he learned to doubt his senses, and give preference to this microscope of his; and many other instruments has he discovered, which make liars of the senses. And then what was the attitude of progressing man? He began to deny everything that his instruments could not convey to him, and nought existed for him which they could not register. And this is even the attitude of man now—he will not accept a thing, unless it be demonstrated to him; and an hypothesis being given him, he cries aloud for proof. And you will always notice with what self-complacency a man asks for this proof; he is proud that he is not to be “had by chaff”—not to be fooled into believing a thing, until it is proved to him. To him it is perfectly justifiable to reject a thing until it is proved; and to his mind it argues a certain weakness in the one who dabbles in theories. And what is the result of this line of procedure? It is simply that the theorist by his efforts gains proof in time, whilst the other gets it only second-hand. With regard to most physical plane phenomena, the proof obtained by one may be shown to others; but with the hypothesis of Theosophy it is not always so. The theosophist accepts the idea of finer grades of matter and an extended consciousness, on reasonable evidence alone and the knowledge he picks up in various books; and by effort he so develops himself that he becomes conscious of them; and then it is proved to him. Such proof he cannot of course give to others, therefore the others remain in their ignorance. So this is the result to the one who persistently cries out for proof—he remains behind, whilst the more intelligent person accepts the reasonable hypothesis, and gets his reward. It is only the one who is unused to abstract thinking that so persistently cries for proof, showing that he does not understand the value and importance of the reasoning faculty. Proof of a thing (except in some experimental cases or

accidental discoveries) can perhaps never be had, unless in the first place a chain of yet unproven reasoning has preceded. Our reasoning faculties would be of no earthly use to us, if they were simply used to understand what is already demonstrated. These faculties are the pioneers of progress; and did they not go in advance, in the same way as the pioneers of a colony, no new fields of knowledge could be opened up; no more would there be new countries opened up if people hesitated to go to them until it was proved to them that the country was a good and a promising one. The proof of that cannot be had, until after several years of trial and trust. Just so with the fields of research lying in front; they have to be ploughed by the plough of reason; and until they are first of all tested in this way, no proof of their value is to be obtained.

Dropping this divergence, we may now return to our original line of reasoning, and see to what further stage it may reach. We had rested our thought on man, and sought to see what it was that made him think *he* possessed the highest state of consciousness on, or in connection with, this earth. This is the idea of man—that no state of rational consciousness exists, apart from a physical brain. Now I should like to ask if that is a demonstrated fact? If on the one hand it is impossible to demonstrate to the physical consciousness, that there is a consciousness beyond it (which is almost equivalent to expecting the infinite to be comprehended by the finite); still, on the other hand, it is equally undemonstrable that physical brain consciousness is the highest or anything approaching it. And this is a *theory* held most tenaciously by the man who so loudly demands proof for all that is presented to him.

Before a man can conclude that there is no finer grade of matter than the physical, before he can convince himself that the physical brain consciousness is the only one for man to experience, before he denies the possibility of a brain being constituted of matter more attenuated than the physical, and which possesses a clearer, a wider consciousness—before he can do this, he must have dwarfed the universe to the measure of his own intellect.

What has originated the idea that physical brain consciousness is the sole one for man to enjoy? Is it because of its very inferiority, that it cannot conceive of a stage beyond itself? So it would seem, for the only methods that this intellect has used, have been its senses and physical plane appliances. These failing to discover anything beyond itself, it has been concluded that nought else of conscious existence is. These, then, are the only reasons why a higher plane of consciousness is denied—simply because the appliances pertaining to the physical plane fail to discover anything further.

Is this reason sufficiently good for such a denial of higher states of consciousness? One would hardly think so. It isn't demonstrated proof, and what is more, is not likely to be. Having

seen that it is impossible to disprove the existence of a higher plane than the physical, because it is *beyond* it, and having also seen that it cannot possibly be demonstrated to brain consciousness, for the same reason, it will then be asked—well, how then are we to become cognisant of it?

It must be first of all through the reason; for the reason—or rather that which reasons—belongs to this plane and therefore is a connecting link between these two planes.

Now the reasoning faculty is so limited by its brain apparatus, that if it were left to itself, many and many a long year it would perhaps pass, before it could convey to its brain consciousness any adequate idea of what a higher plane is. And this is the reason why the bulk of the knowledge known to-day as Theosophy, has been given out. The inductive method, which would take millenia to arrive at a complete chain of reasoning, would show that matter in finer states than the physical must necessarily exist. And even then, when it had done this, it could not arrive at a realisation of these planes without further help. And this is yet another reason why these higher planes are denied—simply because this inductive method has not yet been so developed, as to have led up to such conclusions. And many a weary year (and may be centuries) would it have occupied our philosophers before they had developed their inductive reasoning up to this point. So that here lies the reason why we should in a measure lay aside this inductive reasoning, and take the knowledge that is presented to us to-day as Theosophy. In the first place we noticed how much more rapidly the inductive reasoner went ahead than the practical man; and here we see how much further the man is advanced who takes the general Truths of Theosophy and reasons from them forward. I would not argue that we should lay aside altogether this inductive method of reasoning, for it has proved itself invaluable in the building up of philosophy and science. But it does appear that if there be a stage of progress beyond the “prove as you go process,” which is what we call the philosophic, then beyond the philosophic method of inductive reasoning is the plan chosen by those intelligences behind the scenes, of placing a bulk of knowledge before mankind which gives an impetus to thought that no other line of procedure could do. As before said, if man were left to himself and his unaided reasoning, his progress would be immeasurably slower than if he accepts the teaching given. Once the philosopher is in possession of a truth gained in this wise, he can easily build up and adopt his philosophy to this truth, still keeping to his exact reasoning. Now had he not had this exalted truth presented to him, it would take him—well, in fact he couldn't reach it in one life.

So that by this giving out of advanced thought by the Masters, the progress of thought is hastened just as much beyond the

philosopher, as the philosopher is beyond the practical, prove-as-you-go individual.

The reason why this teaching would appeal to some, is because the Ego belongs to a higher plane than the physical. In plenty of cases this Ego is conscious of these higher planes, but is not able to impress upon its physical brain the knowledge of them—because of the obtrusive nature of the physical plane which makes it appear as the only real one. Let us suppose that there was such an Ego, which was conscious of a higher plane, yet not able to convey an idea of it to its brain consciousness. Now unless this Ego were a very powerful one, it could not impress its brain sufficiently to make it understand the nature of a higher plane. The fault of this inability is mainly due to the clumsiness of the brain; and we all know that we cannot get a *good* tune from a bad instrument, no matter how apt the player. If this position is grasped, we will readily see that the very best thing to do would be to attack the brain in both directions as it were; by presenting to the brain this knowledge through the ordinary channel by books, lectures, etc., and by specially training the brain itself. What is more, we can also readily perceive that certain Egos would immediately respond to such teaching—hence explaining the ejaculation of “O, just what I want,” as expressed by so many who come into contact with Theosophy. And this is just the effect that was looked for and just the effect that was meant to be produced.

Is there any need of proof in such a case? Those who have had the experience will certainly say “no,” for what has been done is this—a closer connection has been set up between the Ego and its brain. And when once the Ego has impressed the brain in that way, a feeling of conviction goes with it.

There is no call upon us to stop reasoning at this point, because we should not, in most cases, be satisfied until we had established such conviction by the most exact reasoning.

To arrive at such a point we have been necessitated to build hypothesis upon hypothesis, until the practical man would shudder and talk of “stuff and nonsense.” But previously we have dealt with the practical man, and shown that his position is not that of the leader of progress, but of the slow and sure follower in the steps of the philosophers. So, cries for proof should not alarm us; for they are simply, in the majority of cases, the outpourings of an empty mind.

We may now perhaps advantageously summarise the foregoing, bringing the separate lines of argument to bear on one point. First of all, we dealt with the subdivision of matter until a simple homogenous substance was reached, which might be termed the primordial element. Then we began a subdivision of the atom. It might be objected here that the atom is indivisible; but that of course depends upon a definition of terms. By an atom, I under-

stand the smallest conceivable physical object. If it be said that this cannot be divided into other physical parts, we agree; so that from that point it is true that the atom is indivisible. But from the theosophical stand-point the physical atom is divisible into its etheric and astral constituents.

If it be still argued that the atom is indivisible, we may agree on the point that the indivisible atom may be called A'kash, which is *not* the physical atom.

This is altogether a matter of conception; one man is not able to get beyond the conception of a physical atom, whilst another may do so with ease.

Some savages cannot count past three or four, whilst another man can treat of millions. It is all a matter of development—one man reaching with ease a conception that another man staggers under. Dropping this side issue and returning to our summary, we noted that the atom was reducible to its etheric and astral constituents, whilst these again were reducible to A'kash.

