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"THERE IS NO RELIGION HIGHER THAN TRUTH."

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

OLD DIARY LEAVES.\*

FOURTH SERIES, CHAPTER XXI.

(Year 1891.)

WE now come to the experiments. The reader will please observe that I did my best to keep the judicial frame of mind, giving no clue as to my own beliefs, and in copying the account, I ponder over each detail in the light of subsequent experience with the desire to say nothing which shall be open to adverse criticism. My first visit was to the Faculté de Médecine, where I found the eminent Professor, Dr. H. Bernheim, who received me most courteously. His appearance is very attractive, his manners suave and refined. In stature he is short, but one forgets that, in looking at his rosy face, kind and cheerful eyes, and intellectual forehead. His voice is sympathetic and perfectly attuned to his gestures. I mention these personal details because they have much to do with Dr. Bernheim's marvellous success as a hypnotiser; as I saw with my own eyes. The Professor obligingly gave me two hours of his overcrowded time that afternoon, and we discussed the issues between his and Charcot's schools. He expressed very strong incredulity about the reality of his great rival's tripartite hypnotism, declaring that his (Charcot's) hysterics were all under the control of suggestion. The next morning, by appointment, I met him in his Clinique at the Hôpital Civil, and spent the entire morning in the different wards, following him from bed to bed, and watching

\* 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.

and recording his hypnotic treatments and demonstrations. The reader will kindly understand that Hypnotism is used here only as an auxiliary to pharmaceutical and dietetic prescriptions, not as a substitute. He was, of course, attended by his chief subordinate, Dr. Simon, Chef de Clinique, and also by Dr. Voirin, Dr. Sterne and others—all skilled and erudite hypnotists. I learnt more about practical hypnotism from watching him that one morning than I had from all my book-reading, and having myself had to deal with several thousand Indian patients in the way of therapeutic suggestion, or mesmeric healing, his looks, tones and gestures possessed for me a world of significance. I made up my mind that he was one of the most consummate actors I ever encountered. While he was telling his patients that they were this or that, or would feel one or the other sensation—they watching him closely every instant—there was not a tone of his voice, a change of his countenance, or a movement of his body which did not seem to confirm the, sometimes preposterous, ideas he suggested, and no patient looking at him could have had the least suspicion that the Professor did not believe what he was telling him or her to believe for their good.

Dr. Bernheim first led the way to Ward II. in the men's department. He comes to a patient, tells him to look at him for a moment, tells him to sleep, the patient does so; he recalls him to consciousness, produces by suggestion, muscular contraction with insensibility to pin-pricks, and then silently presenting his hand to either side of the head, to the back and to the forehead, the patient's head or trunk quickly inclines towards the operator's hand, as a suspended needle towards an approaching magnet. Suggestion, simple suggestion by gesture—the Professor explains.

In bed No. 4 lies a patient not hitherto hypnotised. He is put to sleep almost immediately, the Professor saying in a low, persuasive voice, something like the following: "You have pain now? Yes? But it will pass away; see, it lessens; your eyes grow heavy, heavy; yes, they...grow...heavy...and you feel like sleep...ing. It is good for you to sleep...sleep...good...good. Now you sleep...Do you understand?...sleep...sleep!" And it is done: in less than three minutes he is asleep. The doctor tests him by suddenly lifting an arm and letting go. If the patient is not asleep he will naturally keep the arm suspended, not knowing what the doctor wishes of him. If asleep, the arm will fall heavily as soon as let go. If the eyelid be lifted the eyeball is seen rolled upward and fixed. Stick a pin into him anywhere, he does not feel it: he is an inert, unresisting carcase that you may carve and cut, burn and pinch, as you choose, without his knowledge that aught is transpiring.

While we were at this bed another patient, an asthmatic and very sensitive man, entered the Ward and saluted the Professor. The latter simply said "Sleep!" and there in his tracks, as he stood, he fell into obliviousness. Then the least hint that he saw, felt,

heard or tasted, anything was instantaneously accepted. The doctor, pointing to me, said "You met this gentleman yesterday on the Place Dombasle and he lost something." The patient said yes, he recollected it all: and thereupon invented a scene to fit the suggestion. Glibly, he said I had lost my purse, the Police were called, he searched for and found the purse, I had given him two francs as a reward, he had spent the money for liquor, got drunk, was engaged in a quarrel, and waked up this morning, somehow, in the Hospital, feeling bad, with headache and a bad taste in his mouth!

Dr. Bernheim went to another patient, a convalescent, a person of good character, hypnotised him in an instant, and told him that when he came to himself again he would watch until we had gone to the extreme end of the Ward, and then cautiously go to another man's bed, on the opposite side of the room, and steal something from him. Awaking him, the Professor led us on from bed to bed until we had reached the end of the Ward, where we stopped as if engaged in looking at another patient, but in reality keeping an eye upon the one under a suggestion to act criminally. Thinking us unmindful of him, he rose, looked right and left as if to see if the coast were clear, swiftly crossed to the bed indicated by the doctor, stole some small object, which he concealed in his hand, returned to his own bed, and thrust it under his pillow. The doctor then returned and, putting on a severe expression, demanded what he had been doing over at the opposite bed; saying he was convinced that he had stolen something, and thus for the first time had become a thief. The man's face flushed, his eyes fell, but presently he looked the doctor squarely in the face, and denied that he had taken anything. "Why do you lie to me, my man? I saw you go and take something." The victim tried, but in vain, to stick to the falsehood, and as the doctor moved towards the bed, he anticipated him, drew the stolen object—a snuff-box—from beneath his pillow, and stood looking like a detected thief. Being pressed to say why he had done it, whether it was voluntary or because of suggestion, he said he had done it entirely of his own accord, without the doctor's prompting: he had seen the box lying there, fancied it, and went and took it. The doctor then re-hypnotised him, told him to forget the entire transaction, and *forbade him to receive such a criminal suggestion again from anybody whatsoever*. Thus, the doctor told me, he killed in the germ any possible evil effect the suggestion might otherwise subsequently have had upon the man's moral sense. Let my readers take warning and invariably counteract and extirpate any wrong predisposition they may have engendered by suggestion in a hypnotised or mesmerised patient's mind while under their control. Otherwise they incur an awful responsibility.

In Bed No. 14 lay a square-built, pale complexioned, blue-eyed man suffering from rheumatic knee-joint. The joint was stiff and

greatly swollen, and so painful that the man could not bear even the weight of the bed-clothes. He was passing sleepless nights, racked with pain. Within two minutes Professor Bernheim had thrown him into the hypnotic lethargy; insensible to everything, he let us touch, press, pound and raise his inflamed knee. He was told in few words that the acute inflammation would begin to subside, the pain would be gone, he could bear touching and handling it, and could bend and unbend the bad knee as well as he ever could. He was awakened, yawning as if from sound natural sleep, and seeing us about his bed, seemed surprised, and looked inquiringly from one to another: evidently he had forgotten all that had passed. "And how are you, my man?" asked the Professor; "how is your knee?" "Knee?" echoed he, "Why M. le Docteur, it is as before." "No, you are mistaken, my man; the pain is gone." The patient thought, felt his knee; found no pain there, and joyfully said to the patient in the next bed, "Vraiment c'est partie, la douleur aiguë!" (Really, the sharp pain is gone). "And now you can move it," continued the Professor. "Impossible, M. le Docteur," rejoined the sufferer. Assured that he could and ordered to try, he very cautiously extended the foot, then more and more until the leg was straightened. He cried out to all his neighbours to see the miracle, and we moved on. The whole thing had not occupied five minutes. I saw the man daily for a week after that and there was no relapse and he was rapidly convalescing.

The epileptic young man in Bed 3 *bis* of Ward 9, was the subject of an interesting experiment. He was easily hypnotised while in the act of eating his dinner, just brought him. The doctor made him keep on eating while asleep, and while we stood by he finished his meal and the plate was removed. But he kept on eating, "dining with Duke Humphrey," as if the plate and food were still there. After letting him go on thus for a quarter of an hour, he was awakened and at once cried out for his dinner; denying that he had eaten it and complaining of being so hungry that he had cramps in the stomach. Though the empty plate was shown him, he still disbelieved, and charged the nurse with having stolen his dinner. At last he was again hypnotised, told to recollect having eaten, re-awakened and then, when asked if he was hungry, said he had eaten quite enough and was satisfied.

An old man in Bed 12 was hypnotised and told that yesterday he was in Paris and had been electrified. It was curious to watch the development of this suggestion. He went on to tell us that he had been in Paris and, crossing the Place de la Concorde, he had seen a man there with an electrical apparatus and had taken a shock. The memory of it was so vivid that he again grasped the terminal tubes of the battery, again felt the current running through him; he writhed and twisted until he could bear (the *maya*) no longer; tried, but could not let go the tubes; cried

out to be released, was released, and fell back in bed exhausted, with the perspiration oozing out all over his forehead and wetting his hair. It was reality itself, yet nothing but an illusion, the product of a suggestion. For some minutes after being awakened, he kept rubbing his arm and complaining of the pain that had been caused by an electrical treatment he had undergone. The illusion was then removed and he was once more comfortable.

In the Female Ward No. 13 was a young woman of 24, a hysteric, who had undergone a long course of suggestive therapeutics. She was a fidgety and quick-tempered person, and in her neurotic crises apt to be troublesome and rebellious to the House Surgeon when he would try to hypnotise her. He had treated her successfully but had failed to destroy her waking sensitiveness to touch and contact with a magnet. Upon coming to her bed Dr. Bernheim hypnotised her and made the suggestion that, upon awakening, she would see a pretty bouquet of flowers on her bed. Being awakened, she saw it, smelt the visionary flowers, and went through the motions of putting the bouquet into the empty glass on her bed-table. Suddenly she fell into a hysterical crisis, whereupon the gentle-faced, kind-looking doctor showed his latent decision of character. The more she rebelled against taking his suggestions the more positively and peremptorily he repeated them; the more she thrashed around the sterner grew his voice; at last the wild rebel succumbed and he imposed upon her whatsoever suggested idea he chose.

The young woman in Bed 1, of Female Ward 13, was a most interesting subject. Her name we will call Hortense: she was unmarried, not bad looking, had a sweet smile, was very sensitive, and evidently a young person of unblemished character. She was subject to gastric pains and insomnia. At the first word from the doctor she slept as calmly as a child. He told her she had taken from the postman a letter from her sister and, being requested to read it, went on fluently composing a letter in German (she is of Alsace). The doctor then suggested a basket of fine peaches; she saw them and generously proceeded to distribute them among us. Then a dog covered with mud was suggested; she drew her tidy skirts about her and tried to drive it away. Then the doctor gave us a splendid example of the wonderful fact of "inhibition." He told her, when hypnotised, that upon awaking she would neither see him, feel his touch, nor hear his voice; he should seem to her as if absent. Awakened, Dr. Simon asked her where Dr. Bernheim was, saying that all of us had stepped away for a moment, leaving him by her chair. She looked at each one of us in turn, Dr. Bernheim among the rest, and said she did not know, he must have gone into the other Ward. "But I am here, Hortense, do you not see me?" said the doctor in a rather loud tone. She seemed deaf to his voice, although he actually stood beside her, and went on chatting with Dr. Simon. Then Dr. Bernheim bawled into her ear; he passed



his hand over her face, pinched her ear, tickled her nostril and the corner of her eye with a feather ; then he scratched the cornea with a knife-point, lifted a side of her dress and pricked her on the leg below and above the knee, but she showed no sign that she either saw, heard or felt what he was doing. But when Dr. Simon made as if he would lift the other side of her skirt to examine the other limb, she blushed from offended modesty and pushed his hand away. It was most evident that Dr. Bernheim had, for the time being, been obliterated so far as her senses were concerned. The reader will now understand the value of the statement I made in the first chapter of O. D. L., in the *Theosophist* for March 1892 (foot-note), on the alleged sudden disappearance of a Coptic adept from the sofa whereon he was sitting in H. P. B.'s room at Cairo. There is no difference whatever between that and Dr. Bernheim's case as regards the psychological principle involved ; both are examples of "inhibition" of the senses ; but there is this difference in detail, that our hypnotist audibly *speaks* his command, while the Eastern adept *simply thinks it*.

But Hortense afforded us another and still more serious bit of instruction. Dr. Bernheim said, pointing to me, "Do you know this gentleman?" "No, Sir," she replied, "I see him now for the first time." The doctor told her she was mistaken ; that she had met me in the street the day before, that I had taken a fancy to have her as a mistress, had agreed upon a salary of Fcs. 100 per month, and had actually paid her Fcs. 25 on account of the first month's salary. The girl's face first expressed indignation that she should be taken as such a person ; but she pondered over it as though testing the story by memory, her face changed, a less noble expression came across it, she looked at the doctor and myself attentively and then said, "Why certainly ; how could I have forgotten it ? It all comes back to me now." Saying so, she rose and told me she was ready. "Ready for what?" asked Dr. Bernheim. "To go with Monsieur." "But, Hortense, reflect a moment ; you cannot do that, you are a virtuous girl ; and then, again, what will your sister and other relatives think?" "I care nothing for my family," she petulantly cried, "they are nothing to me. The gentleman spoke to me very kindly yesterday, he offers me a good salary, has paid me something on account ; so I shall go with him." "But where?" asked Dr. B. "Wherever he likes," she said. "And do what?" "Whatever he wishes." Saying nothing, I moved away towards the door of the Ward, went down the corridor, and descended two or three steps of the grand staircase. Hortense followed at my heels without a word. I stopped on the stairs and asked her where she was going. "With you, Monsieur," she replied. "Ah ! yes, now I remember," I said ; "but first let us return for a moment as I did not bid Dr. Bernheim good-bye." She followed me back, Dr. B. de-hypnotised her, ordered her to forget all that had passed, and we

went on to another bedside. I saw her on several following days, but she showed no signs of anything of an unusual nature having passed between us. I asked the Professor if he really believed that the young woman would have followed me to my hotel and abandoned herself to me. He replied that most certainly she would, and cases of the sort had already come before the legal tribunals; the moral nature was in such cases completely paralysed for the time being. The suggestion would ultimately wear off, but meanwhile the victim would be absolutely powerless to protect herself. I commend the subject to the attention of people, female or male, old or young, who thoughtlessly permit themselves to be hypnotised by the first comer. Here we have seen a virtuous girl compelled to surrender herself to a strange man's pleasure, and an honest man turned into a thief and a liar. *Beware the hypnotiser whose perfect purity and benevolence of purpose and experimental skill are not known to you.* There is less risk in entering a tiger's den unarmed than in exposing yourself indiscriminately.

Professor Bernheim made other experiments for me, but the above will suffice to show his great skill and his exceeding kindness to his Indian visitor. We lunched together that day, and his conversation was extremely interesting and instructive, as may be imagined. As his plans were all made to take his family to Switzerland the next morning, he could not pursue a full course of experiments with me as he desired, but obligingly turned me over to Drs. Simon and Sterne, with whom I completed so far as I could, the researches which led me to Nancy. They principally related to the problem of *metallotherapie* (the alleged pathological effect of certain metals upon contact with the skin of persons of different temperaments), and to the action of drugs at a distance. Dr. Burcq, of Paris, first called the attention of the Faculté de Médecine to the former and gave it its name, while Dr. Luys, Director of La Charité Hospital, was the godfather of the latter.

In my article upon the Salpêtrière researches I reported a single experiment made for me by Dr. Guinon upon a woman in whom muscular contraction of the arm was provoked by laying a gold coin upon her wrist: but at Nancy our experiments were much more serious. I had with me an English sovereign, a silver 1 Franc piece, a copper sou, a silver  $\frac{1}{2}$  Franc, an American (gold) quarter-eagle, and a *sugar cough-lozenge*. All were wrapped in paper, and, of course, indistinguishable from each other. We tried them twice upon the turbulent hysterical girl, several times upon Hortense, also upon another female patient, and upon a boy of nine years: in the Children's Ward No. 7 we tried them both wrapped and uncovered, and neither of them produced the least effect *unless it was suggested by the doctors that this metal would do so and so and the others something else.* Upon suggestion, gold made one patient laugh, another weep; silver made one sing,

caused a blister on another, and copper, similarly, made one sneeze, another cough. In one case, the patient being put to sleep, there was no effect either from the coins or the sugar lozenge, even when suggestion was resorted to, the reason being—as I was told—that the patient had sunk so deep into catalepsy that even the doctor's suggestions did not reach her inner consciousness. With Hortense, the most excellent subject in the Hospital, no normal effect followed the application of either metal, but when she was told that the lozenge was gold and would burn her, she instantly pitched it off and began rubbing her arm, upon which a redness of the skin was observable at the point of contact. In the case of the troublesome girl, she seemed at first sensitive to gold and silver but indifferent to copper, *while they were visible to her*, but when wrapped in paper and indistinguishable, all proved equally inert. I varied all these experiments many times, always with the same result. The Nancy school, as before remarked, ascribe the Salpêtrière results of this kind to pure suggestion, and of course it would be fair for me to apply the same rule to their own tests: their disbelief in *metallotherapie* being as potential in influencing their hypnotic patients to resist the action of metals, as the contrary belief of Prof. Charcot's school might cause the hypnotised patients to be sensitive to metals. But how about my own case? If anything, I inclined to the theory of Burcq and Charcot, that metals do affect persons; in fact, I might even go further and say I actually believe it; yet the Nancy patients, though given over to me to experiment upon as I chose, and by me tested and tried in many ways, were not acted upon by my gold, silver, or copper coins and were powerfully effected, upon suggestion, by the simple, inert tablet of sugar! I leave it, therefore, with the Scotch verdict, "not proven."

It will be seen that the question is a very delicate one, and we are very far from having got to the bottom of it. The experiments at Nancy are interesting and important, but so we may say have been the very numerous observations made by different mesmeric experimentalists on the effects of metallic substances upon their subjects. It cannot be at all certain that a physician of the standing of Dr. Burcq can have been utterly mistaken as to the influence of metals upon sick patients having been so marked as to warrant his reporting them to the Academy of Medicine as the basis for a new system of therapeutics. Then, again, there are many persons who, on touching brass, taste its peculiar aura on their tongues; furthermore, what are we to say as to the well-known fact that a globule of mercury held in the palm of the hand will sometimes produce salivation? Last of all, there are the delicate and multifarious researches of Baron von Richenbach, whose eminence as a metallurgical chemist is historical, and about whose discoveries something will be said in the next chapter.

H. S. OLCOTT



## REBIRTH.

AS TAUGHT IN ANCIENT INDIA AND BELIEVED IN MODERN EUROPE.

Oft in my brain does that strange fancy roll  
Which makes the present (while the flash does last)  
Seem a mere semblance of some unknown past.  
Mixed with such feelings as perplex the soul  
Self-questioned in her sleep : and some have said  
We lived, ere yet this robe of flesh we wore.

