

ॐ

THE THEOSOPHIST.

VOL. XV. NO. 8. MAY, 1894.

THERE IS NO RELIGION HIGHER THAN TRUTH.

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

OLD DIARY LEAVES.*

CHAPTER XXVI.

IF I should fail to introduce the episode of our brief and unpleasant connection with Swami Dyánand Sarasvati and his Arya Samaj, this could not be called a true history of the beginnings of our Society. I should prefer to omit it altogether if I could, for it is not agreeable to record the details of vanished hopes, bitter misunderstandings, and faded illusions. Now that both H. P. B. and the Swami are dead, and that sixteen years have passed since we voted for a blending of the two societies together, I feel at liberty to give the clue to what has been hitherto a sort of mystery as regards the incident, and to explain the hidden causes of the union and subsequent quarrel between the great Pandit and ourselves.

I have told all that concerns the formation of the Theosophical Society; how it originated; what were its avowed aims and objects; and how it gradually faded into a small, compact body, of which the two Founders were the dual energy: a mere nucleus of the present organization. I make bold to say that not a line can be produced which goes to show that our religious opinions were ever concealed or misrepresented, to whatsoever exoteric creed our correspondents may have belonged. If, therefore, Swami Dyánand and his followers ever misunderstood our position and that of the Theosophical Society, the fault was theirs, not

* I shall be under great obligations to any friend who wishes well to this historical sketch, if he (or she) will give or lend me for reference any interesting documents, or any letters written them during the years 1875, 6, 7 and 8, by either H. P. B. or myself, about phenomena, the occult laws which produce them, or events in the history of the T. S., or any newspapers or cuttings from the same relating to the same subjects. Loans of this kind will be carefully returned, and I shall be glad to refund, if desired, any expense for postage incurred by the senders. Reminiscences of occult things shown by H. P. B., if described to me by the eye-witnesses, will be specially valued. I may not live to get out a second Edition of my book, and wish to make the first as interesting and trustworthy as possible. One ought not, at the age of sixty-one, to trust too much to one's own memory, although mine seems not to fail me as yet. Friendly Editors will oblige very much by giving currency to this request.

H. S. O.

ours. Our two hearts drew us towards the Orient, our dreams were of India, our chief desire to get into relations with the Asiatic people. No way, however, had yet opened on the physical plane, and our chance of getting out to our Holy Land seemed very slight, until one evening in the year 1877 an American traveller, who had recently been in India, called. He happened to sit so that, in looking that way I noticed on the wall above him the framed photograph of the two Hindú gentlemen with whom I had made the Atlantic passage in 1870. I took it down, showed it to him, and asked if he knew either of the two. He did know Moolji Thackersey and had quite recently met him in Bombay. I got the address, and by the next mail wrote to Moolji about our Society, our love for India and what caused it. In due course he replied in quite enthusiastic terms, accepted the offered diploma of membership, and told me about a great Hindú pandit and reformer, who had begun a powerful movement for the resuscitation of pure Vedic religion. At the same time he introduced to my notice, in complimentary terms, one Hurrichund Chintamon, President of the Bombay Arya Samaj, with whom I chiefly corresponded thereafter. The latter nominated several Hindú gentlemen of Bombay for membership, spoke most flatteringly of Swami Dyánand, and brought about an exchange of letters between the latter and myself as chiefs of our respective societies. Mr. Hurrichund wrote to me, on reading my explanations of our views as to the impersonality of God—an Eternal and Omnipresent Principle which, under many different names, was the same in all religions—that the principles of the Arya Somaj were identical with our own, and suggested that, in that case, it was useless to keep up two societies, when by amalgamating we would increase our powers of usefulness and our chances of success.* Neither then nor ever since have I cared for the empty honor of leadership, and so I was but too glad to take second place under the Swami, whom I was made to look up to as immeasurably my superior in every respect. The letters of my Bombay correspondents, my own views about Vedic philosophy, the fact of his being a great Sanskrit pandit and actually playing the part of a Hindú Luther, prepared me to believe without difficulty what H. P. B. told me later about him. This was neither more nor less than that he was an adept of the Himalayan Brotherhood inhabiting the Swami's body; well known to our own teachers, and in relations with them for the accomplishment of the work he had in hand. What wonder that I was as ready as possible to fall in with Hurrichund's scheme to amalgamate the T. S. with the Arya Samaj, and to sit at the Swami's feet as pupil under a master! To make such a connection I should have been ready, if required, to be his servant and to have rendered him glad service for years to come, without hope of reward. So, the matter being explained to my colleagues in New York, our Council, in May 1878, passed a vote to unite the two societies and change the title of ours to "The Theosophical So-