If this be so, then we get an understanding of why it is that chemists have not discovered the primordial element; for by this it is seen that it is far beyond the physical plane; and the chemist so far, though postulating ether, is not at all able to cognise it in any way—and until he is in some way able to grasp the etheric, he is a long way from discovering the primordial element.

Unless there were different classes of atoms—still atoms as regards size, yet differing in character—unless this were so, how could we possibly have such a differentiated state of things as we have?

If every atom be identical with its fellow, could we possibly have such diversity as we have? The differentiating process would simply consist in the atoms combining in different numbers; for what other procedure is conceivable? And such a course, it seems to me, would hardly account for the diversity we have at present.

But if to sufficiently account for this diversity we postulate atoms, although of the same size, yet of different character; then we would likewise have to admit that such atoms are divisible; because, for an atom to manifest a different characteristic, argues a difference in constitution.

If the foregoing argument be sound, then we see that it is not in the division of substances that we shall find the primordial element, but verily in the division of the atom; for A'kasha, the first element according to Theosophy, is a long way beyond the physical atom.

Also, if the foregoing arguments be sound, how can we consider that which lies beyond our sense perceptions (though not beyond our reason) to be unreal—for here we have a substance which, although even beyond our complete comprehension, yet contains potentially everything. If we have anything here, it must be potentially there in that A'kasha—consciousness, or anything else we may think of. And can we convince ourselves that the sole attribute of this element

is potentiality? Must not it also have its active, its phenomenal aspect as well? And if so, must not such phenomena outweigh in importance and reality, the phenomena of its manifested aspect—the physical plane?

This primordial element could not possibly emanate a universe with greater attributes than it had itself; therefore we may infer that its attributes are at least equal to those manifested; and it would not be unreasonable to infer that its attributes far and away outbalance those of its manifested aspect. So that instead of space being an empty void, it is of exceptional fulness—containing that which is beyond the ken of brain intellect; and if we could so raise ourselves in thought, we might realise that the consciousness of earth, which looms so largely to the view of Western thought, is really of a very insignificant nature when compared with that of the conscious entities that exist in infinite space.

Thus raising our conceptions, and realising that man's consciousness is truly finite—an idea that few seem to thoroughly realise—an impetus will be given to our thoughts and lives which will usher in a new epoch; and we shall strive to break the bonds that bind us to the commonplace things of earth, and seek a realisation of that consciousness which is the consciousness of the Gods.

F. M. PARR.

RA'MA GITA'.

[Continued from page 498.]

CHAPTER V.

Hanûmân said:

O Holy one, Master of all the worlds! O Ocean of knowledge of Vedic meanings! O S'ri Râma, seat of pleasure for all! O Râghava, fond of devotees! Having drunk enough through my ears, of the description of Jivanmukta, which streamed forth like nectar from Thy lotus-like face, I have, no doubt, become satiated.

(1 & 2).

Even then, some doubt has risen in my mind. When the body which is due to Prârabdha continues to exist, how can Videhamukti be attained?

(3)

Videhamukti is attained by Jivanmukta after his death. Discarding this well-known interpretation, Thou hast said otherwise.

(4)

If it be contended that he is called a Videhamukta on account of his being devoid of the idea that the body is the SELF, then, he is on a par with Jivanmukta, as he has no other distinguishing peculiarity.

(5)

If it be said that his forgetting the body is the peculiarity that marks off a Videhamukta, then, it is but pronouncing a eulogium on him. He has not attained the real state of Videhamukti. (6)

When the body of him who either believes in the illusory nature of it or who entirely forgets it, dies here, such death itself, in my opinion, is that (Videhamukti). (7)

Śri Râma said :

O Son of Marut ! Because he forgets his body, he is a Videhamukta even when the body which is the effect of Prârabdha continues to exist. (8)

O Hanûmân ! What I have told you is the real secret meaning of all the Upanishads and it cannot be otherwise. (9)

When the body finally falls down (dead), the Formless One (*i.e.*, the Nirgunâtita Brahman) which is far removed from bondage and emancipation, is then attained without effort.* (10)

He is called a Jivanmukta who has neutralised the essential nature of his *Sarûpa* Chitta (*i.e.*, the mind associated with forms), and the only function of whose mind is to cognise the undivided Universal Intelligence in the form of supreme effulgence, on account of his firm conviction that all other things are illusory. (11)

He is called a Videhamukta who has neutralised the essential nature of his *Arûpa* Chitta (*i.e.*, the mind unassociated with forms), and who has identified himself with the Akhandaikarasa (*i.e.*, the Blissful Nature of the One undivided Universal Essence) on account of his having forgotten everything else. (12)

To thee who art the most deserving disciple and devotee, and who considers the supreme Paramâtman as the seat of his love, what ! (to such a one) shall I teach the eulogistic passages as true ? (13)

Thou shalt know that that Mukti which transcends Videhamukti, which is attained after the fall of the body, and which is beyond speech and mind, is not a state (of consciousness). (14)

He alone is Videhamukta whose Varnâsramâchâras † here slip away from him of their own accord, like the flower that slips down from the hand of the man who is overtaken by sleep. (15)

He alone is Videhamukta who is not affected by comfort or discomfort when his body is worshipped by good people or when it is molested by bad people. (16)

* Videhamukti is said to be of two kinds. The *Gauna* or secondary, and the *Mukhya* or chief.

The Secondary Videhamukti is attained when the body exists and when he forgets it through the effect of the three higher Samâdhis, *vis.*, the Nissankalpa, Nirvrittika and Nirvâsana.

The chief Videhamukti is attained without any effort on that account, when the Prârabdha body wears out and falls dead. Nirgunâtita Brahman which is beyond mind and speech, is then alone reached by him.

† Varnâsramâchâra : A'chara or conduct pertaining to one's *Varna* or Caste and *A'srama* or order of religious life, *vis.*, that of Brahmachârin or student, householder, etc.

That chief among the Yogins is alone Videhamukta whose behaviour is like that of a child, an insane man, or a ghost (*Pis'acha*) and who is ever free from all kinds of afflictions. (17)

He alone is Videhamukta who is devoid of this or that notion, who is free from egoism, and who has no such idea as that or thou.* (18)

He alone is Videhamukta, in whose mind there never arises here at any time, the idea of separateness such as Brâhmana, Kshatriya, Vais'ya, and S'ûdra. (19)

That wise man alone is Videhamukta who like the deaf, the dumb, the blind, the lame and the eunuch, is devoid of his Indriyas or the powers of the organs. (20)

He alone is Videhamukta, before whom worldly affairs never shine (because he takes no cognisance of them) and who is entirely free from such states of consciousness as the waking, etc. (21)

That Pûrnâtman (or fully developed SELF) is alone Videhamukta in whom the differences caused by the seer, sight and the seen do not even rise in the mind. (22)

He alone is Videhamukta of whom the cattle or domestic animals, birds, and beasts are never afraid and who also, in like manner, is never afraid of them. (23)

Him the senses do not touch who has the form of Akhandaikarasa, who has Akhandaikarasa for his food and who is seated in Akhandaikarasa.† (24)

Him the wise worship whose only observance is Akhandaikarasa, whose only asylum is Akhandaikarasa and who is drowned in Akhandaikarasa. (25)

Him the Vedântas proclaim whose delight is Akhandaikarasa, whose attention is always directed to Akhandaikarasa and who is dissolved in Akhandaikarasa. (26)

He is said to be established in Wisdom, who knows not even an atom other than Akhandaikarasa even for a moment. (27)

He is said to be established in Wisdom, who is never agitated, who is extremely solemn like the waveless ocean and who is motionless and changeless. (28)

He is said to be established in Wisdom, whose condition being similar to that of *ajagara* (a huge snake that can hardly move about) is as unshakable as the mountain Meru, and who is devoid of all modifications. (29)

He is said to be established in Wisdom in whom the knowledge that "I am Videhamukta" is never present and who is bodiless even though possessed of a body. (30)

* That or thou: The word 'that' applies to Paramâtman and 'thou' to Pratyagâtman. Videhamukta having realised the identity of 'that' and 'thou', has no reason to think any more of them.

† Akhandaikarasa is the one undivided essence of the Universal Spirit or the Universal Blissful Intelligence.