*Coleridge.*

**I**n the *Ideal Review* of November 1900 there is a very able article entitled "The Teaching of Rebirth in India," by Charles Johnston, M. R. A. S. To the student of Theosophy the essay is all the more interesting as it comes from the pen of a scholar well versed in Sanskrit lore, while the statements contained therein are on the whole in accordance with modern Theosophical teachings.

The writer introduces us to "the oldest passage in all the vast records of India that speak quite clearly of rebirth," which is found in the *Chândogya-Upanishad*, V., 3, 1 (Max Müller's trans.), where we read :

Svetaketu A'runeya went to an assembly of the Pañchâlas, Pranâhana Gaivali\* said to him :

"Boy, has your father instructed you?" "Yes, Sir," he replied.

"Do you know to what place men go from here?" "No, Sir," he replied.

"Do you know how they return again?" "No, Sir," he replied.

"Do you know where the path of Devas and the path of the fathers diverge?" "No, Sir," he replied.

"Do you know why that world never becomes full?" "No, Sir," he replied.

"Do you know why, in the fifth libation, water is called Man?" "No, Sir," he replied.

In the *Brihadâranyaka-Upanishad* (VI., II., 3, 4) we are told that "The king then invited him to stay and accept his hospitality. But the boy, not caring for hospitality, ran away, went back to his father and said :

"Thus then you called me formerly well instructed!"

The father said : "What then, you sage?"

The son replied : "That fellow of a Râganya asked me five questions, and I did not know one of them."

"What were they?" said the father.

"These were they," the son replied, mentioning the different heads.

\* The same Kshatriya sage who silenced the Brahmans,

The father said : " You know me, child, that whatever I know, I told you. But come, we shall go thither, and dwell there as students."

" You may go, Sir," the son replied.

How plainly do these few words indicate the young man's disposition ! It was not knowledge for its own sake that he wanted, it was for the sake of the glory or the renown which he might gain through it. He was vexed with the Lord of the Pañchâlas, because he had exposed his ignorance and then had offered to teach him. To such a thing he could not possibly condescend ! Have we never felt like Svetaketu ?

The old Brahman, his father, however, was of a different temperament, he wished to learn, therefore he, we are told, " went alone to ask for wisdom. The king received him well, and hospitably entertained him ; then, after the manner of the ' tempter ' in all allegories of initiation, offered him a wish."

" The old man rejected the things his fellow Brahmins prayed for—' Enough of gold and cattle and horses, slave-girls, tapestries and robes ! But be not ungenerous of the great, the endless, the everlasting.' "

" The king's answer to this prayer for wisdom is remarkable, almost startling. He consents to teach the old man the way of rebirth and of freedom from rebirth ; but adds this notable caution : ' Henceforth be free of offence towards us, thou and thy father's fathers, since this wisdom never before dwelt in any Brahman, but was, in all lands, the mastery of the warrior Kshattriya, alone.' "

From these words we learn that the Brahmins, although they were supposed to have all spiritual knowledge and to be well " versed in the Vedic hymns," received their first teaching of rebirth from the warrior race that ruled the whole of northern India. We might take this also as a kind of warning to ourselves, to show us that it is not always the ordained priesthood that can solve the mysteries or impart the highest teachings of the different religions.

According to Mr. Johnston's ideas, Svetaketu was not only conceited, but uncommonly stupid and unobservant, as he might have guessed (as people now-a-days like to do) the answers to Ravahâna's questions, if he had only listened carefully. He therefore " supplies the young Brahman's shortcomings and turns the five questions into affirmations, thus : These beings, the souls of men, on going forth from life, are separated and go onward in divergent directions ; souls come back to this world and enter it again, and because the souls of men come back to this world again, the other world is not filled to overflowing ; but the souls of men do not immediately come back to re-enter this world, for we hear of two paths, not of this world, that they approach, in the way of the fathers and the way of the gods. It must be at the dividing of these two ways that they separate and pass on in divergent

directions, some to the fathers, the souls of dead ancestors; some to the gods, the shining immortals."

The Rajput sage in teaching the old Brahman, explains first\* "why in the fifth oblation water is called man; secondly, to what place men go after death, some by the path of the Devas, others by the path of the fathers, others again by neither of these paths; thirdly, how they return, some returning to Brahman, others returning to the earth; fourthly, where the paths of the Devas and the fathers diverge, viz., when from the half year the path of the Devas goes on to the year, while that of the fathers branches off to the world of the fathers; fifthly, why that world, the other world, does never become full, viz., "because men either go on to Brahman or return again to this world. . . . Birth is the result of former works, and if former works are altogether consumed, there can be no new birth."

In the last sentence the cause of rebirth is hinted at.

Nachiketas said (Katha Up., I., 1., 6): "Look back how it was with those who came before; look forward how it will be with those who come hereafter. A mortal ripens like corn, like corn he springs up again." A little further on, in the same Upanishad (I., 3, 7-9) we have the following lines: "He who has no understanding, who is unmindful and always impure, never reaches that place; but enters into the round of births. But he who has understanding, who is mindful and always pure, reaches that place, from whence he is not born again. But he who has understanding for his charioteer, and who holds the reins of his mind, he reaches the end of his journey and that is the highest place of Vishnu."

Pranâhana further shows to his hearers how there is not only immortality after death, but also immortality before birth—as it stands to reason, if immortality is at all admitted. This is a factor that is hardly ever taken into consideration by Western religious teachers. In his explanations of rebirth he therefore begins "with the period before birth when the soul is getting ready to enter the world." Mr. Johnston reproduces the words of the Rajput sage as follows: "In the great All, there are three manifested worlds; the divine, the mid-world and this earth. The divine is as fire that illumines; the mid-world of passion is as a fire that consumes; this wholesome earth is as a fire that warms. The soul that is to enter the gates of birth is resting in the divine world; how it came there we shall shortly see. When the time of birth comes near, it dies out of the divine world, to be born into the world below, the world of passion and desire, the midway between earth and heaven."

"When the soul dies out of the celestial world, it is reborn in the mid-world in a lunar form; that is, a form of waxing and waning, of changefulness and desire, that is likened to a white mist gradually

\* Chândogya Up., V., x., 8.

darkening to cloud. Then it gradually takes on the materiality of the earth and approaches a father and mother to be born."

"The three worlds were likened to three fires; the same image is applied to the father and mother; so that after the offering of the fifth fire, after the mother has given birth to her child, the 'waters' (the gradually materialised form already likened to a mist condensing into cloud) 'rise up and speak with human voice,' the voice of the new-born man."

"He is born, he lives as long as he lives, then dies." In these brief words the Rajput Seer describes man's fate in this world, because he wants to speak with greater fulness on the subject of death, which he seems to consider as more important.

"Light is the Udâna (out-breathing), and therefore he whose light has gone out (what a fitting description of death) comes to a new birth with his senses absorbed in the mind. Whatever his thought (at the time of his death), with that he goes back to Prâna, and the Prâna, united with light, together with the self (the Jivât-mâ), leads on to the world, as deserved." In these words does the Prasna Upanishad (III., 9-10) state not only the simple teaching of rebirth, but there is bound up in it at the same time the great truth that man is not reborn according to chance or to choice; but according to law, as we are also told in Brihadaranyaka Upanishad, IV., 1V, 3: "And as a caterpillar, after having reached the end of a blade of grass, and after having made another approach (to another blade), draws itself together towards it, thus does this Self, after having thrown off this body and dispelled all ignorance, and after making another approach (to another body), draw himself together towards it."

"And as a goldsmith, taking a piece of gold, turns it into another newer and more beautiful shape, so does this Self, after having thrown off this body and dispelled all ignorance, make unto himself another, newer and more beautiful shape, whether it will be like the Fathers, or like the Gandharvas, or like the Devas, or like Prâjâpati, or like Brahman, or like other beings."

"That Self is indeed Brahman, consisting of knowledge, mind, life, sight, hearing, earth, water, wind, ether, light and no light, desire and no desire, anger and no anger, right or wrong, and all things. Now as a man is like this or like that, according as he acts and according as he behaves, so will he be:—a man of good acts will become good, a man of bad acts, bad. He becomes pure by pure deeds, bad by bad deeds.

"And here they say that a person consists of desires. And as is his desire, so is his will, and as is his will, so is his deed; and whatever deed he does, that he will reap."

A few verses further on we read: "To whatever object a man's own merit is attached, to that he goes, strenuously, together with his deed; and having obtained the end (the last results) of whatever deed he does here on earth, he returns again from that world (which

is the temporary reward of his deed) to this world of action. So much for the man who desires. But as to the man who does not desire, who, not desiring, freed from desires, is satisfied in his desires or desires the Self only, his vital spirits do not depart elsewhere—being Brahman, he goes to Brahman.”

In the Chândogya Upanishad, V., x., 7-9, it is said :

“ Those whose conduct has been good, will quickly obtain some good birth, the birth of a Brahmana, or a Kshattriya, or a Vaisya. But those whose conduct has been evil, will quickly attain an evil birth.”

In many verses of the Upanishads we are shown what is reborn ; that it is not this perishable body, but the immortal Self.

In the Bhagavad Gitâ we find many passages alluding to the teaching of rebirth, thus (Dis. II., v. 13, A. B.'s trans.) : “ As the dweller in the body seeketh in the body, childhood, youth and old age, so passeth he on to another body ; and in verse 22 : As a man, casting off worn-out garments, taketh new ones, so the dweller in the body, casting off worn-out bodies, entereth into others that are new. For sure is the death of him that is born and sure the birth of him that is dead (v., 27).”

Further on in the same discourse (v., 51) we read : “ The sages, united to Buddhi, renounce the fruit which action yieldeth, and, liberated from the bonds of birth, they go to the blissful seat.”

The blessed Lord said (Dis. IV., v., 5) : “ Many births have been left behind by Me and by thee, O Arjuna. I know them all, but thou knowest not thine, Parantapa.”

In the sixth discourse of the Lord's Song (v., 41, 4-5) we are instructed in the following words : “ Having attained to the worlds of the pure doing, and having dwelt there for eternal years, he who fell from Yoga is reborn in a pure and blessed house ; or else he is born into a family of intelligent Yogis ; but such a birth as that is hard to obtain in this world. There he obtained the complete yogic wisdom belonging to his former body, and then again laboureth for perfection, O joy of the Kurus ! By that former practice he is involuntarily guided. Only wishing to know Yoga, one goeth beyond the Brâhmic word (the Vedas), but the Yogî, verily, labouring with assiduity, purified from sin, fully perfected through manifold births, he treadeth the supreme path.”

“ He who knoweth this Purusha and Prakriti and the various qualities, in whatsoever condition, he shall not be born again,” we are told in the thirteenth discourse, v., 23.

Many another passage referring to rebirth could be found in other sacred writings of the East ; but we will next turn from them to more modern times and to our Western literature.

C. KOFFEL.

(To be concluded.)



*WHAT THE NEW THOUGHT STANDS FOR.\**

**W**ITHIN the last twenty-five years two great movements, thoroughly idealistic in their tendencies, have taken root in our own country and are now spreading to the uttermost parts of the earth. One is known under the name of Christian Science, and was founded by Mary Baker Glover Eddy : the other, which is now popularly known as the New Thought Movement, had as its first great apostle, P. P. Quimby, of Portland, Me., and later, Julius A. Dresser, of Boston, and Dr. W. F. Evans. Mr. Dresser taught and practised mental healing, and wrote but little. Dr. Evans wrote a number of books, the most important being "Primitive Mind Cure," and "Esoteric Christianity."†

It is not within the scope of this article to trace the history of these two great movements, but rather to show certain points wherein they agree or disagree. Fundamentally, there are certain beliefs held by them in common. The New Thought devotee as well as the Christian Scientist, holds to the thought of the *oneness* of life—that all life is one life ; that all knowledge is one—and that God is omniscient, omnipotent and omnipresent. Starting with this fundamental idea of life, it might be thought by some that the two bodies would reach virtually the same conclusions ; but that there is a radical difference will be clearly shown in the following paragraphs.

Let it be understood, first of all, that the writer does not attempt to discuss this subject in an antagonistic way, or from any desire to find fault with Christian Science. He recognises the fact that there must be great vitality in a religious system that has wrought such wonderful changes in the minds of thousands of people in so short a time, and is more than willing to give due credit to its founder for the truly marvellous work she has accomplished. There is no desire to be unjust, but merely to make a plain statement of the facts of the case. The writer has no thought of making any attack on Mrs. Eddy or her followers, and concerning the points wherein he seems to criticise will deal with certain phases of their belief rather than with the work of any individual ; for he is in general accord with their affirmative religion, or philosophy, but in direct opposition to their philosophy of *denial*, which he believes to be unchristian. He grants without question the good they have accomplished in healing the sick and in bringing greater happiness and peace into the lives of others. He believes, however, that this has been accomplished, not through any denial of matter, or of sin, sickness, and

\* Reprinted from *The Arena*, New York, January, 1901.

† "The Mental Cure," and "Mental Medicine" are two other important earlier works by Dr. Evans ; for sale at the *Theosophist* office.

death, but through the presentation of the affirmative side of their religion—the oneness of life and the omnipotence of God.

This article is written to make clear the distinction between the New Thought Movement and Christian Science, as the question is so often asked: In what does the real difference consist? The first great point of divergence appears when Christian Science affirms the whole material universe to be an illusion of what it terms "mortal mind," and that through the denial of matter one realises one's spiritual origin. This is identical with the position held by many of the Hindu people, both of the past and the present time—that *Mâyâ* (matter) is an illusion of mind. Of course, in this denial of matter the physical form of man is also denied away.

The New Thought believer, on the other hand, looks upon the visible universe as an expression of the power of God. He perceives that there must be an outer as well as an inner; that there must be effects as well as causes; that all the great material universe is the visible word of God—God's word becoming manifest in material form; that the body of man, to some degree, represents man's spiritual and mental life; that by the influx of man's spiritual consciousness the mind is renewed, and the body strengthened and made whole. In this conception of the outer world, the New Thought believer claims to be in thorough accord with what the great Nazarene taught; because, while he said the flesh was of no profit in comparison with the spirit, yet he drew his greatest lessons from external Nature. He said: "Consider the lilies of the field, how they grow." He pointed out how God has clothed the flowers with a beauty and perfection that man's highest art cannot equal. He affirmed that God cared even for the grass of the field; and King David said: "Day unto day uttereth speech, and night unto night showeth knowledge. There is no speech nor language where their voice is not heard."

Christian Science denies away sin, sickness, and death. The New Thought claims that all three have an existence, but an existence that is overcome, not through any process of denial, but through the introduction of true thought into the mind of man; that to deny them away is to attribute the qualities of an *entity* to the very thing that is denied; that, in order to deny anything away, it must first be pictured in the mind; and that, instead of putting it away, the mental picture is thus perpetuated. Jesus recognised both sin and disease when he said: "Go, and sin no more, lest a worse thing befall thee." There is nothing in his teachings to show that he ever denied away either sin or disease, but much to prove that he recognised both as conditions that should be overcome by good.

Another point of difference between Christian Science and the New Thought Movement is the question of individual freedom—the

God-given right to think and act for one's self. Christian Science says, Read the Bible, and then take "Science and Health" as its interpreter. Leave all other sources of knowledge alone, it commands, because all else is the product of "mortal mind." The New Thought stands with the Apostle Paul, when he said: "Prove all things; hold fast that which is good." Paul does not concede the right to any one *else* to do the thinking or the proving, believing that each mind must deal individually with the problems of life and thus work out its own salvation.

Still another point of disagreement arises in the founding of church organisations. Christian Science, with its thoroughly organised following, has founded church after church. New Thought people think that we have churches enough: that we do not need religions made up of creeds and "beliefs" as urgently as we need a religion based upon the true worship of God—in spirit and in truth. The real temple of God is in the human soul; the New Thought Movement, therefore, does not stand for any ecclesiastical or theological propaganda. It would bring to the minds of the people a knowledge of the laws that regulate and control life everywhere; it would show that through perfect conformity to the inner laws of life come perfect health and happiness, and that it is possible to manifest God's kingdom here and now.

When we come to the healing of disease, a radical difference is found, in that the Christian Science practitioner denies away disease and then affirms the oneness of life and of health, declaring that we are to draw our vitality from the one great Source; while the New Thought practitioner stands fairly and squarely on the *affirmative* side of life. No such thing as *denial* enters the mind of the New Thought healer when he treats his patient. He recognises all wrong mental conditions—malice, hatred, envy, jealousy, pride, sensuality, and kindred emotions—as indications of a lack of development, and perceives that with the introduction of affirmative thought no direct denial is needed; that the affirmation carries all necessary denial within itself.

When the feeling of love enters the life, the false feeling of hate must go out; when the thought of law and order enters the mind, unlawfulness and disorder can have no place. The New Thought healer affirms that all life is one; that in God "we live and move and have our being;" that He has given to us all things—health, strength and happiness. Every thought given by the healer is one of strength, of health, of beauty and loving-kindness; no disagreeable or unwholesome thought goes forth to the patient, as would naturally be the case if the mind of the healer were engaged in denying away mistakes that he hopes to overcome. We believe that our thoughts make us what we are; that it is indispensably necessary to keep the mind filled with clean, wholesome thought—and in so doing there is no room for contradictory ideas.

To recapitulate : Christian Science and the New Thought agree that all life is one ; that all intelligence is one ; that God is the All in all.

And they disagree on the following points : Christian Science says that the visible world is " mortal mind ;" the New Thought declares the visible universe to be an expression of God's handiwork. Christian Science asserts that sin, sickness and death have no existence ; the New Thought affirms that they *have* an existence, but their existence is only limited and their destruction comes through right thinking and hence through right living. Christian Science stands for a great religious sectarian organisation ; it stands for slavery of the individual to an institution—at least at present. The New Thought stands for a knowledge of spiritual truth among all people and perfect freedom of the individual, in both thought and action, to live out the life that God intended him to live. Christian Science stands for a woman and a book ; the New Thought Movement stands for God manifesting through the soul of man, for the eternal laws of creation, and for the absolute freedom of the individual to work out his own salvation. Christian Science stands for a treatment of disease that includes both a negative and an affirmative philosophy ; the New Thought in its treatment of disease rests on the omnipotence of God as the one and only healing power of the universe, and is therefore thoroughly and solely affirmative.

Having pointed out the distinctions that exist between the two movements as the writer sees them, let us briefly outline the New Thought and what it stands for, even though it may be necessary to repeat a few statements already made, in order to give a clear, comprehensive view of the movement. We do not believe that the New Thought had its origin in the mind of any one particular person or number of persons, but that it is as old as the soul itself. It is God's truth seeking to become manifest in the individual life. We believe, however, that Jesus Christ showed forth the great yet simple truths of life in as clear and comprehensive a manner as they have ever been given to the world. Yet we do not believe that he was the only great prophet of God, but that all peoples have had their prophets—that Buddha, Krishna, Mahommed, Zoroaster and Confucius were prophets of God, and brought life and understanding to the people.

The New Thought teaches the universality of religion ; that God's spirit is more or less active in the minds of all people, and that each individual receives according to his desires and needs ; that there is a natural evolutionary process in the life of man, and little by little he is unfolding latent powers and possibilities ; that the ideal man already exists, but the ideal is still seeking perfect expression ; that man grows as naturally as does the plant or the tree, and that there is law and order from beginning to end ; that

law is universal, and it is through knowledge of universal law that man brings his life into oneness with the universal Life—into a condition of harmony wherein he expresses both health and happiness.

There are different stages of religious development, as there are different stages of physical, mental and spiritual growth. On one plane of religion, man lives a purely sensuous life; on another, the mind becomes enamored of creeds and rituals formulated by the human mind; on a third, man worships God in spirit and in truth. I believe there is no religion in the world devoid of truth—that the truth it contains is that which holds it together; that all mankind are working for a single end; that, although we have differences in the present, they exist rather in form than in spirit, and will gradually melt away. We would rejoice with all people when they rejoice. In whatever way any body of people calling themselves Christian Scientists, or by any other name, bring greater happiness and a higher and truer knowledge of life to others, instead of finding fault, let us gladly indorse that which they have accomplished. We know that whatever good is wrought is of the Spirit of God—in both thought and work.

In defining the principles professed by the New Thought followers, we are free to admit that they do not always adhere to their highest ideals; but exception should not be taken to the law, but rather to the failure to live up to its requirements. The New Thought teaches that we should live from the centre of life outward; that we should recognise the power of God working within us to will and to do. There should be such an outflow of faith and love and hope from the soul into the mind of man that his thought would really become transfigured, his body transformed, and God's kingdom expressed "on earth as it is in heaven." We believe that any reform that shall ever come into the world will not be through a work that deals solely with the external life, but will have its inception in the heart—in the soul and life—of man; that there is no problem in life that cannot be solved through a knowledge of the law of God—as it is written in the heart of man—and obedience thereto. The New Thought stands for a vital Christianity that goes to the very heart of things; that pays no attention to the letter or the form, but creates both letter and form for itself in perfect accord with the inner word.

We have, therefore, no desire to build up any sectarian organisation or to tear down any that now exists. We would say, with Paul, that "the unknown God whom ye ignorantly worship, Him we declare unto you." God—who is in all, through all, and above all—worketh within you to will and to do. Having no sectarian organisation, yet offering the right hand of fellowship to members of all religious denominations; having no belief in creed or dogma, yet recognising the full rights of all who desire and feel the need



of both : the New Thought Movement has not come to destroy but to fulfil. It has not come to tear down, but to build up ; yet that building will not be made by the hands of man, but will abide in the hearts of the people—wherein their minds will become strengthened and their bodies made whole.

While the movement is an aggressive one, it would antagonise no body of people. It is aggressive for the fundamental position it takes, being affirmative from beginning to end. It affirms the omnipotence, omniscience, and omnipresence of God—with all that these words imply. It stands for a gospel of peace and good will to all men. It is optimistic throughout. It declares that it is easier for man to be well and happy than to be the reverse. It is easier to go *with* the law than to put one's self in opposition to it. Losing the idea of itself as a sectarian religion, it finds itself in reality a Universal Religion.

CHARLES BRODIE PATTERSON.

[Our readers will have little difficulty in determining which of the two schools of thought outlined in the foregoing paper are in accord with the fundamental principles of Theosophy. One school accepts all Nature as a manifestation of God's handiwork, presented to us for our instruction : the other denies the existence of matter, and teaches that it is merely an " illusion of mortal mind."

The " New Thought" recognises the reign of law throughout Nature, and in the human organism, mental and physical, and seeks to understand the causes of disease, knowing that it results from failure to comply with these wholesome laws, obedience to which would insure health : Christian Science (so-called) utterly ignores physiological law, and blindly denies that there is any such thing as disease.

One accepts a Universal Religion and would investigate all Truth : the tendency of the other is to limit Religion and Truth to a sect and a creed.—ED. Note.]

*BROTHERHOOD IN THE BIBLE.*

**T**HE following collection of extracts from the scriptures of the Old and New Testaments, shows that the Bible teaches, in most emphatic terms, the Divine doctrine of the Brotherhood of Humanity—that doctrine which is also the chief corner-stone of Theosophy.

The teachings of Jesus and His disciples are especially pronounced on this subject, and it seems that in the Christian Scriptures the idea is put forth perhaps more prominently, and supported by a greater mass of teaching than is apparent in the scriptures of the other great religions. The selections here offered are by no means all that are contained in the Bible which bear directly upon this teaching, but are deemed sufficient for the purpose of illustration.

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Whosoever shall do the will of my father which is in heaven, the same is my brother, and sister, and mother. (Matt., xii., 50.)

Remember them that are in bonds as bound with them; and them that suffer adversity, as being yourselves also in the (their) body. (Heb., xiii., 3.)

Are they Hebrews? So *am* I. Are they Israelites? So *am* I. Are they the seed of Abraham? So *am* I. (II. Cor., xi., 22.)

If there come unto your assembly a man with a gold ring, in goodly apparel, and there come in also a poor man in vile raiment;

And ye have respect to him that weareth the gay clothing, and say unto him, sit thou here in a good place; and to the poor, stand thou there, or sit here under my footstool:

Are ye not then partial in yourselves, and are become judges of evil thoughts? (James, ii., 2—4.)

Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted. (Gal., vi., 1.)

We then that are strong ought to bear the infirmities of the weak, and not to please ourselves. (Rom.' xv., 1.)

God is no respecter of persons:

But in every nation he that feareth him, and worketh righteousness, is accepted with him. (Acts, x., 34—35.)

There is neither Jew nor Greek, there is neither bond nor free there is neither male nor female; for ye are all one in Christ Jesus. (Gal., iii., 28.)

Say not unto thy neighbour, Go, and come again, and to-morrow I will give, when thou hast it by thee. (Prov., iii., 28.)

See that none render evil for evil unto any *man* : but ever follow that which is good, both among yourselves and to all *men*. (I. Thess., v., 15.)

When thou makest a feast, call the poor, the maimed, the lame, the blind. (Luke, xiv., 13.)

Be not forgetful to entertain strangers: for thereby some have entertained angels unawares. (Heb., xiii., 2.)

The stranger did not lodge in the street: *but* I opened my doors to the traveller. (Job, xxx., 32.)

For all the law is fulfilled in one word: Thou shalt love thy neighbour as thyself. (Gal., v., 14.)

Those which say, stand by thyself, come not near to me, for I am holier than thou; these *are* a smoke in my nose, a fire that burneth all day. (Isaiah, lxx., 5.)

(God) hath made of one blood all nations of men for to dwell on all the face of the earth. (Acts, xvii., 26.)

*Be* kindly affectioned one to another with brotherly love; in honour preferring one another. (Rom., xii., 10.)

If a brother or sister be naked, and destitute of daily food, and one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body; what *doth it* profit? (James, ii., 15—16.)

Bear ye one another's burdens, and so fulfil the law of Christ. (Gal., vi., 2.)

Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you, that ye may be the children of your Father which is in heaven: for he maketh the sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust. (Matt., v., 44—45.)

For if ye love them which love you, what reward have ye? do not even the publicans the same? (Matt., v., 46.)

If a stranger sojourn with thee in your land, ye shall not vex him: But the stranger that dwelleth with you shall be unto you as one born among you, and thou shalt love him as thyself. (Lev., xix., 33—34.)

Beloved, let us love one another: for love is of God: and every one that loveth is born of God, and knoweth God. (I. John, iv., 7.)

If a man say, I love God and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen? (I. John, iv., 20.)

As we have *many* members in one body and all members

have not the same office; so we, being many, are one body in Christ, and every one, members one of another. (Rom., xii., 4-5.)

There should be no division in the body; but that the members should have the same care one for another. And whether one member suffer, all the members suffer with it. (I. Cor., xii., 25-26.)

If there be among you a poor man of one of thy brethren within any of thy gates in thy land which the Lord thy God giveth thee, thou shalt not harden thine heart, nor shut thine hand from thy poor brother.

But thou shalt open thine hand wide unto him, and shalt surely lend him sufficient for his need, *in that* which he wanteth. (Deut., xv., 7-8.)

The Lord make you to increase and abound in love one toward another, and toward all *men*. (Thess., iii., 12.)

But as touching brotherly love ye need not that I write *unto* you: for ye yourselves are taught of God to love one another. (Thess., iv., 9.)

Let us therefore follow after the things which make for peace, and things wherewith one may edify another. (Rom., xiv., 19.)

Finally, *be ye* all of one mind, having compassion one of another, love as brethren, *be* pitiful, *be* courteous. (I. Peter, iii., 8.)

EMMA C. ALLISON.

[We shall be pleased to publish collections of texts from the scriptures of other religions, bearing upon this subject.—Ed. note.]

“ If we sit down at set of sun  
 And count the things that we have done,  
 And counting, find one self-denying act or word  
 That eased the heart of him who heard,  
 Some act, most kind, that fell  
 Like sunshine where it went,  
 Then may we count that day well spent.”

“ But if, through all the live-long day,  
 We've eased no heart by yea or nay,  
 If, through it all we've done no thing  
 That we can trace, that brought  
 The sunshine to a face,  
 No act, most small that helped some soul  
 And nothing cost,  
 Then count that day as worse than lost.”

[Selected.]

*SICKNESS AND ITS CURE BY WITCHCRAFT.*

THE effect of English education in India has been, among other things, to engender a disbelief in old superstitions, the power of witchcraft or the happening of an event directly traceable to the employment of the black arts. But I can show from personal experience that the power of witchcraft or the black arts is an article of faith with at least the uneducated Hindus, and some of the educated too have had their eyes opened to the real foundation for such belief. I, too, used to pity the folly, as it once seemed to me, of people who resort in the first instance, to an astrologer instead of to a hospital or a physician, in the case of any sudden illness, in order to ascertain the secret cause of it. The astrologer would cast the horoscope of the affected person and on calculation by means of cowrie shells, of the aspect of the stars, etc., inform his applicant that the person had been either victimised, if it so appear to him, by the employment of the black arts, or fallen under the evil eye of some demon or spirit, and that the evil effect in either case should be exorcised in a particular manner. Now a necromancer is sought and after an elaborate ceremony performed in an auspicious hour—the sick person being made to take part in it—the latter recovers sooner than ordinary medical treatment could have brought him round.

The services of both the astrologer and the necromancer are in great demand and were it not a digression here to speak of their functions, it would be interesting to state what they are. It will suffice however to observe that the former, particularly an expert of that profession, can give out with wonderful accuracy and detail, the incidents in a man's career, from the position of the stars and the calculations based on these at time of consultation, and the latter is able to remove the particular evil for which his services are sought. In stating in the following lines, a case of sickness and its cure by means of witchcraft, based on the personal experience of an intimate friend, some light will be thrown on the capabilities of both.

About 10 P. M., on the 22nd March, 1898, a sharp pain quickly moving upward from the navel to the throat, seized my friend, so that both breathing and speech were arrested for a while. Presently, on the cessation of this, a shooting pain in the right knee-joint was felt. Some four or five days before this he was complaining first of oppression in the chest and latterly of pain in the joints of the lower limbs so that he could with difficulty walk and in ascending steps had to move his limbs straight from the hip joint instead of bending them at the knee. Habitually indifferent to such ailments, he ascribed them to, possibly, change in the weather, or to Sandow's system of exercise he had been taking for the



past three months, and hoped the trouble would vanish of itself. A few days before he fell ill he had travelled to another station where he had slight fever and chill, but unmindful of this, he returned to his station and, though the illness grew worse, attended to his work, only finding locomotion painful. But the very curious sensation on the night of the 22nd, alarmed him a bit. Early next day the usual hospital treatment was availed of but to no purpose. On the contrary the racking pain extended to the left knee also and both soon swelled to a surprising extent. A reputed native physician being at hand, approved treatment was begun, while the customary divine intercession by particular prayers, with propitiation of evil stars, etc., were conducted for a stated period. My friend passed through agonies of pain for over a fortnight, for movement of the body by a hair's breadth was attended by prostration. However, he began in twenty days, to recover, and like a child, to learn locomotion anew. Mindful of the exquisite pain he suffered and the skeleton condition that he was reduced to, he was cautious not to strain his small stock of new-found strength so as to cause a relapse. Suddenly however he had a violent relapse eclipsing, in acuteness of the pain endured, his former experience of it, and which utterly shattered his slowly accumulated little stock of strength, and recovery seemed hopeless. His physician and care-takers were sorely puzzled and could not divine the cause of the violent renewal of the attack. Just then an expert astrologer unknown in that station where he had arrived but the previous evening, was immediately summoned to my friend's bedside. He drew up a horoscope of the day, ascertained the position of the stars in my friend's horoscope and stated, without being questioned, as the first thing he could tell from the calculations, that my friend had been made a victim of the black arts; that as a preliminary a brownish powder had been sprinkled around the chair and table on the dais of his office; that a *yantia* with inscription of his name, and the kind of illness he should be seized with, had been buried near his place of business (*i.e.*, office) at a spot which he had to cross or pass over, and where water falls; that the illness had been caused by a particular person of his own caste, subordinate to him there; that this person lived in a particular part of the town, was of such and such a complexion, etc. In order to make assurance doubly sure as to the identity of this person, the astrologer was questioned to give more details which, by repeated calculations, he did, accurately, also giving incidents in my friend's past life in the station he then served in, and in the one he left before coming to it, with circumstantial and unerring details also as to the hostile attitude of this person; how he with cruel ungratefulness dealt with my friend who had put him under great obligations; so we were convinced it is no folly that drives a good many people to the astrologer in order to trace the source of the calamity that has befallen them. The astrologer was asked if he could state why whatever propi-

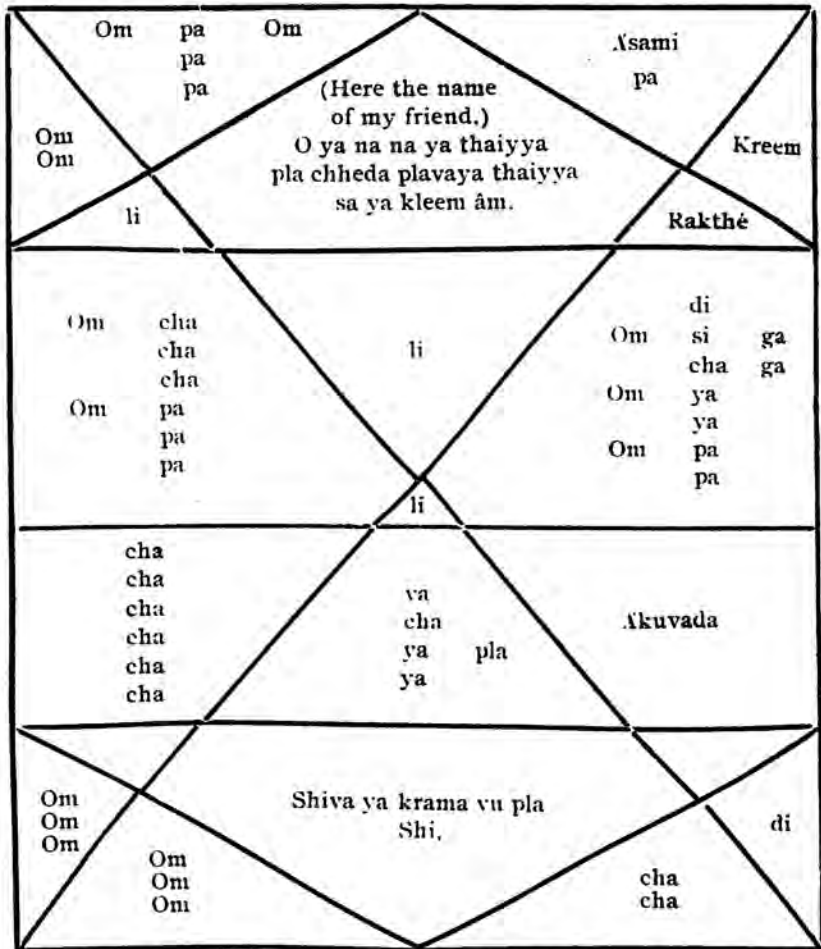
tiation that had been made for all known and unknown causes of illness had proved barren of results. He made calculations again and answered that the necromancer already employed being in the hands of the above mentioned person that caused thus much harm to my friend, had done his work half-heartedly. Being asked whether another necromancer whom he thought of was a suitable person, he calculated again and stated that he was the fittest person to be engaged.

Accordingly this individual was sent for and, coming after some days when the illness in spite of all treatment showed no abatement, he, as a preliminary, gave some ashes sanctified by incantations he then muttered over them, reserving the formal exorcising ceremony to a later, and to him more convenient, day, and also for the reason that it should not be hastened through, but said that the ashes then given would completely ward off the evil and that my friend was even free to travel if he liked. After this, my friend regained health rapidly, returned to his work and has since been, as he was before this attack, altogether free from rheumatism, in spite of prolonged exposure to rain, cold winds and whatever other negligence of health in a person ordinarily attacked with rheumatism, would certainly have caused a recrudescence of that illness.

Exactly fourteen months after the day my friend had experienced the first symptoms of this illness of appalling severity, a bit of thin lead plate (rather thick lead foil)  $4\frac{1}{2}'' \times 2''$  (inches) was unearthed by chance at the foot and about the middle of the lowest step of his office, exactly where the astrologer prophesied it seemed to him to have been placed. But, strangest of all, in the inscription on it there was perfect agreement between the fact and the prophecy of the astrologer. I give below, a copy of the diagram and the inscription on it, which latter is in a dialect of Malayalam, a *patois* of the palm tappers. The notes below the diagram explain the meaning of the various letters in it. The upper part of the diagram is dedicated to Bhadrakali and goes by the name of the Smashana Bhadrakali yantra. The lower part is dedicated to Kutichathaya, a terrible demon who is mainly worshipped for purposes of yantras like this. If the victim step over this yantra but once, the infection is caught and the intended evil infused into the system of this doomed person. In the present case the shrewd perpetrator of this wickedness, provided against the contingency of my friend in crossing a step about 10 feet long, avoiding to step over the particular part where this yantram was buried, by sprinkling the bewitched, medicated powder which must adhere to his feet when he would have to walk over it in reaching his seat beside the table on the dais. This double-designed, astutely conceived act could not fail to have the desired result in any case.

*Oni adaya onarakk ventle patt poradikk yavarikka payan sarim-thingilekk.*

(His income shall diminish. Go quick to him; afflict him: afflict his whole body.)



*Kartubhaiya vakka nec thulam, beeku ; besadakamabisha patt anka ase.*

(O kartubhaiya, stand by me; body shall swell, act like poison: let this be accomplished—very anxious.)