Hanûmân said :

O Lord ! My obeisance to Thee, O Chief of the Raghu race ! pardon me, for, the more I hear, the more questions I have to ask. (31)

My greatest doubt lies there where Thou hast said that not even an atom other than Akhandaikarasa is known (*Vide*, Verse 27). (32)

Because the attainability spoken of by the S'ruti refers to *Rasa* (i.e., the Universal Blissful Essence) alone, it follows from it that there should be one who obtains It. When there are such differences as (the obtained), the one who obtains, etc., how can non-duality exist ? (33)

Akhandaikarasa (*i. e.*, the One Undivided Essence of Bliss) can only be spoken of in relation to, or as contradistinguished from, the non-bliss which is divided and dual in its nature. Whereas the Absolute (Nirgunâtita) Brahman is well-known for Its independence and neutrality or indifference. (34)

Nirguna is always identified with It (*i. e.*, the Nirgunâtita) and is capable of being discussed. It is by such words as Akhandaikarasa, etc., that it becomes thus capable of being discussed. (35)

Deducibility, mutability, perfectibility and attainability are characteristics that are never attributed to Brahman even by the wise. (36)

Therefore, Videhamukti is of its own accord attained after death by Jivanmukta without his efforts. It is never attained by Samâdhis. (37)

As even the condition of Jivanmukti which is attained by Samâdhis, becomes pûrvapaksha (*i. e.* the *prima facie* view) and is finally rejected, I am of opinion that it is Saguna or qualified. (38)

S ri Râma said :

The increase of doubts here, O wise one ! is beneficial to thee, because thy conviction shall thereby become perfect and stronger. (39)

Even though thy questions be too many, they shall not rouse My anger. As declared by S'rutis, Yâjnavalkya and others were not angry when such questions were put to them. (40)

How can non-duality be affected if it is taught that the Blissful Âtmân should be *realised* ? Whoever has seen increase of darkness when the Sun is young, *i. e.*, not yet high in the sky ? (41)

Where is to be had a reliever of his own accord without any desire on the part of some one for relief ? Without your desire to obtain the Advaitic relief, the Advaita (of its own accord) cannot relieve you. (42)

If indifference and other characteristics can thus be attributed to Paramâtman, It must also be capable of being discussed. It is likewise attainable by means of scriptural passages. (43)

That, of which it was said, before, that it is beyond mind and speech, is incapable of being questioned by you, because deducibility, etc., are not there. (44)

As Nirguna Brahman has (Sat-Chit-A'nanda) form, there is no contradiction in saying that It can gradually be attained by means of Samâdhis recommended for the two kinds of Muktis (the Jivanmukti and Videhamukti). (45)

It is improper to reject Jivanmukti on the score of its being Saguna, because it is devoid of the quality of Mâyâ and because it is sought after by *Mumukshûs* (*i. e.*, those who desire liberation). (46)

O Mâruti, proficient in thinking and reasoning! calmly brood over My teachings and then positively hold on to them. (47)

The S'rutis speak of Mândavya, Janaka and many others who have attained Videhamukti. Do not therefore entertain any doubt regarding this matter. (48)

By continuously meditating upon the Akhandaikarasa-Brahman, the mind is very soon destroyed, root and branch. (49)

When the Virûpa manas (*i. e.*, the mind that has no form to cognise) with the senses is destroyed, Videhamukti described above is attained. (50)

Those that have become entitled to Jivanmukti have completely detached themselves from the future effects of Karma. Those that have become entitled to Videhamukti have completely detached themselves from the present effects of Karma. (51)

We can only offer our salutations to those holy beings who dwell in forests and mountain caves, whose minds are dissolved in that nectar of eternal knowledge, and with whose locks of hair birds build their nests over their heads. (52)

They have no other form (besides the Formless), all their bonds have burst, and they are firmly established in the enjoyment of SELF BLISS pertaining to the Universal Consciousness. Verily, the stay of these most elevated beings amongst us, even for a moment, is a very rare thing. (53)

Among a crore of persons there will be one Mumukshu, among many such Mumukshus there will be one who possesses the knowledge of the supreme SELF. Among many persons possessing such knowledge there will be one Jivanmukta and among many such Jivanmuktas there will be one Videhamukta. (54)

Even the thousand-faced, the four-faced, the six-faced, or the five-faced (God)* is unable to know the nature of Videhamukta's SELF-Knowledge, which is only known to himself. (55)

Thus in the glorious Upanishad of RA'MA GI'TA, the Secret meaning of the Vedas, embodied in the second *pâda* of the Upâsanâ Kânda of Tatva Sârâyana, reads the fifth Chapter entitled :

THE CONSIDERATION OF VIDEHAMUKTI.

* God of thousand faces is A'di S'êsha

Do	four	Do	Brahmâ
Do	six	Do	Subrahmanya
Do	five	Do	Paramesvara.

CHAPTER VI.

Hanûmân said :

O Chief of the Raghûs ! O Ocean of kindness ! O Omniscient One ! By Thy grace I have properly understood the essence of all the Vedânta. (1)

Even then, these my Indriyas (*i.e.*, the powers of the organs), fall upon the objects of senses like bees that swiftly fall upon the cheek or temple of an elephant in rut. (2)

O Lord ! How shall my mind which is attached to the senses, be able to attach itself to that which is beyond the senses, is the thought which burns like fire within me. (3)

If Thou art kind to me (be pleased to) tell me now, how these Indriyas (*i. e.*, the powers of the organs) may be detached from the objects of senses. (4)

S'ri Râma said :

O Son of Marut ! I shall tell thee what is always practised by great men to bring about this non-attachment. (5)

(1) Annihilation of Vâsanâs or mental impressions, (2) gnosis or thorough knowledge of SELF, and (3) dissolution of mind, these three alone, if practised well and simultaneously, will be able to overcome the (affection that the powers of sense-organs have towards the objects of) senses. (6)

If each of them is taken separately and practised one after another, the desired effect is never produced even though such practice may extend to a very long period, just as no good result is produced by meditating upon the scattered portions of a mantra or incantation. (7)

If thou wilt endeavour to cast off or reject the vâsanâs, thou shalt not be able to bring about their annihilation as long as the mind is not completely neutralised. (8)

As long as the Vâsanâs are not curbed, so long will the mind not become quiescent, and until the knowledge of Tatva or Truth is gained (by experience), how can mental tranquillity be obtained ? (9)

And as long as there is no mental quiescence so long will there be no knowledge of Tatva, and until the Vâsanâs are annihilated, how can Tatva be realised ? (10)

As long as Tatva is not realised so long will there be no extinction of Vâsanâs. And as the knowledge of Tatva, the destruction of mind, and the annihilation of Vâsanâs are causes which mutually depend upon each other and are difficult to be conquered separately, thou shalt, after abandoning the desire for enjoyment, practise these three simultaneously. (11 & 12)

O Mâruti ! He who aspires for Videhamukti must necessarily realise the aforesaid three *sâdhanas* or means, without which it can never be attained. (13)

Hanûmân said :

O Lord ! In the case of Jîvanmukta who sees the identity of Brahman and his SELF, there is the cessation of all miseries and also the attainment of Bliss. (14)

If these mighty material Vâsanâs or impressions be found in him, then he can by no means be said to have attained here the state of (Jîvan) Mukti. (15)

His having become perfect in knowledge and his having attained the state of non-manas (*i. e.*, the neutralised condition of his mind) are well known. (Whereas) the secular (or transmigratory) nature of the ignorant man in this world is clear enough from his (active) mental condition. (16)

O Lord ! Whoever is competent to practise simultaneously the three (aforesaid) means ? I think that even the practice of one of them at a time is very rare. (17)

S'ri Râma said :

The miseries pertaining to those Karmas which are known by the name of A'gâmi and Sauchita and which are distinct from Prârabdha, have been overcome by Jivanmukta. (18)

His experience of Bliss is, no doubt, fettered by pains, as he is subject to visible misfortunes (due to Prârabdha), but in the case of Videhamukta, it is unfettered Bliss that is enjoyed by him. (19)

The Vâsanâs that pertain to his Prârabdha (Karma) are unlike the original ones and they, on no account, become obstacles to his Jivanmukti. (20)

He (Jivanmukta) has, as well, attained the state of complete vision (wherein he has an accurate perception of the Universal SELF), but has not (gained by experience) that knowledge of being one with It. His Sarûpa-Manas has been destroyed, but he has not attained the state of non-manas by destroying his Arûpa-Manas. (21)

Although you are the son of one who is ever in motion, as you are the son of him alone who is not attached to any thing* it is the one like you in this world who is competent to practise all the three (aforesaid means) simultaneously. (22)

O Mâruti ! Thou art not affected even to the smallest degree by the contagion of these sense-objects. Hence I fully believe that the practice of these three (means) is easy for you. (23)

As long as these three are not equally and simultaneously practised over and over again, so long will the goal be never reached even after hundreds of years. (24)

* Although Vayu, the spirit presiding over the winds, while blowing on all sides, carries with him the fragrant or offensive smell, he is never affected by such odour, as he does not attach himself to anything. The worldly man is therefore taught here to copy the example of Vayu, the father of Hanûmân.

These three practised for a long time, break, without doubt, the strong knots of the heart, just as when the lotus-stalk is broken the threads inside it are also broken. (25)

The impressions (that we have) of this illusory world have been acquired (by us) through the experience of hundreds of past births. They are never destroyed in any other manner than by a long course of Yoga practice. (26)

It is only on account of Loka-vâsanâ (ideas gained from the world), S'âstra-Vâsanâ (ideas gained from S'âstra or learning), and Deha-vâsanâ (ideas concerning the body) that knowledge in its real state is not gained by living beings. (27)

The multitudes of mental impressions in thee are of two kinds, *viz.*, the pure and the impure. Of these two, if thou art led by the multitude of pure Vâsanâs, then (being gradually led by it) thou wilt soon attain My state. By destroying the multitude of impure Vâsanâs, thou wilt, instantly, obtain unfettered self-contentment (*i.e.*, Bliss). (28 & 29)

O Hanûmân ! If the effect of impure Vâsanâs place thee under difficulty, then it should be overcome by thy effort, as such effect is due to thy past Karma. (30)

The stream of Vâsanâs runs through pure and impure channels, but its course should be diverted by human efforts and it must be made to flow through the pure channel. (31)

That (mind) which is filled with the impure (Vâsanâs) should be translated into the pure (Vâsanâs) alone. When they are shaken and diverted from the impure (channel), they go into the pure (channel). (32)

Pretending as if he were going to satisfy all its demands, one should, with all human efforts, fondle the child of Chitta (mind-stuff). (33)

O Destroyer of foes ! When, by the force of practice, the impressions rising in the mind begin to come out quickly, then shalt thou know that thy practice has borne fruit. (34)

Even in doubtful cases, repeatedly follow the good Vâsanâs alone. O son of Marut ! there is no harm in increasing the good Vâsanâs. (35)

The wise people know that the mind is bound when it is overpowered by multitudes of impure Vâsanâs and that it is free when, by the force of pure Vâsanâs, it is released from the impure ones. (36)

O Valiant one ! Strive for that mental state in which it is devoid of all Vâsanâs. Vâsanâs become dissolved when perfect perception (or complete vision) is gained and when the Truth is realised. (37)

When by Akhandâkâra Vritti and by the two kinds (*i.e.*, the dawning and setting) of Akhandaikarasa, the Vâsanâs are destroyed.

then the mind will also come to a stand-still, like a lamp (devoid of oil and wick). (38)

He who gives up all the *Vāsanās*, who becomes devoid of affections, and who then establishes himself in Me whose form is mere Intelligence, (such a one) is Myself who is made up of Existence, Intelligence, and Bliss. (39)

He who has an excellent heart, and whose mind is stripped of all desires is, no doubt, free, whether or not he performs *Samādhi* as well as (obligatory and other) *Karmas*. (40)

There are four grades of *Sadyomuktas* (*i.e.*, those that have attained immediate liberation) known by the name of *Brahma-Vid*, etc.* Even though all of them are free, they have different degrees of suffering as far as their apparent miseries are concerned. (41)

Therefore the skilful and the wise (man) ought to perform, in their regular order, the *Samādhis* known as *Nirvikalpa*, etc.† as well as also the *Nityakarmas*.‡ (42)

To him whose mind is devoid of *Vāsanās*, no advantage accrues from *Naishkarmya* (*i.e.*, the salvation obtained by abstraction in opposition to that obtained by works) or from *karmas*, or from profound contemplation or from prayers. (43)

He who knows the SELF should continually perform the auspicious *Naishkarmya*, etc. (mentioned in the last verse), either for the sake of overcoming his apparent miseries or for the benefit of the world. (44)

Without fully abandoning the *Vāsanās* and without (attaining) the attitude of silence, the supreme state cannot be reached. (For this purpose) reject the impure *Vāsanās* and entertain the pure *Vāsanās*. (45)

The powers of the senses beginning with the eye, tend of themselves to their objects without, even in the absence of any *Vāsanā* to induce them to act, whence it appears that *Vāsanā* is not the cause. (46)

As the eye perceives space and things presented in space, in the

* The four grades of *Sadyomuktas*, *i.e.*, those that have attained immediate emancipation are : 1. *Brahma-Vid*, 2. *Brahma-Vid-Vara*, 3. *Brahma-Vid-Variya*, and 4. *Brahma-Vid-Varishtha*. The first, *i.e.*, *Vid* is the knower of Brahman by direct cognition. The rest, *i.e.*, *Vara*, *Variya*, and *Varishtha* differ from him only in degrees of comparison. They may respectively be said to be superior, more superior and most superior to the first.

† The four *Samādhis*, *i.e.*, *Nirvikalpa*, *Nirssaukalpa*, *Nirvrittika*, and *Nirvāsanā* refer respectively to the four grades of *Sadyomuktas* mentioned in the last verse.

‡ *Karmas* pertaining to *Varnāśramins* are classified as *Nitya*, *Naimittika*, *Prāyaschitta*, *Kāmya* and *Nishiddha*.

Nitya Karmas : Obligatory daily rites such as *Sandhya* and five others.

Naimittika : Occasional rites such as those that are performed on New-Moon and other days ; *Śradha*, etc.

Prāyaschitta : Expiatory rites such as *Upākarma*, etc.

Kāmya : rites performed with motives for attaining certain desired ends, such as *yāga* (sacrifice), etc.

Nishiddha : forbidden rites.

course of nature, and feels no attachment whatever, so should the wise man of firm intellect engage himself in actions. (47)

O Mâruti ! The sages know the nature of Vâsanâ or the innate idea which unfolds the true condition of the intellect, which is conformable to that intellect, and which is the chief source of the mind. (48)

By constantly reflecting upon things of strong experience, comes into being that extremely wavering mind which is the cause of birth, old age, and death. (49)

On account of Vâsanâ or innate idea, the prâna begins to vibrate, but not the Vâsanâ. This vibration transmitted to the mind-germ (*i.e.*, the subjective mind), causes it to sprout (*i.e.*, objectifies it). (50)

The tree of Chitta (mind-stuff) has two seeds ; the one is the vibration of prâna and the other is Vâsanâ. If one of them is enfeebled, both of them are soon destroyed. (51)

Vâsanâ is deprived of its activity by performing the duties of ordinary life without attachment, by chasing out all imaginations of worldly things from the mind, and by never losing sight of the perishable nature of the body. (52)

When Vâsanâ is abandoned, chitta (mind-stuff) becomes achitta (no-mind-stuff), on account of its incapability to think, being then always devoid of Vâsanâs. (53)

Then the state of non-Manas which gives extreme tranquillity, is reached, and Vijnâna (*i.e.*, comprehensive knowledge or guosis) which is the cause of immediate emancipation, then begins to increase. (54)

Untill thou art able, with thy neutralised mind, to directly cognise the Supreme Seat, thou shalt act according to the dictates of the spiritual teacher and the S'âstras. (55)

Then after thoroughly cognising the Truth by abstract meditation, ripened or infused, thou shalt, naturally, be able to abandon even the multitude of pure Vâsanâs. (56)

There are two kinds of dissolution of mind, *viz.*, that of Sarûpa (objective) and of Arûpa (subjective). In the case of Jivanmukta, the Sarûpa-Manas and in the case of Videhamukta, the Arûpa-Manas, is dissolved. (57)

O son of Pavana ! Once more attentively hear the nature of that neutralisation which thou hast known as the dissolution of Chitta. (58)

The mind of Jivanmukta, being endowed with friendliness and other qualities and being free from future birth, no doubt attains tranquility. (59)

The mind alone is the root of the tree of this Samsâra which has spread on all sides its thousands of branches with shoots, blossoms and fruits. (60)

That mind, I believe, is Sankalpa alone and that by the cessa-

tion of Sankalpas (volitions) thou shalt soon dry up the mind in such a manner as to dry up the tree of Samsâra. (61)

The (fourth) Samâdhi called Nissankalpa which dries up all the Sankalpas or volitions is the only means by which that (Arûpa) Manas can be dissolved by itself. (62)

The activity of the mind is misery, its dissolution is Bliss. The mind of the knower is soon dissolved, but to the ignorant, it is like fetters. (63)

That Chitta which is devoid of Vâsanâs is the real knowledge of the supreme Jñanins. That Chitta which is full of Vâsanâs is easy to obtain, and is useless. (64)

The Sapta-bhûmikâs, or the seven stages of consciousness which are blissful and which are taught by the Vedântas, are known as S'ubhechha (the desire to obtain spiritual bliss), etc. These seven stages of consciousness should be realised one after another by the three aforesaid means. (65)

The first Bhûmikâ or plane of consciousness is only reached through the effect of great virtues stored up in many past births. Even he who has realised this first stage would never be entangled in this Samsâra, but would remain unaffected by matters relating to this mundane existence. (66)

Thus in the glorious Upanishad of RA'MA GI'TA', the secret meaning of the Vedas, embodied in the second *pâda* of the Upâsanâ Kânda of Tatvasârâyana, reads the sixth chapter, entitled :

THE CONSIDERATION OF VA'SNA'KSHAYA. ETC.