The pranava *Om* requires no explanation. *Pa* is an abbreviation of "plavaya," which means "to dry up." *Cha* stands for "chhedaya," i.e., "disintegrate or fall to pieces." *Asami* is person, with reference to the name mentioned in the middle compartment to the left. *Kreem* is the 'beejakshara' or essential letter of a mantra repeated for securing the patronage of Bhadrakali. *Li* stands for 'Kali or Bhadrakali.' *Rakthe* is an abbreviation of 'Rakthishvari' same as Bhadrakali. *Di* stands for 'muthsada adi,' i.e., change place/or be transferred. *Si* is 'siddhaya' i.e., let this be accomplished. *Ya* is one of the letters of the mantra to be repeated in worshipping the goddess. *Ga* stands for 'granthi,' i. e., joints of the body. The letters *o, ya*.

*na*, etc., after the name, form part of the chief mantra to win over the goddess. *Akuvada* signifies what is to be done and has relation to what is entered in its left compartment. *Shivaya* is an abbreviation of 'Kutichataya.' *Shi* is the same as *si*, *i. e.*, 'siddhaya'; *cha* also stands for 'chala,' *i. e.*, move on.

The inscription at the top and bottom indicates the motive of my friend's enemy. He was anxious that my friend's income should suffer, therefore this was done at a time of the year when the maximum income was to be got and this person could have it for himself in my friend's absence on sick leave. The whole body was afflicted with rheumatism, the joints swelled, then the body languished, next it dried up and my friend became a ghostly skeleton. As designed, the joints almost disintegrated, so that any sort of voluntary motion was impossible or when attempted had to be given up on account of the excruciating pain. The person who got this done had long been showing such hostility that the utmost in his power had been tried to get my friend transferred. The truth of this is borne out by the letter *di*, engraved on both parts of the yantra with this view. At any rate my friend was prevented from attending his office (*cha*, *cha*, or *chala*, *chala*, *i. e.*, move on), though from the fact of this illness he could not leave the station. The letters *ga*, *ga*, indicate what sort of illness he was to suffer from; one affecting the joints which were to disintegrate (*cha*, *i. e.*, *chhedaya*), as is clearly and frequently mentioned in both parts of the yantra. The unaccountable sensation that alarmed my friend on the night of the 22nd March, corresponds with the "*besadakam*," "act or rise up like poison," in the dedication to Karthubhaiyya. Again, there is no mistaking my friend's name (omitted in the above copy) inscribed on the plate. There was no other person of that name in his station or for some miles round about it. There was no necessity or motive in burying the yantram by the foot of the granite steps of his office, unless it were meant for my friend, and it was placed there to injure him only, so that he might be prevented from attending to his work, and therefore lose his income. The sprinkling of the powder stated by the astrologer to have occurred, is a fact, for my friend had noticed the powder there but could not (nor cared to) then divine the reason of it, for he did not know this aspect of the black arts, nor what this thing was there for. Thus the origin of the unaccountable attack of rheumatism became quite clear, and the lead plate yantram which was subsequently found by chance, furnished additional ocular proof. Having accustomed himself to, and built up his constitution by, physical exercise from his boyhood, my friend believed he would not be laid up with rheumatism, if indeed with anything. Since his recovery he has had no relapse, as he had no rheumatism before this forced illness, notwithstanding exposure to weather of all sorts or prolonged bathing in cold water or swimming, which he is fond of

and still continues. After the evil of the yantram was exorcised his cure was complete. That was all that was wanted to bring him round, though I do not mean to say medical treatment had not any effect. His recovery without the use of any medicine would have been a phenomenon, as to some extent, I assert, it was. In this world physical illnesses are to be cured by physical remedies, else the working of God's laws would be opposed. While the apparent evil is sought to be removed by apparent means, the potent cause not ordinarily perceptible to human vision has to be found out and proper remedies of an occult character applied to it.

Practice of the black arts by employing yantras of this kind (lead plate is believed to have the strongest effect) goes by the name of *Vaddeesha prayoga*; that by the use of medicated things such as the powder above noted, is called *Vaddamasa prayoga*. Instantaneous effects are wrought by the latter process. An earthen or other vessel coated or filled with medicine wickedly bewitched? by incantations is thrown on the hearth. As soon as the vessel bursts, the person in the house for whom it was meant, suffers suddenly from what it was intended he should be attacked by—frequently falls dead. A milder form of such practice is styled *shalyatantra*, and consists in throwing a bewitched cocoon on any object. In the case of the two former processes, blood offerings to the deity or demon worshipped are made.

The evil of these yantras is exorcised by one skilled in such matters, a person generally of the same profession as the wicked author of this yantra, who is able and willing to do wrong for a fee, and undo the harm, by an elaborate ceremony. Diagrams and inscriptions of different kinds calculated to counteract the effect which had been intended are carved on a gold or silver foil (a gold one being of greater efficacy, just as a lead one is, in the opposite direction), the titular deity of the performer is worshipped and *japa*, to avert the evil, practised for a larger or fewer number of days according to the magnitude of the evil to be got rid of. The engraved foil is also worshipped; offerings of flowers, water, cloths, &c., are made; sacrificial fire lit up and blood offering made by cutting a cock's neck and pouring the blood in a stream over a ball of fried rice coloured red with a solution of turmeric and chunam, and wicks lighted and waved before it. If the performer be a Brahmin he gets a S'udra to pour the blood; if one of a lower caste, he does it himself over a ball of cooked rice coloured as before.

If my friend had known that the powder, which he noticed had been sprinkled on the floor of the dais when he went to his office, was designed to cause such evil, or that it formed part of the procedure in the practice of the black arts, his suspicions would have been aroused to find out—if he had not been observant enough, as was the case—the fact of the deposit of the lead plate yantram. At foot of the granite step a shallow pit large enough for this plate to



be buried had been scooped and the plate covered with loose earth. While the surface of the ground all round and along side of it was hard and moss-grown, that over this part was bare of this moss-growth, but had been cleverly covered up so as not to attract attention. If my friend had possessed an observant faculty, an eye of a Sherlock Holmes, he might perhaps have saved himself this calamity by noticing the change in the surface of the ground there, which after the lead foil was unearthed, only seemed too palpable to be mistaken. Though over fourteen months had elapsed after its deposit there and so much rain had fallen over it, it was in good condition when a conscientious sweeper, succeeding a very negligent one, had swept the place, day after day and chanced at last to bring it to light. Strange as it may appear, neither moss nor grass grew over the spot—as though nature herself would shun the enormity of wickedness perpetrated there.

Crafty persons, consumed with a desire for the destruction of another, adopt this congenial mode of gratifying their hearty hatred, which answers well to their hellish designs. Afraid of the law, and the course it might take if open violence is shown, recourse is had to the black arts by such inhuman persons, of double distilled rascality, in order to wreak vengeance on their enemies. Thus, for the shameful ends of private malice (a detail of which is beside the purpose of this paper), my innocent friend was made a victim of witchcraft. Fortunately there are persons skilled in discovering the secret cause of an illness in such cases, and others in neutralising the evil effects, just as there are those in practising them. There have been cases where worthy lives were lost and the cause was traced, but too late, to this source. The evil effect can be made to react on the person that authorised it who suffers in turn the evil he meant for the other. If he take measures to exorcise it, it is said to return to the practitioner who for his own protection succeeds as often as not in making it recoil on the original sufferer. The wicked demons invited to such ungodly offices with blood offerings, cry for more blood and in their rivalry of power, goaded to its exhibition by the *mantravadics*, bring on the ruin of more families than one. Such are the dreaded and dreadful effects of witchcraft which, in spite of a knowledge of the consequences, is resorted to by extremely wicked, blood-thirsty persons, in their blind, burning passion to be avenged to their heart's content, on another.

In justice to my friend, who is generous to a fault and always forgiving and forgetful of injuries, and therefore has suffered much at the hands of unscrupulous, unprincipled wretches, I must say that he refused, though advised, to let the evil effect recoil on the perpetrators of this wickedness, notwithstanding the necromancer's assurance of immunity from further trouble of this kind.

*RA'MA GI'TA'.*

[Continued from page 564.]

CHAPTER VII.

Hanûmân said :

O Lord ! Knower of Vedic Truth ! I do not know the seven stages\* which Thou deemest the most essential of all the Tattvas. (1)

O Chief of the Raghûs ! O Ocean of kindness ! Tell me this in such plain language as will enable me to clearly understand the seven stages in order to accomplish my purpose. (2)

S'ri Râma said :

The first stage of Juâna is said to be S'ubhechhâ (spiritual ardour), the second is Vichâraṇâ (contemplation), the third is Tanumânasî (attenuation of the mind), (3)

The fourth is Satvâpatti (pacification), the next is the one called Asan'sakti (indifference), the sixth is Padârtha bhâvanâ (the conception of Truth) and the seventh is known as Turyagâ (the fourth state of the SELF). (4)

The desire accompanied with non-attachment, resulting from repentance for one's own ignorance and leading to the study of S'âstra (the Science of SELF) and the company of good people, is by the wise called S'ubhechha (THE FIRST STAGE).† (5)

That practice of right conduct (accompanied by a constant flow of good thought) born of S'âstra, company of the wise, non-attachment, and repeated application is what is called Vichâraṇâ (THE SECOND STAGE). (6)

The daily wearing away to almost imperceptible thinness, of the deep attachment to objects of sense, under force of ardour and contemplation, leads to (THE THIRD STAGE called) attenuation of the mind. (7)

When the mind, being emptied of all that belongs to the objective, finds complete rest in the pure bliss of Satva, through the practice of the (first) three stages, then it is called pacification (THE FOURTH STAGE). (8)

That condition which results from the practice of the (first) four stages, and which being devoid of all contact with the objective is the all-wondrous Satva, is called indifference (THE FIFTH STAGE). (9)

The absence of perception of objects, external as well as internal, in consequence of having accomplished the five preceding

\* These seven stages are mentioned in the fourth chapter of the Varâhapa-nishad.

† This is rather a free translation of the original verse. The full sense could be brought out only by such rendering.

stages, and the resulting fusion of the objective in the subjective, as also the state of being called to action from the desire of others, is collectively described as THE SIXTH STAGE called the perception of Truth or the THING-IN-ITSELF. (10 & 11)

By the constant practice of these six stages and by giving up all sense of separateness, the condition of SELF-realisation is gained. This is called the fourth\* state of the SELF (which is THE SEVENTH STAGE). (12)

The three† stages beginning with S'ubhechhâ (or ardour), belong to the waking condition, for the world is seen as it is, through the sense of separateness, only in that condition. (13)

Duality having disappeared from before and Unity being realised, those in the fourth stage‡ look upon the world like a dream.§ (14)

O Mâruti ! Knowledge (here) dissolves everything beside itself, even like scattered clouds in the Autumn. Thou shalt, thus carried into the fourth stage, stand all full of the sense of BEING alone, and nothing besides. (15)

Having approached the fifth stage called sleep, the Ascetic stands in the sole consciousness of the Unit, all difference being laid entirely at rest. (16)

Though pursuing mental images projecting themselves without, he is ever centered in himself within, and appears as if all sleepy, being wearied of the external. (17)

He whose mind is free from impressions, and who has constant practice of this (fifth) stage is led by degrees into the sixth|| stage corresponding to deep sleep (and then into the seventh and the final stage). (18)

\* The Turiya or the fourth state is reached by Jivanmukta and Turyâtita or that which is beyond the fourth, is reached by Videhamukta.

† Compare Jivanmukti Viveka, ch. IV.

The three stages mentioned are only the means of gnosis and are therefore not included in Brahma-Vidya proper ; for in them a sense even of pseudo-reality attaches itself to separateness. These three are therefore assigned to the waking condition. Then comes undoubted direct realisation of the unity of SELF and Brahman, from the contemplation of the sense of the Great Texts of the Vedânta ; this is the fourth stage, the result of the first three, called pacification. One in the fourth stage having gained firm conviction of the real essence of the Unit (Brahman), clearly realises the illusory or impermanent nature of all name and form which go to make up what is known as the world.

‡ Compare again Jivanmukti Viveka, ch. IV.

The Ascetic in this fourth stage is known as Brahmavid or the knower of Brahman of the first degree. The three stages beginning from the fifth are only degrees of the condition of Sadyomuktii. They arise in the degree of peacefulness coming from constant practice of unconscious (*strictly speaking the super-conscious*) trance. The super-conscious trance in the fifth stage may be broken of itself. The ascetic in this stage is known as Brahma Vid-Vara or the knower of Brahman belonging to the second degree. The fifth and sixth stages are said to correspond to sleep and deep sleep respectively.

§ This stage may correspond to dream, in consideration of the preceding stage which answers to the waking.

This verse in the original reads thus :—

“*Kurannabhÿasam etasyâm bhûmyam samyagvivasanah.  
Saptamî gûdha suptyâkhyî krama prâptî purâtanâ.*”

There (in the seventh stage), he is neither Being nor Not-Being; he is above all mental imaginings such as "I" and "Not I"; he stands there extremely fearless in that Unity. (19)

Mumukshûs\* (*i.e.*, those who strive for emancipation) wander over the (first) three stages one after the other. Brahma-vid is in the fourth stage and Brahma-vid-vara is in the fifth stage. (20)

Variyân is in the sixth stage and Varishtha or he who is the most supreme among the knowers of SELF is in the seventh stage. These four (Brahma-vid, etc.), are termed Jivanmuktas by the most exalted beings. (21)

Videhamukta is not distinct from any of these four (Brahma-vid and the rest). The wise here, out of respect, attribute Videhamukti to Variyan and Varishtha (*i.e.*, the knowers of Brahman who have attained the sixth and seventh stages) on account of their neglecting the body through forgetfulness, and to Vid and Vara (*i.e.*, knowers of Brahman who have attained the fourth and fifth stages) on account of their having no future body. (22 & 23)

Hanûmân said :

(1) Ajnâna (ignorance), (2) A'varaṇa (veil), (3) Vikshepa (projection or extension), (4) Parokshadhîh (indirect knowledge), (5) Aparokshamatîh (direct knowledge), (6) S'okamoksha (release from sorrow), and Tripti (contentment) are known as the seven states. O Chief of the Raghûs! Are these seven states different from the aforesaid seven stages or not? This is my doubt. (24 & 25)

Sri Râma said :

Looking at the similarity of numbers do you think that they are not different? If properly considered with the aid of subtle intellect they will be found to be quite different from each other. (26)

Vikshepa (extension) is killed by Parakshabuddhi (indirect knowledge), A'varaṇa (veil) by Aparokshadhîh (direct knowledge), and Ajnâna (ignorance) by S'okamoksha (release from sorrow). The other one, Tripti (contentment), then remains. (27)

The aforesaid ignorance cannot certainly be overcome by indirect knowledge, as Vikshepa and Avaraṇa are its roots, and as it has other impediments besides. (28)

But in Jivanmukti Viveka (A'nandâs'rama series, No. 20, page 89, lines 7 and 8) the same reads thus :—

*"Kurvannabhyâsam elasyâm bhûmikûyâm virâsanah.  
Shashthim gûdha sushuptyâkhyâm kramât palati bhûmikâm.*

The difference between these two readings chiefly lies in this :

The former holds that it is the seventh stage that corresponds to deep sleep, while the latter holds that it is the sixth stage.

The latter view seems to be the correct one, and therefore that reading has been adopted here for translation.

\* Mumukshus are said to differ in degrees of intensity of desire for liberation. They are of three classes, viz., Tivra (intense), Tivratarâ (more intense), and Tivratama (most intense) mumukshus and they may be said to stand in the first, second and third stages respectively.

Is it not reasonable (to hold) that Vikshepa—which is an effect and which is therefore capable of being rejected—should be overcome by indirect knowledge which is acquired by S'ravana (*i.e.*, the hearing of the discourses of the spiritual teacher on the Science of SELF)? (29)

The four states beginning with indirect knowledge are included in the seven stages (ardour, etc.) but not so the three (states) beginning with ignorance. (30)

O son of Ajnâna! With the aid of thy subtle intellect, thou shalt understand that the first two out of the aforesaid four states are like the first three stages (Bhûmikâs) and that the other two (states) are like the remaining four stages. (31)

There is S'okamoksha (or release from sorrow) in the super-conscious trances of Jivanmukta on account of his kaivalya (*i.e.*, abstraction or becoming one with the Universal Self). Videhamukta has full contentment (santripthi) as he never comes out of his Samâdhi. (32)

There are seven other states, viz., those of being Brahman, Prakriti, and Purusha, as well as those of being I's'a, Avidyâ, A'varana,\* and the Jiva with Vikâra. These seven states are known to be other than, or different from, the seven stages or Bhûmikâs. Give up the illusion which the similarity of their numbers may induce one to think that they are one and the same. (33 & 34)

Hanûmân said :

O Lord! Tell me in detail about the seven states beginning with that of being Brahman. O Lord of Jânaki, I, Thy servant, wish to hear it. (35)

S'ri Râma said :

The eternal science of A'tman was acquired by Me from S'ri Vasishtha. I am the eternal Brahman (or the state of being Brahman is mine) on account of My ever existent-intelligent-blissful nature (or form). (36)

Thence (from Brahman) is the manifestation of Prakriti having in a state of equilibrium the (three) qualities beginning with Satva (or purity). Therein shines the reflection of the Universal Intelligence like the reflection in a mirror. (37)

By that reflection (of the Universal Intelligence) She (Prakriti) shines again three fold (*i.e.*, in her threefold nature). Through inseparable connection with (this) Prakriti, the state of being Purusha is again mine (*i.e.*, I have, in My turn, become Purusha). (38)

Verily, the Unborn (Purusha) is imaged in Mâyâ whose inherent quality—the quality pre-eminent in her—is S'uddhasatva or genuine purity. The Prakriti in whom Satva predominates is called Mâyâ. (39)

\* Avidyâvarana may be taken as two words or as a compound. In the latter case Jiva and Vikâra will have to be taken as two words to make up the seven states.



That Mâyâ is the self-controlled limitation of the Omniscient I's'vara. He has the power of controlling Mâyâ. He is one only and Omniscient. (40)

Being endowed with Satva, being the collective aggregate of all, and being the witness of the Universe, He (I's'vara) is competent to create the universe or destroy it or do otherwise with it. (41)

He who is termed I's'vara having omniscience and other attributes is also endowed with such names and forms as Brahma, Vishnu, S'iva and others. (42)

Mâyâ has two powers viz., Vikshepa and A'varaṇa, of which Vikshepa S'akti or the power of extension, evolves \* the entire universe beginning from linga deha (subtle body) down to the Brahmic egg. (43)

That other power (of Mâyâ) is A'varaṇa or immersion which, as the cause of this world, throws, as it were, the veil of reality over the unreal internal distinction between the object and the subject of knowledge, as also over the external one between Brahman and creation. (44)

That shadow which shines in the presence of A'tman, the witness (of all phenomena and noumena), and which is closely connected with linga s'arira (subtle body), when it interpenetrates (physical) consciousness (by the force of A'varaṇa S'akti), is the Jiva of our ordinary life (*i. e.*, is for our ordinary intercourse termed Jiva or Soul). (45)

By the force of superimposition, the Jivatva (or the condition of being Jiva) is attributed to the witness (*i. e.*, the Kûtastha Pratyagâtma) also. When the A'varaṇa is entirely destroyed (by means of dhyâna-yoga), and when their difference shines forth (or is made clear), then this illusion melts away. (46)

Similarly Brahman appears manipulated into many forms by the force of that power (A'varaṇa) which covers the (unreal) distinction between creation and Brahman. (47)

Here also, by the destruction of A'varaṇa, the distinction between Brahman and creation becomes so far clear, as to enable us to attribute all change (Vikâra), viz., name and form, to the latter (creation) and not to the former (Brahman). (48)

Thus, O Hanûmân! Thou too shall ensure to thyself the state of being Brahman by constantly pondering over these seven states, with thy keen intellect. (49)

Discarding those four partial states, beginning with I'sa, thou shalt obtain the (first) three full and blissful states beginning with Brahman. (50)

Thus in the glorious Upanishad of RA'MA GI'TA, the secret meaning of the Vedas, embodied in the second

\* This evolution may be described as the attributing of name and form to that Brahman which is all existence, all knowledge, and all bliss, like the attributing of name and form, such as foam, waves, bubbles, etc., to the waters of the ocean.