Translated by G. KRISHNA S'A'STRI'.

[To be continued.]

Theosophy in all Lands.

EUROPE.

LONDON, April 26, 1901.

By one of those freaks which lend the charm of uncertainty to the English climate, London is basking in something quite indistinguishable from summer-heat. The weather-wise prognosticate an early return to winter clothing but in the meantime we frizzle agreeably under an April sun. Work, however, goes on as usual and the return of the London season is indicated by the increasing number of anxious inquiries as to when Mrs. Besant's lectures will begin—no less than by the radiance of the sun in Taurus. It goes without saying that we are all full of regret when we have to reply that there will be no Queen's Hall lectures this season, but we hope that our present loss will stand for much future gain in the days when the thorough rest from travelling and lecturing, which we *hope* our lecturer is going to take, shall have restored her to great health and vigour.

On the 18th, the Blavatsky Lodge opened its new syllabus with a conversazione to which members might invite visitors. There was, consequently, a larger attendance than on some previous occasions, and the evening passed very quickly in a manner which the promoters trust was of use to inquirers.

Last night the lecturer to the Lodge was Professor Romesh Dutt, C. I. E., his subject being "Life in Ancient India as described in the Indian Epics." The lecturer gave a brief introductory account of the condition of affairs in Northern India at the date when he supposed the events celebrated in the Rāmāyana and Mahābhārata, took place. He then read from his own metrical versions of these epics many passages descriptive of scenes and events which indicated the social and religious customs of the period. Mr. Dutt paid a high tribute to the Hindu ideal of marriage and dwelt especially on the stories of Sita and Savitri as typifying the highest ideal of Indian womanhood. In reply to a question put at the close of his lecture, Professor Dutt said he thought that originally all the Śūdra caste were non-Aryan people who had adopted the customs and religion of their conquerors without, however, being allowed to participate in the temple rites of the latter. This exclusiveness it was part of the reformatory work of Gautama Buddha to sweep away, and although Buddhism had now no hold on India proper, the good which had been effected in this direction by the preaching of the Buddha had remained, and Aryans and non-Aryans were alike admitted to the full religious rites.

Our spiritualistic friends are often reported to hold the theory of re-incarnation in great aversion, it was therefore a pleasant surprise to one of our members lecturing on this subject to a spiritualistic organisation, to find that the presentation of our views roused none of the anticipated opposition. On the contrary the address was followed with close attention and the questions which succeeded it evidenced the fact that the audience was by no means prepared to adopt the attitude which so strongly characterises one of our contemporaries, whose pages so frequently bristle with this question. Modification of extreme *views* on this topic is much to be desired in the interest of philosophical and progressive spiritualism.

Last Friday evening a lecture of immense interest to students of the "Secret Doctrine" was delivered by Prof. J. J. Thomson, at the Royal Institution in Albemarle St. The subject was the sub-division of atoms, and among the audience were more than a dozen members of the Theosophical Society eager to hear what science had to say in confirmation of the teachings of occult physics. Professor Thomson's lecture was largely occupied in going over the ground made more or less familiar by his recent work on "The Discharge of Electricity through Gases," and was illustrated by numerous experiments. Continuing the line of investigation inaugurated years ago by Sir Wm. Crookes, Prof. Thomson has satisfied himself of the existence of matter in a much finer state of sub-division than the so-called atom of the chemist. The *ionisation*, as this process of sub-division is called, is effected by discharging an electric current through an exceedingly high vacuum. From the Cathode, or negative pole, there proceeds a stream of these infinitely minute particles, negatively charged with electricity, endowed with a wonderfully

penetrative power. Closely associated with the investigations into the characteristics of these particles or *ions*, is all the range of phenomena belonging to what are known as the Becquerel Rays, the extraordinary properties of which have been studied by M. Henri Becquerel, M. and Mme. Curie and other continental and English workers. These rays, which are found to proceed from the metal uranium, the newly discovered element radium, and some others, are also due to the discharge of infinitesimal particles from their surfaces. Reviving, as these investigations do, memories of the old corpuscular theory of light, they have created much sensation in the scientific world, and Prof. Thomson's announcement of his belief that a constant discharge of such particles proceeded from the sun, reaching and, as it were, bombarding the earth, produced a profound impression on his learned audience. The lecturer proceeded to explain the phenomenon of the *aurora borealis* on this hypothesis, and to add that a *return* current was in all likelihood proceeding from the earth to the sun.

Theosophists all the world over may imagine with what interest the students of the S. D. heard this scientific view. Surely the thoughts of all present must have turned to H. P. B.'s teaching as to the sun being the heart of the solar system and the regular circulation of the vital fluid, the ebb and flow of vital electricity from and to that centre of the system's life, all of which is set forth in section VIII. of "Secret Doctrine," Vol. I. I wonder how many will recall the prophecy contained in a footnote on page 681 (new edition) "Secret Doctrine," Vol. I., which reads:—"How true it is [Crooke's Theory of the Genesis of the Elements] will be fully demonstrated only on that day when Mr. Crooke's discovery of radiant matter will have resulted in a further elucidation with regard to the true source of light, and will have revolutionised all the present speculations. Further familiarity with the Northern streamers of the *aurora borealis* may help the recognition of this truth." Never, I think, has prophecy been more truly justified, and it is a privilege for a very insignificant student of an epoch making book to put it thus on record.

A. B. C.

HAWAII.

Private advices from Honolulu state that from February 13th to 19th the members of the isolated little Aloha Branch, T.S. were favored by the inspiring presence of Colonel Olcott, President-Founder of the great movement to which they contribute their tiny particle of loyalty.

The *Rio de Janeiro* was nearly two days late and after leaving Col. Olcott at Honolulu, continued her journey the following day, but was destined never to reach San Francisco. She struck on a rock and sank within ten minutes, at half-past four in the morning, February 22nd, when almost within sight of her dock.

Let us trust that comfort came to many of the doomed ones, during their last minutes of life, from the thoughts and words that lingered in the vessel's atmosphere even after Col. Olcott had left the steamer.

A meeting for members only was held the same evening of his arrival, at Miss Rice's, Beretania street. Nearly every member, resident in town, being present. All were strongly impressed by the Colonel's genialkindliness and interest in our welfare as a lodge.

Thursday the 14th, members of the F. S. and T. S. were met in, formally at Mrs. M. D. Hendrick's house, and Friday evening a Meeting for members and their friends at the residence of Mrs. Edward C. Kowe's was attended by such a number of interested ones, that the drawing room and entrance hall were crowded. During the course of the evening some interesting facts about H. P. B. and the early days of the T.S. were given those present.

Saturday, at seven thirty, a lecture on the "Rise and Progress of the T. S." was given in the K. of P. hall, which was crowded.

Sunday, at two P.M., the Buddhist temple, on Fort St., was packed with an audience, composed of Europeans and Japanese, to hear the lecture on Buddhism given at the request of the Y. M. B. A.

The eloquent address, by many considered the best given by Col. Olcott during his visit here, was admirably translated into Japanese by the able editor of the Japanese newspaper. The enthusiasm was intense and applause frequent.

A collation was served in the lower hall at the conclusion of the lecture, and an address of welcome in English, as well as one in Japanese, was happily responded to by the lecturer. A group photograph was then taken out of doors, having the temple as a back-ground.

Sunday night another Members' Meeting at Miss Rice's home was held, a few words of thanks and gratitude for the valuable days granted to us, when such a long tour lay before our dear President-Founder, were spoken, and Miss Alice Rice played the pathetic Hawaiian song of parting "Aloha, ce" all joining in the chorus.

On Monday the Colonel had an interview with Liliuokalani, the former queen of Hawaii.

Her Majesty attended the lecture on the "Divine Art of Healing," given in Progress Hall that same evening.

It was a representative gathering of the intellectual members of this cosmopolitan little town's society. Clergymen, doctors, lawyers and literary men attending and listening with the greatest attention to the account of many marvellous cures effected by Col. Olcott in India, and a word of warning was given as to the dangers of ignorant use of mesmerism and hypnotism.

Before the conclusion of the lecture the arrival of the S. S. *Coptic* was signalled, so the following morning we parted from him, who had strengthened us so greatly; our sorrow being softened by the thought that he was carrying to many, many thousands the joy and peace imparted to us.

Reviews.

ANCIENT IDEALS IN MODERN LIFE.*

Whenever a crisis is reached in a Nation's history, some great soul arises to bid men to look where they are being led; to recall to their minds ideals long forgotten and to point out to them a way to avert the impending troubles. India, to-day, stands in a dangerous position, because of the sudden transition from the old customs to the materialistic education which her youths are now receiving: a position whose dangers Mrs. Besant has pointed out in her masterful way in the lectures delivered last December, at Benares, during the 25th Annual convention of the Theosophical Society. In the "foreword" she says: In the following lectures I have endeavoured to discharge the duty incumbent on the spiritual Teacher—however humble the grade—of holding up the ideal to be aimed at, of reproving the evils of the day, of indicating the path along which the Ideal may be approached. The task is one beset with difficulties, but not for that reason may it be avoided; cowards shrink back, appalled by obstacles; heroes overcome them."

Mrs. Besant points out the ancient ideals in the four stages of man's life; those of the temple and priest and household Guru; the real purpose of the division into castes and the ancient Hindu ideal of womanhood. Over against each she places the abuses of the present day, in all their naked ugliness. She says:† "At the dawn of the twentieth century, India stands near the parting of the ways; one way leads downward to death, the other upwards to life. Many of her noblest children are hopeless of her future, and would let her expire peacefully rather than prolong the death-passage by remedies deemed useless. Others, loving her well but ignorantly, would, in the effort to save her, cast aside to the winds all her traditions and seek by modern western medicines her cure—but really her death. Others, yet again, believe that before her there dawns a new era of spiritual life and of material greatness, and would seek to revive her ancient ideals and wed to them all that is best in modern life. Of these am I, who have spoken these discourses, as a first contribution to that end. For I am a humble servant of the great masters who declared that they would welcome any who would aid them in the task of regenerating India, and I would fain have a humble share in that mighty endeavor."

In the "Afterword" Mrs. Besant has summed up the chief reforms proposed, and I cannot do better than give them in her own words. They are:

"1.—A resolve not to marry their sons before 18 nor to allow the marriage to be consummated before 20; the first marriage (betrothal) of their daughters to be thrown as late as possible, from 11 to 14 and the second (consummation) from 14 to 16.

* Price, 2s. 1s.

† Foreword.

"2.—To promote the maintenance of caste relations with those who have travelled abroad, providing they conform to Hindu ways of living.

"3.—To promote intermarriage and interdining between the subdivisions of the four castes.

"4.—Not to employ in any ceremony (where choice is possible) an illiterate or immoral Brahmana.

"5.—To educate their daughters and to promote the education of the women of their families.

"6.—Not to demand any money consideration for the marriage of their children.

"If pious men in all parts of India carried out these reforms individually, a vast change would be made without disturbance or excitement, but they would need to be men of clear heads and strong hearts, to meet and conquer the inevitable opposition from the ignorant and bigoted. The worst customs that prevail are comparatively modern, but they are regarded as marks of orthodoxy and so are difficult to be put aside."

Every European as well as every Hindu, who loves India and has her good at heart will feel that the reforms suggested by Mrs. Besant are those most urgently needed, and if these were accomplished the rest would follow and India again would stand before the world, not only as the possessor of the greatest spiritual teachings, but as a grand nation, fit to teach others in their own lives, the grand truths confided to her.

N. F. W.

THE COLOUR CURE.*

BY A. OSBORNE LEAVES.

The writer of this booklet is strongly impressed with the belief that too many drugs are taken into the human stomach, and wields his pen vigorously in advocacy of improved methods of treating disease, prominent among which he places the system known as chromopathy, and to this he devotes the first two chapters of the work. He says in his Introduction: "The wise physician, knowing drugs cannot *create* vigour and build up a run-down constitution, or eradicate a deep seated disease, prescribes a change of air and rest." In the chapter on "Auxiliaries to the Cure," fresh air, cleanliness, clothing and diet are briefly touched upon. In the subsequent chapters, the attitude of the mind as directly related to the cause and cure of disease is discussed, and the power of the will is declared to be well-nigh supreme. The author emphasises the importance of keeping a high ideal of health constantly before the mind, of realising that the body is but the servant, and of determining that it *must* and *shall* be healthy and whole. Again he says, "Dwell on the idea of the diseased atoms flying off into the air at your command, saying, at the same time: 'Disease germs cannot remain in my body.'" The following closing formulae may be found serviceable:

"The real man is the will.
The body is subservient to the will.
Thoughts are things.
Thought is the body builder.
Man becomes that which he aspires to be."

* London: Philip Willby; 6, Henrietta St., W. C. Price, 1s. 6d., net.

MAGAZINE.

In the *Theosophical Review* for May, Mrs. Besant continues her highly instructive essay on "Thought-Power, its Control and Culture," first discussing the dangers of 'Concentration,' and afterwards treating of 'Receptivity' and 'Meditation.' In "True and False Yoga," Dr. Wells gives us the conclusions at which he has arrived, after a careful study of the subject—conclusions that savour, strongly, of common sense and experience. He says: "There cannot be perfect physical health so long as any portion of the body is, as it were, dead to the mind to which it belongs, insensitive to the mind's orders, impervious to its nervous currents. And the action and reaction are equal;" the mental functions being disturbed or even distorted by a diseased body.

"Perfect sympathy and control of the body by the mind mean, then, health, physical and mental; as we go higher and place this whole organism under similarly perfect control by the Higher Ego we have moral health also." Mrs. Judson's paper on "Theosophical teachings in the writings of John Ruskin" is continued. Miss E. M. Green treats "The Cinderella Myth" as an allegory; the Prince being the Ego or individual soul, and Cinderella the Gnosis, true Self-Knowledge, etc. A. H. Ward concludes his valuable paper on the "Evolution of Consciousness." Mr. Mead discusses "The Outer Evidence as to the Authorship and Authority of the Gospels," with his usual ability. "From the Life of the Bacilli," is a somewhat humorous apologue by G. Syromiatnikoff, translated from the Russian by Simeon Linden. "The Life of Madame Swetchine" is a brief paper contributed by a Russian, concerning the history of this estimable lady. "The Blind Dancer," by Michael Wood, is a simple story from which those who thoughtlessly condemn others may glean a moral. "The Opening of the Century," by Mrs. Sharpe, treats of those deep and pure impulses of humanity, which, when moved by a common sorrow, stir all hearts, as was strikingly illustrated after the death of our beloved Queen-Empress.

In *Theosophy in Australasia* for April, we notice an article on "The Sun, as the Source of all Terrestrial Life;" and the first portion of another by Alexander Fullerton on "Death as viewed through Theosophy," both of which are of interest.

The Theosophic Gleaner for May, opens with a paper on "The Mysteries of Mind and Matter," by D. D. Writer, which is followed by some very interesting selections.

The Vâhan is furnished to all who are not members of the European Section, at 2s. 6d. per annum, post free. The monthly answers to questions are of absorbing interest.

The *Revue Théosophique* for April presents to its readers the second lecture by Dr. Pascal, at Geneva; "Dharma," by Mrs. Besant (trans.); a further portion of "Clairvoyance;" a few paragraphs on "Ancient Peru;" together with "Questions and Answers" and notes on the Theosophical movement.

Sophia, Madrid. The April number contains a portion of Mrs. Besant's "Thought Power, its Control and Culture;" an article on "Homeopathy and its dilutions," by José Melian. Other essays, notes and reviews fill the remaining pages.

Teosofia, Rome. The April number opens with an essay by the

Editor on "An Italian Hermetic Philosopher of the XVIIth Century." "Problems of Ethics," by Mrs. Besant, is continued, as also "Reincarnation," by Dr. Pascal.

Teosofisk Tidskrift. The March number contains a portion of the third chapter of "The Path of Discipleship;" "The Saint and the Outlaw," by Michael Wood; the first portion of an essay by Pekka Ervast. In the issue for April, the essay by Mr. Ervast is continued. There is a poem by George Ljungstrom; a further portion of the third chapter of the "Path of Discipleship" and notes on the movement.