*Páda* of the Upâsanâ Kânda of Tatvasârâyana, reads the seventh chapter, entitled :

THE CONSIDERATION OF THE SEVEN STAGES.

CHAPTER VIII.

Hanûmân said :

O Lord ! O son of Das'aratha ! Tell me in detail that chief Samâdhi by which this duality which flashes in my mind, will be surely destroyed. (1)

S'ri Râma said :

Existence, Intelligence, Love, Form, and Name are the five factors (that have to be considered in this connection). The first three (of these) represent Brahman and the last two the universe. (2)

Discarding Name and Form and being entirely devoted to Existence, Intelligence and Bliss, one should ever practise abstract meditation (Samâdhi) by concentrating his mind within or without. (3)

Concentrated meditation in the heart is of two kinds—Savikalpa (associated with thoughts) and Nirvikalpa (unassociated with thoughts). The former again is of two kinds—Dris'yânuviddha (with visibles) and S'abdânuviddha (with names). (4)

The Samâdhi wherein the A'tman is meditated upon as the witness of the mental world—the passions, desires, etc., arising in the mind-stuff—is (known as) Dris'yânuviddha Savikalpa. (5)

The Samâdhi wherein that Brahman which is Existence-Intelligence-Bliss, which is self-illuminated, and which is devoid of duality is meditated upon as "I am," is (known as) S'abdânuviddha Savikalpa. (6)

In the case of one who overlooks the (aforesaid) Samâdhis called Dris'ya and S'abda (the first and second) on account of his experience of SELF-Bliss, the Samâdhi called Nirvikalpa, in which the mind stands like the jet of a lamp protected from breeze, is accomplished. (7)

On account of the fact that the mere Existence (*i.e.*, the original substratum) alone remains after separating the name and form from any object in the outside world as in the heart, this (Nirvikalpa) is (known as) the first (super-conscious) Samâdhi. (8)

There are three other grades\* of Stabdhibhâva (or fixity in super-consciousness) like the one described before (in the last foregoing verse) on account of the enjoyment of the one eternal pleasure

\* The three other grades of super-conscious Samâdhi here referred to are Nissankalpa, Nirvritika, and Nirvâsana (mentioned in verse 27 of this chapter). The first is conscious mental Samâdhi, the second is the nominal conscious and the third is the super-conscious. The last three are only grades comparatively higher than the third. Some say (compare Vâkyâ Sudhâ verses 22 to 29) that the first three are internal and the last three are external. This notion is said to be erroneous (*vide* verse 29 of this chapter). The last four Samadhîs (Nirvikalpa to Nirvâsanâ) denote the degrees of progress in super-consciousness.

arising from the experience of the universal Paramâtman (the subjective A'tman having already been identified with it in the course of the third Samâdhi). One should devote the whole of his time to these six Samâdhis. (9)

S'abdânuyiddha is otherwise known as Samprajnâta (conscious ecstatic) Samâdhi. In like manner, Nirvikalpa is otherwise known as the great Asamprajnâta\* (super-conscious ecstatic) Samâdhi. (10)

That continuous mental attitude wherein runs the unbroken flow of consciousness 'I am Brahman' devoid of all tinge of egoism, is called Samprajnâta Samâdhi (conscious trance), the ripened condition of meditation. (11)

That condition of the mind which is free from all modifications and which enhances supreme bliss, is (what is known as) super-conscious ecstatic trance (Asamprajnâta Samâdhi which is) the favourite of the Yogîns. (12)

That Samâdhi is cherished by the sages which is devoid of knowledge, devoid of Manas and devoid of Buddhi, which is of the nature of Chit or Intelligence (*i.e.*, divine light) and which is not surrounded or screened by that Intelligence. (13)

It is full above, full below, full in the middle and blissful. This is the real Samâdhi the performance of which is directly ordained (in the scriptures). (14)

Some learned men call this S'abdânuyiddha (Samâdhi) by the name of Yoga, others call it Nididhyâsana (or profound and repeated meditation), and others again, call it Abhidhyâna (*i.e.*, profound thought). (15)

O Hanûmân ! One calls it *Upâsana* or religious meditation (Lit. sitting by the side of God), another calls it *Nishtha* or devotion, another calls it *Pratyavâcrittî* or repeated religious contemplation, and some great men call it *Abhyâsa* or practice (*i.e.*, frequent and repeated meditation). (16)

I am undivided, I am eternal, all full, non-dual. I am of the form of Existence-Intelligence-Bliss. I am the Light of lights. (17)

I am devoid of the three states (of consciousness). I am Tur-yâtma or the SELF in the fourth state. I am devoid of the three bodies (gross, subtle, and causal). I am the essence of blissful knowledge. (18)

I am devoid of creation, preservation and destruction. I am of the nature of concentrated knowledge. I am of the form of Chidâ-kas'a or space of knowledge; I am devoid of Jadâkâs'a or space of matter, etc. (19)

I am motionless and formless, I am devoid of ignorance, etc. I am devoid of impurity, I am the support of all, and I am devoid of fear. (20)

\*The expression "Asamprajnâta Samâdhi" is translated by some as "unconscious ecstatic trance." This rendering, though literal, is questionable. The higher phase of consciousness is god-consciousness or super-consciousness and not unconsciousness.

I am self-effulgent and the ocean of ambrosial SELF. I am devoid of the expansion of the universe, I am devoid of pairs of opposites, I am the mere SELF devoid of attributes. (21)

I am ever pure, devoid of illusion and ever enlightened. I am devoid of parts, I am ever free, devoid of desires, ever accomplished and lonely. (22)

I am void within, void without like an empty pot in the sky; I am full within, full without like the pot immersed in the ocean. (23)

The wise man who is conversant with S'abdânúviddha Samâdhi shall, by means of such affirmative and negative arguments, merge himself into Brahman and thus be fully liberated. (24)

He who practises in a lonely place, that abstract meditation which is of the nature of an injunction, beginning with the expulsion of modifications, will instantly obtain perfect vision. (25)

The first Samâdhi which is associated with visibles (*i.e.*, forms) is easily realised and is urged on the immature (*i.e.*, fit for those who are young in knowledge). The second (Samâdhi) which is associated with names is difficult to be realised even by the learned. (26)

The third is Nirvikalpa (Samâdhi free from thoughts or doubts), the next is Nissankalpa (Samâdhi free from volitions), the fifth is Nirvrittika (Samâdhi free from modifications), and the sixth is that which is known as Nirvâsanâ (Samâdhi free from impressions). (27)

These four Samâdhis are very difficult to be realised by ordinary men. When they are immersed in transitory pleasures, how could they hope for increased SELF-Bliss? (28)

Some people\* consider that the six-fold division (of Samâdhis) is due to internal and external differences. Such consideration is quite improper, because of the confusion (that will arise) in their regular progressive arrangement. (29)

O Mâruti! I have only briefly told you the six Samâdhis. Hundreds of smaller Samâdhis generally lie hidden within them alone. (30)

Just in the same manner as salt becomes one with water by contact, even so does the Manas become one with the A'tman. This union of Manas and A'tman is called Samâdhi. (31)

That is called Samâdhi wherein the mind-stuff, after having gradually discarded the idea of meditator as well as meditation, is only cognisant of the thing meditated upon, and wherein it stands like the jet of a lamp protected from the slightest breeze. (32)

That profound meditation, as calm as the waveless ocean, upon the native condition of the SELF, after absorbing all the effects into their cause, is called Samâdhi. (33)

Not taking cognizance of anything whatever—not even an atom of any modification—other than one's own SELF, and the possessing

\* For example the author of Vâkyasudha.

of that knowledge which is as firm as the mountain Meru, is called Samâdhi. (34)

The tasting of the nectar of SELF-bliss resulting from the abstract meditation on the universal Intelligence whose veil of Ignorance has been removed, is called Samâdhi. (35)

That state in which mere Brahman alone remains as *the seen*, after discarding *the sight* and *the seer*, (that state) which is devoid of doubts (Vikalpas), and (that state) which is best known to the SELF (alone), is called Samâdhi. (36)

The accomplishment of *the seer*, *the sight* and *the seen* (that are changeless) after absorbing the seer, the sight and the seen that are (only) modifications, is called Samâdhi. (37)

That is called Samâdhi wherein the SELF knows nothing else, sees nothing else, and hears nothing else whatever besides the SELF. (38)

If those that have mastered the meanings of all the Vedânta-tattvas, do not practise Samâdhi or abstract meditation, (then) liberation can never be attained by them, even though they be great persons. (39)

Those that are devoid of Samâdhis, and are boastful of their knowledge of the reality, are clever in deceiving the world. To them is not the higher path. (40)

All the ancient royal-sages beginning with Bhagiratha\* and all the Brâhmana-sages beginning with Suka† have all had recourse to this Samâdhi. (41)

The Lords of the eight quarters beginning with Indra, Brahma, Vishnu, Maheswara, and those important personages who were their partial Avatârs, have all had recourse to this Samâdhi. (42)

Brâhmanas, Kshatriyas, Vais'yas, S'ûdras, as well as others that have attained liberation in former times, have all had recourse to this Samâdhi. (43)

The great ascetics who live like a child, mad-man, ghost, etc., as well as others who live like (Prêta) a departed spirit, and (ajagara) a huge snake, (these) resort to (or are persons who practise) this Samâdhi. (44)

Those that are ever given up to Samâdhi obtain the highest Bliss, (but) those that turn their faces away from samâdhi, meet with heaps of sorrows (everywhere). (45)

To the learned people, Samâdhi is bath, to them Samâdhi is prayer, Samâdhi is sacrifice, Samâdhi is penance. (46)

O Mâruti! Thou shalt, therefore, duly practise Samâdhi by means of profound meditation (*i.e.*, by absorbing all thought into the object of meditation) and thereby be ever tranquil and free from desires. (47)

\* Bhagiratha was the great grandson of Sagara, a famous king of the Solar dynasty. He is said to have performed a great penance and brought down the Ganges from the heaven. His Samâdhi is described in the Yoga Vâsishtha.

† Suka the son of Veda-Vyâsa attained the Highest Bliss very soon. He was initiated into Brahma-Vidyâ by Parameswara. Sukarahasya-Upanishad gives all the particulars connected with his initiation, etc.



What injunction or prohibition can there be for him whose Chitta is absorbed in Samādhi, who is himself the Lord with no master above him? And, consequently, be thou fearless. (48)

Like a leech (which takes hold of one blade of grass before leaving its hold on another) thou shalt, after getting hold of Nirvikalpa Samādhi, give up (the performance of) all the A's'rama Karmas, as well as devotion, etc. (49)

O Mâruti! If thou wilt practise Samādhi after giving up (the performance of) Karmas, in the manner not sanctioned by the S'âstras, then, downfall alone will be its consequence, as he that has no (scriptural) support (for his act) is sure to meet with such downfall. (50)

What is there to be done by the King of Gods or by the Lord of creatures or by Myself to that supreme yogin who is ever given up to the practice of Nirvikalpa Samādhi? (51)

He that suspects the function of the doer in him who is absorbed in the abstract meditation of the actionless SELF, (such a one) will never attain emancipation from (this) Samsâra which is the place of function of the doer, even after the lapse of crores of Kalpas. (52)

O Hanûmân; Even though I was a knower of Paramâtman, I had, when I was without the bliss of Samādhi, to suffer much pain on account of the mental modifications relating to my function of protecting the world. (53)

Hence, for him who is devoid of Samādhi, it will be very difficult to cross this ocean of Samsâra, even though he knew all the Sâstras (sciences). (54)

Therefore, seated in a lonely place, practise that Samādhi which is taught under all the heads of S'rutis, which is practised by the most learned persons beginning with Rudra, and which dries up the ocean of multitudes of sorrows pertaining to Samsâra. (55)

Having sufficiently veiled all the Indriyas some people here pretend as if they are practising Samādhi. Their mind will never remain fixed, as it is directed towards external objects, and as Samsâra will again appear to them as before. (56)

Hence, O destroyer of enemies! Having annihilated desire and other emotions, thou shalt here steadily practise Samādhi. There is not the least harm of any kind anywhere at any time, in leaving off the Karmas that are (unconsciously) dropped during such steady practice. (57)

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

#### THE CONSIDERATION OF SAMADHI.

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

[To be continued].

### SOCIALISM AND THEOSOPHY.\*

THE question of our social condition, is one which should be interesting to everybody. Thoughtful men or women, no matter in what grade of society their life is cast, if they seriously consider the many petty social tyrannies to which custom subjects them—if they are weak enough to submit—must often be amused at their positions. "Social customs" are more or less wrapped up in "social conditions," and while the "customs" are in our own hands, to follow or leave alone, as we think fit, the matter of "conditions" is somewhat different.

*Supposing* for argument's sake we agree that all students of Theosophy have *souls*. And as we have not the time to enter upon a discussion as to what constitutes a "soul," in all its detail, let us also agree that it is a principle in man which constitutes the *real* individual, as apart from his physical personality. I believe you will admit, that as far as the most of you know, you were not aware into what particular kind of Social Environment you were entering, when you took upon yourselves your present "coats of skin." Perhaps some of us may think that if we had known better we would have acted differently. It may be, but it does not follow we would have acted more wisely. But the very idea proves that we *do* think that we could have improved upon our present existing conditions. Still, all well-to-do persons know where they can get their supper if they want any; also where they will sleep. Again, where they will find work to-morrow; and consequently, where they will get another supper and another bed—and so on from day to day. But we also know that there are thousands of our fellows who will not sup to-night nor will they sleep in beds, and they will find no work on the morrow. These things appear very curious to a thoughtful mind because, if thoughtful, we are bound to believe that bountiful Mother Earth has plenty in her stores for all her children.

Also, in looking round we observe that in large cities—the centres of industry, as they are called—we find such curious facts facing us, as skilful and willing workmen, sometimes, on occasions of what are called "trade depressions," unable to get work, and therefore a livelihood. And on enquiring as to the cause, we learn that the reason is "over-production." This if applied to the first line of our necessities, would mean that a farmer might by growing too much in his fields, starve himself and family!

Such facts as these—for facts they are—bring us, if we study them, face to face with one of the most interesting movements of

\* Read before the "Edinburgh Lodge," T. S., December 19th, 1899.

our times—that known as Socialism. Let a man be called a Socialist, before some people, and they will get into such a terror, that if they could, they would subscribe for and present him with a ten acre park, if he would take it and stay there. But there are many socialists about, and not parks enough for all of them. These good people are simply frightened about, they don't know what, and, if they would take a very little trouble to study some of the problems that students of Socialism present to us, they would not only not be frightened at them, but after sifting the tares from the wheat would probably lend their sympathy, even if they had not time to give to the cause. At any rate they would no longer be opponents to something they did not know anything about.

But we need not be particularly surprised at the man in the street being frightened at a name, when it is true, as Kidd tells us in "Social Evolution," that "Nothing is more remarkable than the uncertainty, hesitation and even bewilderment with which it is regarded, not only by those whose business lies with the practical politics of the current day, but by some of those who, from the larger outlook of social and historical science, might be expected to have formed some conception of its nature, its proportions and its meaning."

Germany, in which the spirit of Socialism is strong, and advanced as regards ideas, is handicapped by her environment in having to keep up an extensive military establishment. America it appears is too new to be able to grapple with the problems at the moment, but must one day, in the natural order of things, take hold of them with all the strength of youth, when once the experience of a riper nation has tried and proved the value of it.

It is of interest to us to observe that Kidd believes with Marx, that in our own country this movement is proceeding in more regular, orderly and successful stages than in any other. The reason being that this country is riper for it, owing to its development and social evolution in the past.

At one time it was supposed that the extension of the Franchise would put into the hands of the people the power to legislate as they think wise and well.

For all practical purposes, every man in these Islands is now a voter, and poverty, idleness and crime are still too prevalent.

We are apt to forget that growth is slow, and *what* we are growing to—"Ye shall be as gods, knowing good and evil."

The many reforms in the past years of our history, have had for their end equal political rights for all, and that is where we are just now. At the same time many reforms have taken place which, without being called "Socialistic," have been neither more nor less than social reforms of a far advanced description. Class privilege

have been curtailed to an enormous extent. State appointments are now open to all who care to strive for them, and this has been for the benefit of the public service. From the success of such experiments, it is claimed that we are more likely to lead the van in further social improvements. Let those rulers beware who think their nation cannot grow with the growth of the aspiration of its people towards a higher and nobler life ; when this day comes, its decay has set in. And by the same reasoning it follows, that when a nation has no aspirations towards what it believes to be a better and nobler order of things, its decadence is assured, and soon it will cease to be a factor in the history of the world.

Whether the aspirations of the socialist are worthy of the serious consideration of a people who desire to move onward and upward, and not backward and downward, can only be decided by an examination of the problems they place before us.

I will not attempt to enter into a detailed account of all their aims to day ; but the broad outlines may be briefly stated, and certain details examined. To put it as broadly as I can, I do not think that I either over-state, or under-state the position, when I say that their present objective point is, "*Equal opportunity for all men and women.*"

And they reason, that as all are children of the one mother, so the state or nation in which for the time being a man sojourns, should also look upon her people as her children, and give to them at least the opportunity of being capable citizens.

This I think is a fairly truthful statement of the position, and not the idea sometimes wrongly held about socialists, that they wish to upset all government and to place everybody upon an *equal* footing. People who desire to do this, are lunatics, not socialists.

There are different societies, whose aims and objects have to do with certain detailed work in this movement. Like our own society they have certain *objects* in view, and work towards them.

From the "Statement of Principles," of the "Independent Labour Party," I find they are pledged at present to certain definite measures which they think ripe for legislation.

Here are a few of them :—

I. "A maximum eight-hours working day, a six-days working week, with the retention of all existing holidays, and Labour Day, May 1st, secured by law."

There's nothing very new in that. I believe Moses instituted a six-days' working week some time ago, and as for holidays the Jews were always having them.

A masonic friend tells me that part of their teaching is, that the day of 24 hours should be divided into three equal portions of 8 hours—namely, 8 hours for work, 8 hours for recreation and prayer, and 8 hours for sleep.

II. "The provision of work to all capable adult applicants, at recognised trades-union rates, with a statutory minimum of six pence per hour."

What possible objections can there be, in a well regulated society, to providing work for all willing workmen, at a living wage? The minimum claimed here appears to err in modesty.

III. "State Pensions for every person over 50 years of age, and adequate provision for all widows, orphans, sick and disabled workers."

Certain points here might be open to discussion, but I suppose a reasonable member of this Party would say it is all open for discussion; in fact it is discussion they *want*, not indifference. For example, I do not see why a man should not be doing better work at 60 than he did at 25. Some widows without children might be able to work for themselves, but not all. As for the provision for orphans, sick and disabled workers, it seems curious that in our country it is necessary to say that, after 2000 years of Christian teaching, this matter is ripe for legislation. It only proves, as already said, how slowly we grow. We have been told all these years by St. James, "Pure Religion and undefiled before God and the Father is this: To visit the Fatherless and Widows in their affliction and to keep himself unspotted from the world."

It may be replied that this is done now, and daily, by christians. Yes, if you belong to some particular branch of the Church, you may get such attention under the much abused name of charity. But this should not be left to the caprice of individuals—often utterly incapable of proper judgment in the matter. Let it be a matter of right and justice. And he pleased further to observe, that St. James does not call this Christianity, but *Pure Religion*. Any christian, therefore, in placing himself in opposition to such a scheme as providing for our widows, orphans, sick and injured, is opposing "Pure Religion."

IV. "Free, secular, primary, secondary, and university education, with free maintenance while at school or university."

I mention this object, as being interesting, in connection with certain things I shall bring before your notice later on.

V. "The raising of the age of child-labour, with a view to its ultimate extinction."

What possible objection any sane man or woman can have to the legislation that will prevent little children being compelled to work when, had it been their lot to live in comfortable homes, they would still be in the nursery. Surely the sympathy of fathers and mothers need not be appealed to—nor to those who, though neither fathers nor mothers, love children. And the opinion of people who do not love them need not be considered.

VI. "Municipalisation and Public Control of Drink Traffic." The Drink Traffic being one of the most glaring evils in our



midst, we should welcome and support the efforts of any body of men united for such a laudable object as its improvement by control and regulation.

These are some of the problems that the socialist has set before himself to solve. Who amongst us can have any objections to them? Surely it cannot be the student of Theosophy.

R. T. PATERSON.

[*To be concluded.*]

### JIVACHINTA'MANI.

[ In order to get ourselves freed from the miseries of existence, it is indispensable that we should clearly understand the nature of the Lower SELF or Jivâtman, of the Higher SELF or Pratyagatman, and of the Supreme SELF or Paramâtman, and their relations to the surrounding Tattvas, in the light of ancient teachings.

The following questions and answers will enable us to understand their nature and relation very clearly]:

I. A wise Mumukshu (*i.e.*, an aspirant for Moksha) even after having studied all the S'âstras was not able to rightly comprehend the principle called Jiva.

*He therefore went to a Karmi who was well versed in the Vedas and asked him about it.*

The Karmi replied: He who, occupying the inside of the body, suffers the pains and enjoys the pleasures attached to it, and he who, leaving it at death, reaches heaven, and after enjoying the pleasures there, is born again on this Earth as an exalted being, is called Jiva.

II. The Mumukshu said: I, too, know this. Please define and describe him if you can.

The Karmi replied: I know only so much. All that I have studied is the Karma-kânda of the Vedas.

III. *The Mumukshu then went to an Upâsaka or devotee and asked him to clear his doubt.*

The devotee replied: He who, occupying the inside of the body, feels pleasures and pains; who, on reaching Brahmaloка after death, is initiated by the Lord into the secrets of Mahâvâkyas; and who afterwards attains that Kaivalya which knows not rebirth, is called Jiva.

IV. The Mumukshu said: I too know this. Please define and describe him if you can.

The Upâsaka replied: I cannot define and describe him. I am only experienced in the Mantra-S'âstras.

V. *The Mumukshu thereupon went to a Jnâni and asked him to clear his doubt.*

The Jñāni replied : Jiva is Brahman alone. That the Jīva has no separate existence apart from Brahman is the well-known doctrine of the Advaitins.

VI. The Mumukshu said : What you have now said may be true of the Pāramārthika or the real state. In this Vyāvahārika or the worldly state, there being duality, the nature of Jiva should be known.

The Jñāni replied : Even in the Vyāvahārika state, Jiva cannot have separate existence. Still as pains and pleasures are actually experienced by us, the Vedāntas postulate the Antahkarana (internal instrument) called Buddhi, as the agent who feels pains and pleasures.

VII. The Mumukshu said : Buddhi is of the nature of Jada (or that which is insentient) and it cannot therefore experience pains and pleasures.

The Jñāni replied : As a needle moves by the influence of a magnet, so does Buddhi act in the presence of Parabrahman. Hence Buddhi is capable of feeling pains and pleasures.

VIII. The Mumukshu said : As Buddhi is termed Karanam or organ, it being one of the Antahkaranas (or internal instruments), there should be a Karta or doer as well.

The Jñāni replied : By the well-known Abhiinna-nimittopādāna-kāraṇa vāda (or the Advaitic doctrine which holds the instrumental and efficient causes to be one and the same), Buddhi serves the purpose of Karanam (instrument) as well as Karta (doer).

IX. The Mumukshu said : In your system there is this defect, viz., that you don't distinguish between karanam and karta. Even then you admit an individual soul or Kūtastha who is of the nature of the 'ether in the pot.' Tell me at least who this Pratyagātma\* or individual soul is.

The Jñāni replied : This very same individual soul is called Parabrahman or Paramātman.

X. The Mumukshu said : Paramātman is admitted to be all-pervading and is of the nature of Mahākāś'a or cosmic ether. I did not ask you about that Paramātman.

The Jñāni replied : The Pratyagātman and Paramātman are really one, the apparent difference being due to Upādhi or limitation alone. The said Upādhi is also no other than ignorance. When ignorance is removed and the teaching of "Tat-tvam-asi" (i.e., That thou art) is comprehended, both become one and the same.

XI. *The Mumukshu then thinking within himself that this unintelligible lip-philosophy will not serve his purpose, went at last to a yogi and asked him to clear his doubts.*

The Yogī replied as follows :

In the Brihadāranyaka it is said thus : "I think that he who

\* See verse 155 of the "Crest, Jewel of Wisdom," by Sri Śankarāchārya. This Pratyagātma is referred to in that work in several other places also.

has known that A'tman, who is the self-existent Brahman, and who is the basis of the twenty-five Tattvas and of the Chidākāśā (or the space of knowledge) which is of the nature of the ' ether in the pot,' is freed from death.

XII. Of the above named twenty-seven tattvas (*i.e.*, the 25 Tattvas, the 26th Chidākāśā, and the 27th A'tma), the first twenty-four are mentioned in the Varāha Upanishad, and the remaining three are mentioned in the Kathavalli.

The Varāha Upanishad speaks of the following twenty-four Tattvas :

The five Jnānendriyas,  
The five Karmendriyas,  
The five Prāṇas,  
The five Tanmātras,  
The four Antahkarāṇas.

XIII. The Kathavalli (Upanishad) speaks of the twenty-fifth and the twenty-sixth Tattvas (*i.e.*, the Jivātma or the lower self, and Pratyagātman or the Higher Self) as follows :

" Those knowers of Brahman who have five fires and who have thrice performed the Agnichayana sacrifice, speak of two A'tmans who eat of the fruits of karmas pertaining to this body in which Punya (the effect of meritorious deeds) is tangible, who have entered the cavity of the heart and occupied its uppermost sphere, and who are like the sun-light and its shade."

[The five fires referred to are the three in Agnihotra, the one in Aupāsana and the one in Vais'vadeva,—or the A'kas'a, cloud, earth, man, and woman—*vide* the Panchāgni-Vidyā mentioned in Chhāndogya.]

XIV. The two A'tmans are here said to eat of the fruits of Karmas, but only one actually eats. The other that does not taste of the fruits is included in the act merely for the sake of formality. This is made clear in the Mundakopanishad as follows :

" Two birds of bright plumage, inseparable mates of each other, are sitting on the self-same tree. Of them, one (Jiva) tastefully eats of the fruits of Karmas while the other (Pratyagātman) sits majestic in his own glory."

" When Purusha (Jiva) sees the Lord (Pratyagātman) on the same tree, as one with him (notwithstanding his being separate from him) then he grieves, being immersed in the body and deluded as he is for want of a Lord. But when he sees (in the manner taught) His (Pratyagātman's) greatness, his grief departs."

" When the seer (of Pratyagātman) sees his cause, the Lord of golden hue, as the Light of all lights pervading the Cosmos, the Parabrahman, the Causeless Cause, then he (the learned man), stripping himself of his merits and demerits, and being free from stain, attains the Supreme Sameness."

XV. *On hearing these words of the Yogi, the Mumukshu, greatly delighted at heart and with tears of Joy in his eyes, fell prostrate at his feet, taking him for his deliverer, and with due respect addressed him thus :*

O Teacher of teachers! By your mellifluous words, my mind and other Indriyas have become pacified. I have some more doubts to be cleared. They are :

XVI. I understand that the Higher SELF is of golden hue. I should like to know his size and abode. Be pleased to enlighten me in these points, quoting S'rutis as authorities for your statements. The Yogin replied thus :

Says Kathavalli as follows :

"The Pratyagâtman, who is like the flame free from smoke, is the Lord of past and future, the same is he to-day and the same will he be to-morrow."

From the above we understand the size of Pratyagâtman. In certain other Upanishads are other sizes mentioned, *viz.*, short span, the sharp end of paddy grain, the hair's end, the star, the flame of the lamp, the lightning, the sun, etc. Some of these sizes will apply to the Pratyagâtman of very small creatures like ants, bugs, etc.

XVII. The same Kathavalli also gives the seat of Pratyagâtman in the body :

"The Pratyagâtman who is of the size of a thumb, and who is the inner self, is seated in the heart of all persons or created beings. One should draw him forth fearlessly from one's own body as the stalk is drawn from the grass called *munja*. Know him (Pratyagâtman) to be pure and deathless."

Although the Upanishad Kathavalli locates the Pratyagâtman in the heart, he can also be in Mûladhâra (the sacral plexus) and other seats mentioned in some other Upanishads, because they are holy spiritual centres.

XVIII. *Question* : O Good teacher ! because you spoke of the yoga which unites the Higher SELF with Paramâtman, I was, hitherto, under the impression that Moksha is attained by means of Jnâna yoga. As you now speak of Pratyagâtma-dhyânyoga (*i.e.*, the process of uniting the lower self with the Higher SELF by meditating on him) I doubt if you will also recommend the suppression of breath and the like, that form part of Hatha yoga. I wish to be enlightened on this point.

*Answer* : Hatha yoga is recommended to him who is unable to control his mind, and not to people of your stamp. Even then, in the practice of Jnâna yoga also, the Prâṇas with the mind and other Indriyas must merge into Paramâtman.

XIX. *Question* : I understand the size and seat of Pratyagâtman. I now want to know the size, the seat, and other particulars of the other (Jivâtman).

*Answer :* The seats of Jiva are mentioned in Mundakopanishad thus :

"Vis'va or Jiva in the waking state is seated in the right eye. Tajasa or Jiva in the dreaming state is seated in the mind or, as another S'ruti says, in the base of the throat, and prājna or Jiva in a state of deep sleep is seated in the heart. In this manner is Jiva seated in the body."

The S'ruti which speaks of the A'tman's "entering the cavity of the heart" plainly says that, wherever Jiva is, the Pratyagâtman too is there. It is also said in Chhândogya as follows :

"The Purusha who is seen inside this eye is said to be the A'tman, the deathless, the fearless, Brahman."

When the S'ruti itself says so, we have no room to doubt that this light of A'tman might perhaps be a portion of the material light which is subject to change or Vikâra. It is the light that is perceived by the outer eye that is subject to Vikâra. The light perceived by the inner eye after closing the outer eye, can only be the light of the Higher SELF. I shall now tell you about the size of Jiva.

XX. Jiva too has all the different sizes that Pratyagâtman is said to possess. In the S'vetâs'vatara Upanishad it is said thus : "With the quality of the SELF and the quality of the *intellect*, the lower one also is seen small even like the point of a goad."

The phrase "with the quality of the SELF," refers to Pratyagâtman, and the phrase "with the quality of the *intellect*," refers to Jiva. These two may be compared to the sun-light and its shade or to the image and its reflection. Although the ordinary reflection is not affected by wounds inflicted by knife, etc., Jiva, who is a reflection of Pratyagâtman is, without doubt, affected by all kinds of ills that the flesh is heir to, because of his close intimacy with the mass of flesh composing the heart.

XXI. In the Mahâbhârata it is stated as follows :

"Then from the body of Satyavân, Yama, the Lord of the Manes, drew out forcibly the thumb-sized Purusha who came under his control and who was tied down by his noose."

As he was tied down by Yama's noose, this Purusha must necessarily be the Jiva. It is decided by the S'rutis that Pratyagâtman is always free from the effects of Karma, good or bad ; therefore he cannot be tied down by the noose of Yama.

XXII. The Aitareya Upanishad says that Pratyagâtman entered the body through the opening at the top of the skull. Agreeably to this the Chhândogya Upanishad says thus :

"Then entering along with the Jivâtman, he revealed names and forms."

XXIII. From the above passages we clearly see that there are two A'tmans, *vis.*, the one who entered and the other who entered along with him. The former is the lower self and the latter is the



Higher SELF. If, without this distinction, we hold with the Advaitins, that one A'tman alone entered, then we will have to say that Paramâtman is responsible for good and bad karmas. Will not that be a great mistake? To get over this objection, the Advaitins say that the effects, such as bodies, etc., are like the water in the mirage, the son of a barren woman, and the silver in the mother-of-pearl. This is quite contrary to our experience.

We are therefore to clearly understand that above the twenty-four Tattvas is Jiva, the twenty-fifth; and above that, is Pratyagâtman, the twenty-sixth; and above that again is Paramâtman, the twenty-seventh.

TRANSLATED BY G. KRISHNA S'A'STRI'.

(To be concluded.)

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## Theosophy in all Lands.

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### EUROPE.

LONDON, *May 31st*, 1901.

May has witnessed the usual activities, proper to the various theosophical centres in full operation. The Northern Federation has held its quarterly meeting under the chairmanship of the Hon Otway Cuffe, whom members in North and South alike have been glad to welcome during his recent brief visit to Yorkshire and London.

The Sunday evening meetings have been well attended but it is deemed well to suspend them during the Summer months and resume in the early Autumn. The Monday gatherings for questions and discussions have also been successfully continued. The plan of questions carried on at these meetings has suggested to Mr. Sinnett, the President of the London Lodge, the adoption of a similar scheme for the present session of that Lodge, but the questions to be dealt with are naturally of a more elaborate character and involve much fuller discussion than those which usually crop up at the mere public gatherings. A most interesting discussion took place on Saturday the 25th instant, with regard to the bearing of recent archæological discovery in Egypt upon the occult records, as set forth in 'The Story of Atlantis' and elsewhere. Mr. Bertram Keightley opened the discussion by sketching the results of the work done by Mr. Flinders-Petrie and others, in recent years, and showing that, at the very outside, 10,000 years B. C. was the most that could be reckoned for the beginnings of those Egyptian civilisations of which the carefully rifled tombs of the kings at Abydos and elsewhere afford any record. It was suggested that the apparent want of harmony between these results and the statements of occultism on the subject of the vast antiquity of civilisation in Egypt, might probably disappear if we realised that as a result of the changes of land configuration, which have occurred and which we can study (from the occult stand-point) in the series of maps which accompany Mr. Scott Elliot's 'Story of Atlantis,' we are not now dealing with exactly the same tract of country, as

*Egypt*, which formerly constituted the country thus referred to. For instance, at one period the land surface extended much further North and occupied what is now the bed of the Eastern Mediterranean, and further, it is more than probable that in a Westerly direction there were great cities where now is only the desert sand of Sahara. Until extensive investigations are made elsewhere than in the immediate Nile valley it does not seem probable that traces of Egypto-Atlantean civilisation will be found.

Mr. Sinnett has been dealing with this same topic in one of a series of articles which he is contributing to the 'Sun'—an evening paper—every week, under the title "Nature's Mysteries." It is a striking testimony to the changed attitude of public opinion, that a popular daily paper is devoting several columns to articles of this sort; for Mr. Sinnett does not mince matters but goes boldly for the materialistic position and asserts that until science—orthodox science, that is—consents to avail itself of the resources of clairvoyant research it won't get much further than its present position. In the articles that have already appeared, Mr. Sinnett has dealt in a popular fashion with recent scientific discovery in the region of electricity, the primordial atom, and the age of the earth, and in each case he has plainly stated his belief in the reality of the so called "unseen" and the phenomena of mesmerism, clairvoyance and spiritualism.

A very welcome 'event of the month' has been the publication of Mrs. Besant's last Christmas Convention Lectures. We all look forward to receiving these important contributions to our literature, which have become an annual institution. It will be the earnest wish of every member of the T. S., that this last series of lectures, specially addressed as they are to Hindus, may bear that *practical* fruit in the vast peninsula which is so obviously near the heart of the writer. And it is hardly less important that they should carry to the West a better understanding of, and a wider sympathy with, the needs and thought of the East. In this connection it is pleasing to note the recent words of the Secretary of State for Indian affairs. Lord George Hamilton, speaking at a public dinner on the 22nd of May, said with regard to the future of Great Britain and India: "They must take what was best of the two civilisations and try to blend them together, and must not act on the notion that any institution, habit, custom or law, which might be beneficial in Great Britain, was bound to be equally beneficial in India. They must not lose sight of the principle that if British influence was to be supreme it could only be secured on the bed rock of Indian sentiment and Indian esteem." It is for a recognition of such principles as these that Mrs. Besant pleads in her earnest lectures, at last Convention, and in some which she delivered in London last year.

The important place which these lectures assign to India in the future spiritual regeneration of the world reminds me of a recently published interview with Mr. Zangwill, the celebrated Jewish novelist. His theory is that the Jews are the people who will be the pioneers of spiritual regeneration. This is what he says: "I am firmly convinced that the mission of the Jews is this: to be a people set on a hill—on Zion's Hill—whose social, political, agricultural, and religious condition will be the moral beacon-light of the world. From the laws of that community other nations will learn to govern wisely. From her social condi-

tion other nations will learn the science of sociology. From her spiritual supremacy other nations will learn the real meaning of religion. In short, I believe the hope of humanity lies in the development of the Jewish race after their return to Palestine." So my readers will perceive that neither the Theosophical Society, nor regenerated Hinduism, is to have it all its own way as standard bearer in the spiritual progress of the future ; but we can welcome each and every one who comes to fight the good fight, and may the crown be to that people, be it Hindu, Jew or Gentile, who shall most "move onward, leading up the golden year."