The Arya is a new magazine, published by Messrs. Thompson and Co., Madras, and devoted to Aryan religion, science, philosophy and literature. It is to be issued during the last week of each month, and the first number (for April), which claims the attention of the public, seems eminently worthy of it, judging from the quality of the articles and the names of the contributors. There is much to be said on the subject of Hindu religion, philosophy and literature, as well as science, and if the management of the journal is in future kept up to the standard of this initial number, the public may well have cause to be thankful, both to its editors and publishers, for bringing out so valuable a mouth-piece.

Modern Astrology is bright and interesting as ever, and stands at the head of its class.

The University Magazine, which was formerly published in the Mofussil is now issued at Triplicane, Madras. It is a College Journal devoted to education, philosophy and science.

The Student's Friend is a monthly Journal of Education published at Palghat.

The Journal of the Queen Victoria Indian Memorial Fund, No. 1., contains speeches by the Viceroy, Editorial, etc., and is devoted wholly to the interests of this Fund.

Acknowledged with thanks: *The Theosophic Messenger, The Golden Chain, Light, The Panzer of Light, The Harbinger of Light, The Prasnotara, The Review of Reviews, The Metaphysical Magazine, Mind, The New Century, The Phrenological Journal, The Arena, Health, Modern Medicine, The N. Z. Theosophical Magazine, The Light of Truth, The Light of the East, Dawn, The Indian Journal of Education, The Christian College Magazine, The Brahmavadin, The Brahmacharin, Notes and Queries, The Buddhist, Journal of the Maha Bodhi Society, Lotus Bluthen, I. Initiation, The Forum, Prabuddha Bhārata, The Indian Review.*

The receipt of the twenty-fourth fasciculus of the English translation of the great Hindu medical work, "Charaka Samhita" is acknowledged with thanks. This work has been very favourably commented upon by the late Professor Max Müller, Sir Monier Williams, and numerous medical Professors in Europe and America. The part before us treats upon the various topics relating to human generation, and will prove of special interest to the medical fraternity throughout the world. It shows that the Orientals were not deficient in knowledge concerning the different branches of this highly important subject.

CUTTINGS AND COMMENTS.

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

Colonel H. S. Olcott, President of the Society, lectured in San Diego, California, on March 29th, his subject being the “History of the Theosophical Society.” From the *San Diego Union* we quote the following report of the lecture:—

The speaker was introduced by Sidney Thomas, as the founder and the President, since foundation, of the Theosophical Society. Col. Olcott is a pleasing speaker and evidently a deep thinker, though in giving a history of the Theosophical Society the subject was not particularly one for deep thought. He said in part:

“There has been so much misconception concerning the Theosophical Society, and so much that is misunderstood, that it is my purpose to give simply an honest and candid account of the up-building of the Society since its foundation in 1875 to the present day. It was born in a private drawing room in New York city, where a number of us had gone to listen to an explanation by an architect, of the Egyptian canon of proportion. In the course of his remarks he held that the almost uncouth figures were not mythical things, but that they were actual forms of things seen by the spirits of the old Egyptians. He declared that he could, or at least he thought he could, by following out some certain formula which he had discovered in Egypt, translate or transform his mind into another or different state so that he, too, might see more and understand more. I had for some time been a student of psychology and been greatly interested in studies of such matters, and I proposed that we form a society for the investigation of science and religion, the society to be entirely eclectic, the friend of true religion and the enemy of atheistic materialism. From my suggestion grew the present Theosophical Society.

“The materialists were fond of declaring that the mind was matter, while the Paris experimenters put the matter thoroughly to sleep and succeeded in sending the mind, or something, on a more sensitive mission to see further and understand better than the mind in the living body and tied down to matter was capable of travelling and understanding. Here was the foundation for the belief that the soul was an entity after it had passed the body.

“It was with this idea of getting a foundation for religion outside of the bible, a foundation for Buddhism, for Mohammedanism, for I believed that all religions, though differing on the surface, were identical at the bottom, and that the bottom is that there is something beyond the present life, that there is more to man than the visible body and the finite mind.

“So it was that the Society was formed. Its existence was not supremely successful at first. Many Spiritualists came looking for some of the phenomena of the seance room without its attendant proscriptions, such as darkness and persons present, but they slipped away from the society when nothing of that kind was found. There were several, however, who were very earnest; who were willing to sacrifice all that they had, who were willing to bear the burden. Among these were Mme. Blavatsky and myself, and William Q. Judge was of the number; though later, because of certain circumstances, he ceased working with the original Society.

The speaker then told of the extension of the Society, slowly at first, then of the movement of the Headquarters to Bombay and the leaving of the New York or American branch, with W. Q. Judge in charge; of the founding of *The Theosophist*, and of the gradual extension of the Society from 10 branches in 1880 to 607 branches, in forty-two different countries, in 1900.

"The work we have actually accomplished," he continued, "and for which due recognition has been given us by Oriental powers, is this: We have revived the Hindu religion and Sanskrit literature in India. We have revived Buddhism in Ceylon, and given the people of Ceylon a catechism of their religion, which has been translated into twenty-two languages. We have started in Ceylon an educational movement which has already seen the opening of 200 schools, in which some 25,000 children are being educated.

"We have begun in India an educational work among the poor, down-trodden Pariahs, whose condition is more lamentable than an American mind can conceive. We have revived Buddhism in Japan. Three hundred Japanese newspapers have sprung up to advocate Buddhism, as the result of a tour which I made in that empire in 1889, at the request of a Japanese commission sent to India to invite me to come there.

"We have effected a religious union between the northern and southern schools of Buddhism, viz., those of China, Thibet, Japan and Corea on one side, and of Ceylon, Siam, Burmah and Chittagong on the other—on a platform of fourteen general propositions common to both schools and compiled by myself. Buddhism is 2,500 years old, and there never before had been the slightest union between the north and the south.

"No sect, fad, dogma or partisanship is recognized in our platform. It has nothing to do with the practice of magic or sorcery, and the only test of membership is that a man shall be willing to treat his fellow member with the same tolerance that he expects to be shown himself. This accounts for the marvellous success of the movement. The Society stands on a foundation of science. The constitution, like that of the United States, is light as a gossamer film when weighing upon individual liberty, but is strong as bands of steel to resist attempts to overthrow it. It stands like a rock, immovable.

"We have had our disagreements. It could hardly be expected that we would not in a society of such extent among so many people. It is a marvel that we have not had more. The chief defection was the one in this country about five or six years ago, when William Q. Judge left the Society declaring that the New York branch was the head of the Society. So good had been his service that he led ninety of the 102 branches in this country to secede with him." The speaker then referred to a report made by Mr. Judge as the head of the American branch of the Society, to the Headquarters in India, showing that at the time the report was made he did not consider that the New York office was the head of the Society, and closing with some very complimentary words for the co-workers, for the Society in India, "Col. Olcott and Mme. H. P. Blavatsky." In closing, he remarked that in view of the facts which were as he had stated, it seemed rather ridiculous to pick up a supposed history of the Theosophical Society and find his own name left entirely out of it."

San Diego is the city where Mrs. Tingley has established her society. The *Union* is to be congratulated on its impartial reports.

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From the San Francisco *Sunday Call* we quote

The President in the United States. the following:
"What is a Mahatma?"

That is the question Colonel Olcott, the famous Theosophic leader, was asked, and here is his reply, in which he relates his many experiences with these mystic beings:

"A Mahatma is a man who has evolved his spiritual nature and supreme will to the point where he is no longer dominated by his lower passions, or by the constraints of the physical body. He is absolutely pure, devoid of desire—an exalted being.

"I have met many Mahatmas, perhaps fourteen in all, in every part of the world. Sometimes they have appeared as Hindus, in graceful native attire; sometimes as Europeans, in conventional modern dress,

I have met them on the crowded streets of London or on the dreary deserts of India. But wherever you meet them, whatever language they speak, there is no mistaking the type of the Masters. The divine glory shines in the face of the exalted one, his touch is a blessing in itself, an all-powerful magnetism surrounds his presence. No one who has ever seen a Mahatma can be in doubt when they appear.

"The first Mahatma I ever met was in New York when Mme. Blavatsky and I were working hard on the preparation of that great book, 'Isis Unveiled.' We were living in a house on Eighth Avenue constructed on the ordinary plan, and certainly affording no facilities for supernatural jugglery. Our evening's work finished, I had gone to my room and was quietly reading. I expected nothing unusual, but all at once, as I read, with my shoulder a little turned from the door, there came a gleam of something white in the right hand corner of my right eye. I turned my head, dropped my book in astonishment, and saw towering above me in his great stature an Oriental clad in white garments and wearing a headcloth or turban of amber-striped fabric, hand embroidered in yellow floss silk. Long raven hair hung from under his turban to the shoulders; his black beard, parted vertically on the chin in the Rajput fashion, was twisted up at the ends and carried over the ears; his eyes were alive with soul fire; eyes which were at once benignant and piercing in glance; the eyes of a mentor and a judge, but softened by the love of a father who gazes on a son needing counsel and guidance.