Mr. Bertram Keightley has given two lectures this month on topics in Indian History—one to the West London Lodge and one to the Blavatsky Lodge. Both were of great interest. In the first lecture he gave a general sketch of the course of events in Aryavarta after the breaking up of the Kshattriya caste at the time of the great war, and indicated the lines of social and religious evolution from the time of the Buddha onwards to the Mahomedan invasions. In the other lecture the times of Guru Nanak were more particularly dealt with, and a most interesting sketch given of the life and work of this original founder of the Sikh community ; a sketch enlivened by several amusing anecdotes from the oldest extant biography of this saint of Northern India—a document which was found by Professor Trumpp, among the archives of the India Office, and by him translated into English.

A. B. C.

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#### AUSTRALIA.

The Seventh Annual Convention of the Australasian Section, T. S., was held at Melbourne on May 4th, and a good degree of interest prevailed. Mr. H. W. Hunt was elected President, Mr. H. A. Wilson, Secretary, and Mr. A. E. Webb, Assistant Secretary. The General Secretary, Dr. Marques, who finds that he "cannot get accustomed to the Australian climate," has resigned, and Mr. H. A. Wilson is now the Acting General Secretary. From the report of the retiring General Secretary we extract the following paragraphs, under the head of "New Activities," and recommend them to the careful consideration of Theosophists in other countries :

"The great difficulty of the work in the Australasian Section lies in the scattering tendency and natural apathy of ordinary members (a result of the climate perhaps), and the extra conservativeness of some of our most active workers, on whom the words "innovation" or "improvement" act as a red rag on a bull. Yet the present anæmic condition ought to be corrected, and new activities ought to be introduced wherever possible. Otherwise, as can be plainly seen, the workers get into a kind of rut, work devotedly, but monotonously, tire their audiences, and at the end of their year's work they seem to congratulate each other, complacently, and report progress year after year, without realising how much *better* and *more* they could have done by varying their methods. They get crystallised, fossilised as it were ; they do not want to change their ways, nor allow other members to suggest new work ; so that new members, with ideas, get sometimes snubbed for their unwelcome zeal. This accounts, probably, more especially for the sta-

tionary condition of some of our large Branches, which, year after year, just about keep up their membership; but this alone shows that there is something radically wrong in their system of management. After the first heat of interest in a newly-founded Branch, they gradually cease to reach and interest the public, and henceforth their activities get confined to small circles or cliques. But this is not enough. We must remember that, in Theosophy more than anything else, we can only live, learn, and progress by service, by expansion to reach more and more people, by working to give out, not to learn in order to keep knowledge in for ourselves, or to distribute it only within jealous limits.

Thus our members ought not to rest contented in their present activities, but ought constantly—every individual member, as well as every individual Branch—to study out, to invent, new ways of interesting and reaching the public, and in this they might usefully consult and imitate the methods and the untiring search after improvement which characterise the New Zealand and American Sections, and even recently the Indian Section. In America, a special group of workers, the “National Committee,” in Chicago, has been instituted for the very purpose of gathering suggestions for new methods, new activities, and innovations; and they are doing splendid work by ever stimulating the 70 or 80 American Branches. But then, of course, these are “go-ahead and wide-awake people,” with no false conservatism about them. Conservatism and stagnation mean death to our cause, in the same way as a Branch, which lives for itself, gets anæmic and doomed. Our motto ought to be: “Ever forward, always more work under constantly varied forms.” Among some innovations which I can recall just now, I would briefly mention meetings and lectures by delegated members to various parts of a city so as to reach different audiences; special meetings for ladies; effort to find work for every member, not confining the life to a form; more social gatherings; advertising the libraries and encouraging the lending of our books; distributing pamphlets and articles on railroad trains and steamers, which ought to have boxes supplied with literature constantly renewed; visiting the prisons, as done in America; and lastly, making every effort to circulate an improved and popular magazine.

I would also suggest that more cordiality and regard be shown to visiting members; special committees being appointed, if necessary, to attend to strangers and make them feel ‘at home;’ otherwise, in some instances, there is a chilling coldness, which is not intended, but which proves very disappointing to strangers.”

Dr. Marques returns to Honolulu and resumes work in the Aloha Branch of which he has long been President.

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#### AMERICA.

The Fifteenth Annual Convention of the American Section T. S., convened on Sunday morning, May 26th, in the rooms of the Chicago Branch, with the President-Founder in the chair. Miss Pauline Kelly was chosen Secretary of Convention. Reports and telegrams and letters of greeting from many parts of the world were read. The election of officers resulted in the re-election of Alexander Fullerton as General Secretary of the American Section, and the following Executive Com-

mittee was chosen: Robert A. Burnett, Chicago; Mrs. Kate B. Davis, Minneapolis; William J. Walters, San Francisco; A. G. Horwood, Toronto, Can.; Alexander Fullerton, New York. The evening meetings were crowded and many persons were turned away. The principal speakers were Col. Olcott, Mr. C. W. Leadbeater and Mr. Fullerton.

Of these meetings and the convention, Mr. Fullerton said: "To the members this has been a wonderfully successful convention. The attendance at Col. Olcott's lecture last night was remarkable. It was even a larger meeting than was accorded to Mrs. Besant when she was here. We are all exceedingly pleased with the entire convention developments."

The closing paragraphs of the Report of the General Secretary of the Section are here given, as being of general interest to all earnest Theosophists. Mr. Fullerton said:

All of us must feel very deeply the singular aptness of the conditions under which we meet to-day. Twenty-five years ago the Theosophical Society was formed under the auspices of a great organiser and a great teacher. The wise and experienced head which then organised has ever since been spared for leadership, supervision, and guidance, and after a quarter of a century of ceaseless work and service, comes once more to the country of his own and the Society's birth, to preside over the first Convention in that 20th century which the great teacher foretold as the time of triumph and of a world-wide influence to the Society. In that long era he has seen the Society expand till it touches almost every part of the civilised world, and to-day he presides, not over a New York group of 18 individuals, but over an American Section with 70 odd Branches and over 1,400 members.

Nor is the teacher wanting to complete the parallel between the formation of the Society in America at the beginning of the last quarter of the 19th century and its American meeting at the first quarter of the 20th. Himself an immediate pupil of H. P. B. and long engaged in the same great work of enlightening the darkness through the human mind and soul, he too is present in the ripeness of his knowledge, opulent with instruction and stimulus and help. What would not be the boon to us if that teaching could be prolonged through the era we are entering, and what should we not do to ensure such a boon to ourselves, to the Section, and to the great Cause of Theosophy itself!

We Theosophists feel as no one else can, the momentousness of the age. Old creeds are crumbling and old systems are separating fast. Instituted religion has not invigorated the moral sense, or cured social ills, or ended international hate. The conscience of the intelligent world, senses dimly the great fact that beliefs which have not renovated humanity must be erroneous or defective or impotent to reach the heart. Nineteen hundred years are long enough to test the validity of any scheme to transform the desert of humanity into a garden. If anything is to excite moral motive, satisfy intellect, reform the social order, exterminate cupidity and war, it must be something which gives new thought, new principle, new impulsion, new energy. There must be another conception of the Universe, another conviction pressing upon the soul. And it is precisely this conception, this conviction, which Theosophy is holding up before humanity as the panacea for its sorrows and its wrongs, and which it is the measureless privilege of the Theosophical Society to proclaim and expound and exemplify till its truth is seen and its influence is welcomed to the remotest quarters of the globe. We often dwell with just satisfaction on what has been already accomplished. Signs of our success are multiplying in popular thought, in journalism, in literature. This very meeting to-day is pregnant with memories and with prophecy. But the memories will be ineffective and the prophecy fail unless each



T. S. member is moved to a profound resolve that he will take his share in the perfecting of our work. What has been done has been done by a few. Quickness and thoroughness are only possible when all partake. Not all can give talent, culture, or time, but each can give in money, even if the sum be small. If everyone so deeply felt the value of our mission as to but stint himself a little that it may expand, the talent and the culture and the time can be procured, for that is the law in mission work. Unable personally to contribute mission service, each can contribute it vicariously through his purse, and thus propaganda in lectures and instruction and pamphlets would make glorious headway through the land. Theosophy would become everywhere known, and a true spiritual philosophy steadily supplant the dreary fictions which have not made men wiser and will never make them better. The root of human evil will be sapped, truth will free from mistake and wrong, and fraternal sentiment will dislodge all thought of war. In the words of H. P. B., 'The Society will gradually leaven and permeate the great mass of thinking and intelligent people with its large-minded and noble ideas of Religion, Duty, and Philanthropy. \* \* \* It will break down racial and national antipathies and barriers, and will open the way to the practical realisation of the Brotherhood of all men. \* \* \* The next impulse will find a numerous and united body of people ready to welcome the new torch-bearer of Truth. He will find the minds of men prepared for his message, a language ready for him in which to clothe the new truths he brings, an organization awaiting his arrival.'

To prepare those minds, to furnish that language, to maintain that organization—these are the privileges of us members of the T. S. in the years which lie before us in the first three quarters of the 20th century. In the last quarter the new Teacher will appear. Well for us, for mankind, and for the Society if he finds the field as he would have it, and, after looking at the progress made, and at the certainty of his culminating work, can exclaim with heartiest satisfaction 'Well done!'

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## Reviews.

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### OBSTACLES TO SPIRITUAL PROGRESS.\*

BY LILIAN EDGER, M. A.

The three lectures which were delivered by Miss Edger at Adyar, last December, on the mornings of the 27th, 28th, and 29th, were by request, written out by her, from memory and from a few preliminary notes, and prepared for publication in the *Theosophist*.

Her many friends in India will be glad to know that these lectures are now issued as a pamphlet, uniform in size with the previous volumes of her lectures, and attractive in appearance—having been very creditably brought out by Messrs. Thompson & Co., printers of the *Theosophist*. The first lecture treats of the "Conditions of Progress," showing how necessary is the "development and purification of all the sheaths \* \* \* development, so that they may be readily responsive to all vibrations; not only to impulses from without, but also to those from the *reason* first, and afterwards from the *Self*; purification, so that they may reject all the vibrations that the ego has done with, and respond only to the finer and subtler vibrations which alone the ego gives out as it draws nearer and nearer to the *Self*." The necessity for the cultivation of both

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\* *Theosophist* Office; Adyar, Madras. Price 8 annas.

the emotions and the intellect is also shown, "for they form, as it were, the foundation for spirituality, which has as one of its characteristics the realisation of unity." Lastly, the importance of "the development of the power of discrimination between the real and the unreal, the eternal and the transitory," is shown. The second lecture deals with some of the "Chief Obstacles" which hinder one's spiritual progress; and lecture third considers the best methods of "Surmounting the Obstacles." These lectures run in a practical vein, and are in the usual simple yet lucid and scholarly style which is characteristic of the author's writings.

W. A. E.

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#### THE UNSEEN WORLD.\*

This excellent lecture delivered by Mr. C. W. Leadbeater, in Chicago, last November, has been, by general request, republished from the *Theosophist*, and is now available in pamphlet form. The arguments of the lecturer, in regard to the different conditions which matter assumes, from its grosser, physical aspect, so apparent to our ordinary senses, to those finer grades of substance which connect, by successive stages of attenuation, with the invisible planes which surround us, are well calculated to attract the attention of the materialistic scientist, and we can heartily recommend the work to all Theosophists, assuring them that they would find it very convenient and useful to hand to their sceptical friends. T. S. Branches would do well to secure a few copies for distribution, before the edition is exhausted.

W. A. E.

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#### TWO UNDISCOVERED PLANETS.†

The four astronomical lectures delivered by G. E. Sutcliffe, Esq., before the Blavatsky Lodge T. S., of Bombay, have been issued in pamphlet form by the author, and suitably illustrated, the first lecture being entitled as above. The "Cause of Sun-spot Periodicity" is the subject of the second lecture, and some very plausible reasons are presented which tend to show that the irregularities of motion peculiar to Venus and Mercury, as well as the periodicity of sun-spots, are due to the presence and attraction of two hitherto unknown planets, Adonis and Vulcan. The third lecture, on "A Law of Repulsion," points out that "the force acting between the planets and the Sun, and which is the cause of sun-spots, is a repulsive force much more powerful than gravity, which acts along the line joining the bodies."

The closing lecture—"Eastern Light on Western Problems"—will be found particularly interesting to all students of Theosophy.

W. A. E.

We have received the Report of the Tenth Annual Convention of the Indian Section of the Theosophical Society, which was held at Benares in December last. It contains the speeches made at the Anniversary meeting and at the sessions of the Convention, together with the Report of the General Secretary of the Section, and other matter.

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\* *Theosophist* Office; Adyar, Madras. Price, Annas 3.

† *Theosophist* Office; Adyar, Madras. Price, Re, 1.

## MAGAZINES.

*The Theosophical Review* for June opens with the introductory portion of an essay entitled, "Plotinus on Love," by Wm. C. Ward. This is followed by some interesting quotations from the "Writings of Madame Swetchine," by a Russian. "A vision of the Past," by Freya, relates to a thrilling incident which occurred in a former existence, and was again presented to the consciousness of receptive minds. Mrs. Judson's article, "Theosophical Teachings in the writings of John Ruskin," is concluded. It embodies some important ideas on education. Mr. Mead writes on "The present position of the Synoptical Problem," in continuation of the subjects dealt with by him in the April and May issues of the *Theosophical Review*. Chapter fifth, of Mrs. Besant's "Thought Power, its Control and Culture," is devoted to the following subjects: 'The strengthening of Thought-Power;' 'Worry—its meaning and Eradication;' 'Thinking and ceasing to Think;' and 'The Secret of Peace of Mind.' Michael Ward has a very unique story entitled, "The Fool and the Folk of Peace." "The Meaning of Mukti," is discussed in a thoughtful paper by Bhagavân Dâs. "The Vengeance of Heaven," by Sylvester A. Falkner, is an uncommonly interesting story, which throws much light on what are popularly termed the 'mysterious dispensations of Providence.'

*The Theosophic Gleaner* for June opens with a vigorous article entitled "What is Evil," by Pestanji D. Khandalvala. Numerous selections from our current T. S. literature follow, and the Supplement contains an interesting account of the recent "White Lotus Day" celebration at the Blavatsky Lodge, Bombay.

*May Theosophy in Australasia* opens with a 'Valedictory' from Dr. A. Marques, General Secretary of the Australasian Section, T. S.; one of the chief reasons for his resignation being that he "cannot get accustomed to the Australian climate." He will return to Honolulu followed by the kind wishes of his many friends in the Section where he has been labouring, and take up his accustomed work in the Aloha Branch, of which he is President. The chief articles are, "The Spiral Law in Nature" (a portion of a lecture which Dr. Marques delivered in Sydney, with stereopticon illustrations), and the continuation of Mr. Fullerton's paper on "Death, as viewed through Theosophy," both of which are important. Following these are the notes on the Seventh Annual Convention of the Australasian Section, T. S., which was held in Melbourne on May 4th, and the excellent Report of the retiring General Secretary, Dr. Marques, who makes some very practical suggestions in regard to the future work of the Section, which we heartily commend and hope will be acted upon. A general condition of activity seems to prevail among the majority of the branches.

*The New Zealand Theosophical Magazine* gives the closing portion of the address delivered by Mr. Leadbeater in Buffalo, last October, entitled, "What Theosophy does for us." It abounds in important ideas. A further instalment of "Theosophy applied to the Education of Children," by Helen Thorne, and a "Lecture in Brief," by Eleanor, are both good. A fairy story, "The Blue Sun-shade," is commenced by Auntie Loo, in the Children's Column.

*The Central Hindu College Magazine* for June has an attractive table of contents, chief among which are, "In Defence of Hinduism," "Raja and Ascetic," "The Royal Library at Nineveh," "Indian Heroes," "The Oxford and Cambridge Boat-race," "Story of an Italian Hero," and "Self-Help." Among the contributors we notice the names of the Editor—Mrs. Besant—Mrs. A. C. Lloyd, Harry Banbery, Herbert Whyte, Eveline Lauder, and M. A. C. Thirlwall. The magazine is admirably conducted.

*The Arya*, for May, opens with a very thoughtful paper on "Some Evils of Modern Education," by A. Ramaseshan. Under the heading of "Religious Teachers of India," a further instalment of the life of Sri Chaitanya is presented by Swami Ramakrishnananda. A. G. Thomas has a brief paper on "Studies from early Greek Philosophy." V. V. Ramanan writes on "The Small-Pox Goddess," and an introductory article on the "Caste System," by T. K. B., promises to be of interest. Further we find, "Portraits from Indian Classics," articles on "The Crucifixion," and "Charity," also a translation—"Shatpadamanjari"—and a very useful article on "Infant feeding."

*The Revue Théosophique* for May opens with the translation of the Introduction to "Discourses on the Bhagavad Gitâ," by T. Subba Row. The final portion of the first chapter of "Dharma," follows. There is another portion of the second lecture delivered by Dr. Pascal in Geneva; an article on "The Beautiful, from the stand-point of Theosophy;" a further portion of "Ancient Peru," and notes on the movement and reviews.

The April number of *Theosophia* presents the continuation of H. P. B's "The Great Inquisitor;" also a short essay from her pen, a reprint from the *Theosophist*, entitled "Is it idle to argue further." "Esoteric Buddhism" is completed and "Tao te King," continued. There is the translation of a lecture delivered to the Amsterdam Lodge, "Some misconceptions about Death," by Mr. Leadbeater; "Some Occult Phenomena in Java;" and a short note on the fourth dimension, that incomprehensible condition. Correspondence and notes on various matters complete the number.

*Sophia*, Madrid. The May issue gives a further portion of "Thought Power, its Control and Culture." The article on Homœopathy is continued. The translation of the first lecture by Dr. Pascal, in Geneva, is begun. There is an essay on the Portuguese poet, Authero de Quental, in whose writings are traced evidences of theosophic thought; and a further portion of "The Idyll of the White Lotus."

*Philadelphia*, March-April. Among the subjects discussed in this number are "The true basis of Brotherhood (trans.);" "Cremation," by Dr. Hartmann; "Zola," by Señor Sorondo; and the "Puras," by X. O. There is an essay on "Ancient Civilisations," and the translation of an article by H. P. B. There is a note in regard to the contemplated visit of the President-Founder, to Argentina.

*Teosofisk Tidskrift* for May continues the translation of "The Path of Discipleship," and has other interesting essays.

*Teosofia*, May. The editor's essay is continued as are also the translations from the writings of Mrs. Besant, Mr. Leadbeater and Dr. Pascal. Notes on the Theosophic movement fill the remaining pages.