"He was so grand a man, so imbued with the majesty of moral strength, so luminously spiritual, so evidently above average humanity, that I felt abashed in his presence, and bowed my head and bent my knee as one does before a god or a godlike personage.

"A hand was lightly laid on my head, a sweet though strong voice bade me be seated, and when I raised my eyes the presence was seated in the other chair beyond the table.

"He told me he had come at the crisis when I needed him; that my actions had brought me to this point; that it lay with me alone whether he and I should meet often in this life as co-workers for the good of mankind; that a great work was to be done for humanity, and I had the right to share in it if I wished; that a mysterious tie, not now to be explained to me, had drawn my colleague and myself together; a tie which could not be broken, however strained it might be at times. He told me things about Mme. Blavatsky which I may not repeat, as well as things about myself that do not concern third parties.

"How long he was there I cannot tell, it might have been a half-hour or an hour; it seemed but a minute, so little did I take note of the flight of time. At last he rose, I wondering at his great height, and observing the sort of splendor in his countenance—not an external shining, but the soft gleam, as it were of an inner light—that of the spirit.

"Suddenly the thought came into my mind: 'What if this be but hallucination? What if Madame Blavatsky has cast a hypnotic glamour over me? I wish I had some tangible object to prove to me that he has really been here—something that I might handle after he has gone.' The Master smiled kindly as if reading my thought and twisted the *fehla* from his head, benignantly saluted me in farewell and was gone; his chair was empty; I was alone with my emotions. Not quite alone, though, for on the table lay the embroidered headcloth; a tangible and enduring proof that I had not been 'overlooked' or psychically befooled, but had been face to face with one of the elder brothers of humanity, one of the Masters of our dull pupil race.

"To run and beat at Madame Blavatsky's door and tell her my experience was the first natural impulse and she was as glad to hear my story as I was to tell it. I returned to my room to think and the grey morning found me still thinking and resolving. Out of these thoughts and these resolves developed all my subsequent theosophical activities, and that loyalty to the Masters behind our movement which the rudest shocks and the cruellest disillusioning have never shaken. I have been

blessed with meetings with this Master and others since then. However others less fortunate may doubt—I KNOW.

"Another still more remarkable manifestation occurred to me in the crowded streets of London, whither Madame Blavatsky and I had gone on our way to India. We were staying in the house of Dr. Billings at Norwood Park. One day the doctor and I and some other friends had gone into the city and were making our way along Cannon street through a dense fog. Suddenly in the little circle of light cast by a gas lamp we came face to face with a tall gracefully dressed Hindu. My companions saw the strange presence also, but I alone recognized him by the light in his face, as an exalted one. The Master spoke never a word, but merely bowed politely and vanished noiselessly into the fog.

"Later on, when I returned home, I learned that the same presence had called at the house and asked, in a strange tongue, for Madame Blavatsky. He held converse with her for a long time, and she seemed, in some marvellous way, to have greatly strengthened her psychical powers. That evening, at dinner, Madame laughingly produced an exquisite little Japanese teapot from under the table, as a present for Dr. Billings. She also presented another gentleman with a beautiful silver card case, which he found in his overcoat pocket. The coat had been hanging in the hall all the time, and Madame Blavatsky had never been near it. Later on, the same Mahatma instructed us to go to Madame Tussaud's wax-works exhibition and look under the feet of a certain statue. We did so, and found there a letter giving us important instructions as to the work of the Theosophical Society.

"When we arrived in India I saw still more of the Masters. At Bombay a Hindu stranger appeared and dictated a long letter to Madame Blavatsky, addressed to a friend in Paris, and giving important instructions about the management of certain society affairs. Another time, as we were driving in the park one evening, a majestic figure stopped our carriage. Clad in flowing Oriental robes, he was plainly visible in the glare of the electric light. After a few kindly words he disappeared, leaving behind him, however, a splendid gold embroidered head-covering or turban, of peculiar shape I kept the turban, and it is still one of my most treasured possessions.

"This circumstance is important as proving that the Mahatmas are not mere illusionary visions, conjured up by one's imagination, or, as some suggest, by hypnotic suggestion. The clothing worn by them is at the moment absolutely real; it has been transferred bodily, along with the astral form of the Mahatma, to the spot where the appearance takes place. The real or astral body of the Mahatma might at the same time be asleep in far away Thibet, or anywhere else, while his double appeared in the park in Bombay. In this case, as the turban was not transferred back to its owner, the Mahatma, on awakening from his trance, would find himself bareheaded. Every particle of physical matter surrounding the Master had been projected through space and returned again, with the exception of the atoms which went to make up the turban. And doubtlessly this was left behind intentionally, in order that our duller senses might have proof of its reality.

"All Mahatmas have this power of transferring their double or astral body from place to place; they can appear just where they are most needed and remain as long as may be necessary for the work in hand.

"When one of the Masters has instructions to give, he does not, however, choose always to appear in the astral presence. Often they adopt impersonal methods and merely inspire one's brain. But at crucial periods, when a vital decision is to be arrived at, I often hear voices speaking quite plainly and telling me the proper course to pursue. I often feel that I am under the direct guidance and instruction of the Masters.

"I will show you a practical illustration of the passage of matter through matter. Here is a gold ring which I always carry with me. It has three small diamonds set in it in the form of an isosceles triangle, but when I got it, it was merely a plain gold hoop. I came into its possession in a very peculiar manner. Long before I knew Madame Blavatsky I was at a seance in New York. I held a rose in my hand

and was told by the medium to close my fingers tightly on it for a few minutes. I did so, and when I reopened them I found this ring in the centre of the flower. Needless to say I treasured the ring and ever after wore it as a charm on my watch-chain. Some year's later, during Madame Blavatsky's first tour through India, when she gave so many wonderful manifestations of psychic power, we were at Simla. I told the history of the ring to a lady friend who happened to be visiting us, and, moved by feminine curiosity, she slipped the ring on her finger. She was about to remove it again, when Madame Blavatsky suddenly exclaimed: 'No; don't do that. Give me your hand.' Madame Blavatsky took the lady's hand between both of hers and held it tightly pressed for a minute or so. When she removed her grasp the ring was still there, but these three diamonds had been set in it. This was only one of her marvellous feats."

We have long held the opinion that the rays of the sun would eventually be utilised, not only as a motive power, but also in warming buildings; surplus heat being stored for use during cloudy weather. The account given hereunder will interest our readers and show what is being done along one of these lines in California:

This apparatus works only to advantage in sunny lands; this one at the Ostrich Farm pumps fourteen hundred gallons a minute, and is daily in operation. One man can easily revolve the entire structure upon its axis. The reflector is 33 feet 6 inches in diameter on top and 15 feet on the bottom; 1788 mirrors concentrate the sunshine upon a central point—the boiler; this receptacle is 13 feet 6 inches in length and contains a hundred gallons of water, leaving still eight cubic feet for steam. The contrivance is designed to resist a wind pressure of a hundred miles an hour; it is entirely automatic and runs all day without further attention; steam pressure is controlled by means of a safety-valve; the supply of water to the boiler is furnished by an automatic apparatus; and indeed the steam passes from the engine to the condenser and thence to the boiler. The machine was built at Boston, and while apparently an exhibit upon a California Ostrich Farm for the edification and interest of visitors, has a far greater significance, in being a step forward in that indomitable march of human genius that shall at some future day harness Old Sol himself, radiant and powerful as he is, to the cause of mechanical progress and incidental service to humanity.

A truly heroic soul, having a will of lofty aim, makes the most of even indifferent opportunities, while the timid nature often wastes life in longing for more perfect circumstances. A little poem by Edward Rowland Sill, which one of our exchanges has copied, teaches a useful lesson on this point:

This I beheld, or dreamed it in a dream:
 There spread a cloud of dust along a plain;
 And underneath the cloud, or in it, raged
 A furious battle, and men yelled, and swords
 Shocked upon swords and shields. A prince's banner
 Wavered, then staggered backward, hemmed by foes.
 A craven hung along the battle's edge,
 And thought, 'Had I a sword of keener steel—
 That blue blade that the king's son bears:—but this
 Blunt thing!' He snapt and flung it from his hand,
 And, lowering, crept away and left the field.
 Then came the king's son, wounded, sore bestead,
 And weaponless, and saw the broken sword,
 Hilt-buried in the dry and trodden sand,
 And ran and snatched it, and with battle-shout
 Lifted afresh he hewed his enemy down,
 And saved a great cause that heroic day,