**Acknowledged with thanks :**

*The Theosophic Messenger, The Golden Chain, Light, The Banner of Eight, The Harbinger of Light, The Prasnottara, The Review of Reviews, The Metaphysical Magazine, Mind, The New Century, The Phrenological Journal, The Arena, Health, Modern Medicine, 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, The Forum, Prabuddha Bhārata, Bulletin de L'Institut Psychologique International, Bulletin de la Société D'Ethnographie, Theosophischer Wegweiser, The Young Men's Miscellany.*

**CUTTINGS AND COMMENTS.**

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

The latest Egyptian excavations of Professor Flinders-Petrie appear to throw new light upon the age of the alphabet and he has recently announced that his discoveries "set back the earliest use of letters by nearly 2000 years." This of course means twenty centuries more of culture to the ancients than has been hitherto estimated. According to a cutting from an American paper recently sent us, it appears that Professor Petrie has placed before the Society of the Anthropological Institute of Great Britain, an account of his remarkable findings, from which the following is gleaned :

Some years ago, Prof. Petrie while excavating in the period of 1400 to 2000 B. C., in Egypt, first noticed signs . . . of the Greek alphabet. He at that time suggested, as a supposition only, that they were an early stage of the alphabet. Before this period it was looked upon by scholars as a matter of pure conjecture and the signs were generally regarded as having been derived from Egyptian hieroglyphics. A belief in regard to the alphabet which has been commonly accepted up to the present time is, that the letters or characters of the alphabet were originally hieroglyphics, and in their long course down to us they passed gradually from being the written expression of an idea into the written expression each of a single sound.

Last season's excavations, however, conclusively established Prof. Petrie's original belief. On uncovering some of the royal tombs dating back to the XIIth dynasty, 2600 to 3000 B. C., he again found large numbers of signs and letters upon the pottery and other utensils in the tomb chambers. The fact that the hieroglyphic system was not in the land at this period, removed the signs altogether from the category of deteriorated hieroglyphs.

By a fortunate coincidence, Mr. Arthur Evans, the well-known British archæologist, was at the same time carrying on a series of excavations on the island of Crete in the Mediterranean. On the tablets, rock pillars, coins and other objects unearthed in the ancient remains of a huge palace, Mr. Evans found a number of identical signs and letters of a period about 2000 B. C. which correspond with those dug up in Egypt by Prof. Petrie. Prof. Petrie collected his Egyptian signs and letters and compared them with those of the Kretan form unearthed by Mr. Evans. This resulted in the startling and significant discovery that the letters of the Kretan signary and those of Egypt were identical and formed a most reliable basis for establishing the existence of the alphabet long prior to the date hitherto accepted.

Prof. Petrie assumes that we are now in the presence of a wide-spread and long lasting system of signs or signary which was common to



the Mediterranean from Spain to Egypt. He arrives at this conclusion as follows: As early as 5000 B. C., some trade existed around the Mediterranean as proved by the imports into Egypt. At that time the signary or signs of the alphabet was probably in the dim and uncertain beginning of its course. Some few signs have already been found at that age, and these are likely to have been carried, therefore, from land to land.

The signary continued and developed, held together a good deal by intercourse, but with much variation in different lands. By 2600 B. C. it contained over a hundred signs in Egyptian form. Prof. Petrie states that the great systematising force which gave it a unity unknown before was the application of the signs as numerals by the Phœnicians. This system was entirely Oriental, and even in the late times of coinings it was scarcely ever used in Europe. But once having been adopted by the leading commercial nations, the systematised order became enforced in all the Mediterranean ports. Prof. Petrie concludes that the signs and letters on the pottery of 2600 to 3000 B. C., which he uncovered were undoubtedly communications of spelled-out words in the early stages. This forms a body of signs with more or less generally understood meanings. The change of attributing a single letter value to each, and only using signs for sounds to be built into words is apparently a relatively late outcome of the systematising due to Phœnician commerce.

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*The dead  
still live.*

We copy from one of our exchanges, the following ghost story, which claims to be very well authenticated:

Yonkers, a prosaic albeit pretty little town overlooking the Hudson, and adjoining the extreme northerly limits of New York, has for some little time past been in a ferment of excitement.

The cause of this emotion, writes our New York Correspondent, is an event which is of great interest to the Society for Psychical Research. Some days ago a girl named Julia Murray died in her own home at Yonkers. Julia, who was a Catholic, had, in her life-time, been unusually religious. The bedroom in which her death occurred was part of a flat in a very uninteresting four-storey structure, like hundreds of others, and connected on either side by doors with other rooms. On the night following the death, the body, resting not in a coffin but on a "cooling table," above an ice box, and covered with a white sheet, was being watched by several girl friends of the deceased. Ten or a dozen persons seem to have been within reach and ready to relieve each other in this pious vigil. At 4 A. M. the only watcher, however, was a Miss Smith, who had almost fallen asleep from exhaustion, when on raising her head, she was suddenly startled by a luminous appearance on the wall—not of the room in which the body lay, but of the bedroom next to it—in which Julia had died. Gradually the luminous spot assumed shape, and to her amazement the shape was that of the deceased, dressed in a loose gown of vestal white, and holding her hands crossed as they hung down before her, grasping a rosary. On her head, which was uplifted as though in prayer, was a wreath of white flowers. The cries of Miss Smith summoned several other girls, of unimpeachable veracity, all of whom declared that they saw the vision, and are positive it was the exact likeness of Julia Murray. Nor is this all. Three young men—brothers and acquaintances of the deceased—came into the room in time to see the alleged apparition, which, after lingering for a few minutes, turned towards the witnesses of the phenomenon and gradually faded into darkness.

Altogether it would seem that eighteen persons saw what they believe to have been the form of Julia. Their good faith seems above suspicion, and is vouched for by the parish priest, himself a man of unquestioned character.

Since this strange event, the house—situated at No. 154, Ashburton Avenue—has been besieged by visitors, among them many sceptical reporters. Scientists have carefully investigated the premises, hoping to

find a natural explanation of the vision." But so far, they have sought in vain for facts that will upset the supernatural theory to which the mother, the friends, and the neighbours of the dead girl have pinned their faith.

They have followed the national instinct for mechanical labour-saving to such an extreme in America that they punch, through a railway ticket, the description of the passenger's personal appearance. Thus, for example, was Col. Olcott "punched" on his way to Southern California :

PERSONAL DESCRIPTION OF PASSENGER.

Male ●  
Female

Slim  
Medium  
Stout ●

Young  
Middle age  
Elderly ●

Light eyes ●  
Dark eyes

Light Hair  
Dark Hair  
Gray Hair ●

Mustache ●  
Chin beard ●  
Side beard ●  
No beard.

*A remarkable fast and its sequel.*

A reporter of *The Bombay Gazette* gives an unparalleled account of the prolonged fast of a young Hindu lady, a portion of which we reproduce from the columns of the above named paper, adding thereto a sequel which shows how easy it is to be deceived :

The medical men of Bombay are exercised over the case of a young Hindu woman who is alleged to have existed for over two years without either food or drink. This, if true, eclipses all other records of fasting, and the alleged marvel is all the greater in that the individual, far from being a cataleptic, goes about her ordinary household avocations, and her physical appearance is no way different from that of the average Hindu young lady who is able to take ordinary nourishment. The fasting lady is a young woman of about twenty years of age, by name, Bai Premabai, and she lives with her husband and his relatives off Falkland Road. Her husband is the brother of Rao Saheb Mulji Narayen. Dr. A. P. Kothare, who is the medical adviser of the family, states that he first came to know of the girl's incredible way of life about six months ago and since then he has been engaged in drawing the attention of his medical brethren and others to the case. It has not been easy to persuade them to take an interest in the extraordinary occurrence, but it has now been decided to take steps to thoroughly test the matter. Although the girl is alleged to have subsisted without food or drink for two years and a half, attention was not drawn to the matter until Dr. Kothare made it known ; because, says the doctor, the relatives tried to conceal the fact from the public as long as possible. They have, however, spent a great deal of money in trying to have the girl cured, for they look upon her absence of appetite or lack of desire to eat, as an ailment requiring treatment which, however, has so far been without success. The girl herself was seen yesterday by a representative of this paper. She descended the stairs from an upper room where, according to the statements of other members of the family, she had been engaged in cooking. In her appearance there is nothing to indicate that she does not take nourishment. She exhibits none of the ordinary signs of starvation. She makes no complaint of illness. She simply states that she can't eat ; that she has no appetite. Neither by herself nor by her relatives is any pretense made of supernatural powers. So

far as the relatives are concerned they declare that they will pay one thousand rupees to anybody who will make the girl eat.

The medical fraternity became greatly interested in this case and decided, after obtaining the consent of the woman and her relatives, to remove her to a separate bungalow, where she should be cared for by nurses, day and night, and strictly watched, to see whether they could discover any indications of her taking food or drink. Soon after this plan was put in operation, the woman seemed ill at ease and appeared to lose flesh, day by day; and as one of the nurses was giving her massage treatment one evening, a small parcel of concentrated food which had been concealed under the fasting woman's clothing, became accidentally exposed to view!

This seemed to settle the matter and the watch was abandoned. But, as the food package is reported to have been in "an advanced stage of decomposition," and no one saw her eating anything, there is still some mystery to be cleared up. Her friends and relatives declare positively that for two and a half years, she has not taken *anything* in the shape of food or drink; and Dr. Kothare, her physician, states that he once gave her a small particle of food, "which was not only rejected by the stomach, but brought up a quantity of blood."

It is safe to affirm, however, that even the slight movements necessitated by respiration, and going from room to room in a house occasionally, cannot go on without waste of tissue, and this waste must, *by some means*, be supplied, if the body be one of flesh and blood. Can the woman have been sufficiently advanced to live on air alone?

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*Wireless Signalling under Water.* One of the most recent scientific discoveries, and one that promises to be of great practical utility, perhaps greater than any hitherto known, as a life-saving appliance, is that, by means of which sounds are readily transmitted under water so that intelligible signals may be received to warn steamers and other vessels, of approaching danger. At the present stage of the invention, signals may be thus transmitted twelve miles in any direction, without the use of wires; for water is found to be a much more reliable medium than air, for the transmission of sound.

The world is indebted to Mr. Arthur J. Mundy, of Boston, and the late Professor Elisha Gray, of Chicago, for bringing this method of wireless submarine signalling to its present stage of perfection. Mr. Mundy had given much thought to this subject, and had been deeply impressed by the fact that about 300 wrecks occur annually on the British coast alone, owing to the dense fogs which prevail. He had noticed when a boy, that if two stones be struck together under water, a surprising volume of sound is produced. After mature deliberation he submitted his thoughts to his friend, Professor Gray, of Chicago, a man thoroughly versed in practical acoustics and, withal, an experienced engineer, who had, in 1874, devised a machine for sending musical tones by wire, and more recently had invented the typewriting telegraph, the automatic telegraph switch, and the telephonic annunciator, and who is considered by many to have been justly entitled to the honour of inventing the telephone. Thereupon Professor Gray came and spent the season with Mr. Mundy at his summer residence on the coast of Massachusetts, and together they laboured until the invention was brought to the stage of practicality.

It has been found that signals from a submarine bell can be distinctly heard at a distance of more than a mile, simply by going into the hold of a ship, near the keel, and listening with the unaided ear; but for long distances, properly constructed receivers are required to magnify the sound.

A submerged bell can now be attached to a buoy in the vicinity of dangerous rocks off-shore, and an electrically swung clapper can be connected by means of wire and cable to a station on shore from which signals can be transmitted at regular intervals, and any approaching vessel warned of the hidden peril. Future accidents like that which recently befel the ill-fated steamer Rio de Janeiro, off the harbour of San Francisco, can thus be effectually prevented.

Before Professor Gray's death he designed an improved receiver by means of which a navigator can tell at which point of the compass the signal-bell is being sounded, and thus, provided there are two or more bells, he can determine his position, aided by the chart.

Mr. Mundy has recently invented and patented a method for determining the position of a ship when coming into a harbour where a submerged signal-bell is stationed on each side of the entrance. As sound travels at a definite rate of speed under water, the vessel would be at the central point between the two if the bells were heard simultaneously; and, as the bells are of different pitch, if one having the higher or lower tone were heard first, it would at once show the ship to be nearer the side of the harbour where that bell is located; and by the difference in time between the bell-signals, one could determine about how far the ship was from the central line between the two. Provided there be a third bell, a further use of the principle termed "acoustic triangulation" can be made.

Professor Gray also invented an improvement for the electrical receiver, whereby a gong would be rung automatically on ship-board, following each stroke of the signal-bell, the sound of which is transmitted through the water to the ship.

Messages can be exchanged between the vessels of a squadron, even if separated by a distance of twelve miles—the letters of the alphabet being numbered.

The proximity of a submarine torpedo-boat can now be instantly detected—a fact of great importance in naval tactics.

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*A*  
*Theosophical*  
*Library.*

We desire to call attention to the appeal for aid in behalf of the "Theosophical Section of the Shillong Indian Club Library," Assam, which is published in our Supplement. The library was destroyed by fire in January 1900, and it is very desirable that the works of Mrs. Besant and H. P. B., and our other Theosophical books and magazines, should again be represented in the reading rooms of this club. It is earnestly hoped that many liberal-minded members of the T. S. will respond to this appeal.

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*The*  
*"Spiritual*  
*Ideal."*

The following, by Horatio W. Dresser, concerning beauty and art as parts of the great "spiritual ideal," is worth thinking over:

"Another important phase of the spiritual ideal is its close connection with the ideals of art, of beauty. I emphasise this relationship because the tendency of the spiritual zealot is to neglect the art ideal. Man is not here simply to build character by triumph over obstacles, selfishness, and sin. It is impossible to state



in one sentence what life is for. The spiritual enthusiast is apt to say it is for the growth of the individual soul. But what of the social ideal? Is that inferior to the ideal of individual perfection? The scientific man says life is for knowledge. The philosopher says it is for ultimate truth. The practical man comes forward with another definition. All are right. Life is for all of these ends, and many more. That man's life would be narrow indeed who should insist upon developing his character every moment. Around us is the fair world of nature, where each may behold a phase of beauty never seen before; and so life is also for expression. It is not rounded out and beautiful unless we develop within ourselves and express to others that which corresponds to the external harmonies of nature and human society."

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A special dispatch from Seattle to the *San Francisco Chronicle*, under date of March 18th, says:  
*The lost art of tempering copper.*

Mrs. Carrie Renstrom and her two sons, G. A. Renstrom and R. S. Anderson of this city, claim to have discovered the lost art of tempering copper to a fineness and strength superior to the finest steel. Mrs. Renstrom says that the secret belongs to herself and her two sons and she has several knives which bear an edge fine and hard enough to cut polished iron. They have also manufactured a copper trolley wheel which they have offered to the Seattle Electric Company for a practical test. The ordinary wheels used by the company usually wear out in about five weeks. An ordinary file used on the copper wheel fails to make the slightest impression.

Anderson, who is a son of Mrs. Renstrom by a former marriage, today made a statement about the discovery. He says that some years ago, when they lived near Darrington, in Snohomish county, he began experimenting with copper. He tried to temper it, being somewhat of a metallurgist, but failed. After one or two unsuccessful attempts, Mrs. Renstrom joined him in his labors. She made an attempt and won greater success. He says that all three of them then took up the matter. He adds that his brother, George Renstrom, tempered a copper knife by the secret process, and that it would cut the face of a flat-iron. Anderson to-day exhibited a chisel which he had cast in a local foundry. He says he will subject it to the secret process, and that with it he will then be able to cut through the best armor steel used in a battle-ship.

Anderson is about 27 years of age. He served in the Spanish-American war with Company M. First Washington Volunteers.

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From the *San Francisco Call* we quote the following interesting item:

*Successful Hypnotism over a telephone wire.*

A test of hypnotising by long distance telephone was performed successfully in Pueblo and Denver last night by J. Edward Hilts of Cleveland, Ohio, and Fred. H. Stoufer of Pueblo. Alonzo Coons, who has frequently been operated upon before, took his seat at a table in a Pueblo office, with the receiver held fast to his ear by a steel spring, such as is used in telephone exchanges. Dr. Hilts spoke into the microphone in Denver and his voice was carried to the subject 120 miles away. A telegraph operator in the room with Coons kept the hypnotist posted with bulletins on the subject's condition.

In a short time Coons was under the operator's influence, and at the hypnotist's suggestion ate a bit of potato, snuffed ammonia and performed several of the common tests to the genuineness of the trance.

Mr. Stoufer performed a similar experiment on J. H. Johnson, a subject in Denver. The same tests used on Coons were used on Johnson with success. Both subjects became rigid in the cataleptic state, and doctors examined the eyeballs of each and found them not at all sensitive.

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*Respectable Sins.* Subscribers to the *Theosophist*, who are not supposed to have 'evil tempers,' may nevertheless be glad of an opportunity of showing these few paragraphs, which we copy from the *Sunday Magazine*, to some acquaintance who may stand in need of self-discipline:

People with evil tempers of various kinds are curiously unconcerned, and even seem to have a certain satisfaction in their infirmity. They will tell aloud with much cheerfulness, that they have a bit of a temper and they allowed so-and-so to feel the rough side of their tongue; while they might as well have explained that they did not pretend to have the manners of civilisation, and that when a passenger trod accidentally on their feet they promptly turned and kicked him on the shins. Others will boast that they will not be trampled on by any person, and that they know what is due to themselves; and never see how undignified and how small minded is this whining about one's feelings and one's position. And although a revengeful man can as a rule hold his peace, because he is much stronger than those who blaze and fume, yet he will at a rare time let you know that none has ever injured him without repenting the deed, and he does not imagine that the gleam in his eye and the malignant tone in his voice suggest nothing else than the spirit of evil.

There are three reasons why one ought to control his temper, and the first is self-respect. When one loses command of himself and throws the reins upon the neck of passion, he may have for the moment a certain enjoyment in the license, but there must surely come a reaction of regret. When he is calm again and the fit has passed away, every serious person must be ashamed of what he said and what he did, of the manner in which he gave himself away, and the exhibition he made of himself. He has acted like a fretful, peevish child, and has for the time forfeited his title to manhood and the place of a man.

And we not only do injustice to ourselves by these stormy moods, but we are certain to do injury to our neighbours. If a fiery tempered woman only realised what a centre of disturbances she is in society, and what a terror to her family; how anxiously her husband watches the first signs of tempest, and how careful he is not to provoke them; how much of the pleasure of life he loses through the uncertainty of his domestic life; who knows not what an hour may bring forth; and how he is pitied by his friends who understand the excuses and subterfuges with which he has to cover the domestic situation; one dares to believe that the most headstrong and undisciplined woman would take a thought and make an effort at self-restraint. Strangers envy the husband of some beautiful and clever woman, but his nerves may be giving way because he is living from day to day upon the slope of a volcano, and never knows when the burning lava may pour through the gardens and the vineyards. Beyond the protected circle of the home, where strife has to be hidden and wounded hearts must make no sign, tempests of temper carry devastation on every side. Half a dozen mad words may break up a friendship forever, may render a useful fellowship in good works impossible, may discount many years' consistent example of godliness, may wound, nearly unto death, some modest, tender soul. A passionate person is as great a menace to society as a gunpowder magazine to a district, and no power can limit the area of explosion.