* For a full statement of the case, with documentary proofs, see Extra Supplement, *Theosophist*, July 1882.

ciety of the Arya Samaj." This was notified to the Swami, and in due time he returned to me the draft of a new Diploma (now before me as I write) which I had sent him, signed, as requested, with his name and stamped with his own seal. I had this engraved, issued it to a few members who wished to enlist under the new scheme, and put forth a circular reciting the principles under which we intended to work.

So far all went well, but, in due course, I received from India an English translation of the rules and doctrines of the Arya Samaj, made by Pandit Shyamji Krishnavarma, a protege of the Swami's, which gave us a great shock—gave me, at least. Nothing could have been clearer than that the Swami's views had radically changed since the preceding August, when the Lahore Arya Samaj published his defence of his *Veda Bháshya* against the attacks of his critics, in the course of which he quoted approvingly the opinions of Prof. Max Müller, Messrs. Colebrooke, Garrett and others, that the God of the Vedas was an impersonality. It was evident that the Samaj was *not* identical in character with our Society, but rather a new sect of Hinduism—a Vedic sect accepting Swami Dyánand's authority as supreme judge as to which portions of the Vedas and Shástras were and were not infallible. The impossibility of carrying out the intended amalgamation became manifest, and we immediately reported that fact to our Indian colleagues. The Theosophical Society resumed its *status quo ante*; and H. P. B. and I drafted and the Council put out two circulars, one defining what the Theosophical Society was, the other (dated September 1878), defining a new body the "Theosophical Society of the Arya Samaj of Aryavarta," as a bridge between the two mother societies, giving in detail the translation of the A. S. rules, etc., and leaving our members perfectly free to join the "link-society," as I called it, and comply with its bye-laws, or not.

Our London Branch, which, after more than two years of preliminary *pourparlers*, had formally organized on the 27th June 1878 under the title of the "British Theosophical Society,"* issued its first public circular as "The British Theosophical Society of the Arya Samaj of Aryavart." If the digression may be excused, I will quote here, for their historical interest, some passages out of my copy of this circular, viz.—

"1. The British Theosophical Society is founded for the purpose of discovering the nature and powers of the human soul and spirit by investigation and experiment.

2. The object of the Society is to increase the amount of human health, goodness, knowledge, wisdom and happiness.

3. The Fellows pledge themselves to endeavour, to the best of their powers, to live a life of temperance, purity and brotherly love. They believe in a Great First Intelligent Cause, and in the Divine sonship of the spirit of man, and hence in the immortality of that spirit, and in the universal brotherhood of the human race.

* Under the presidency of the late Dr. Anna Kingsford, the Branch name was changed in the year 1884 to that of the "London Lodge of the Theosophical Society," which it still bears.

4. The Society is in connection and sympathy with the Arya Samaj of Aryawart, one object of which Society is to elevate, by a true spiritual education, mankind out of degenerate, idolatrous and impure forms of worship, wherever prevalent."

This was a clear, frank and unobjectionable programme, the reflection of the tone, though not of the actual letter, of my New York T. S. circular of the same year. In both, the aspiration for the attainment of spiritual knowledge through the study of natural, especially of occult, phenomena is declared, as well as the brotherhood of mankind. In drafting the New York circular it occurred to me that the membership of, and supervising entities behind, the Society would be naturally grouped in three divisions, *viz.*, new members not detached from worldly interests; pupils, like myself, who had withdrawn from the same or were ready to do so; and the adepts themselves, who, without being actually members, were at least connected with us and concerned in our work as a potential agency for the doing of spiritual good to the world. With H. P. B.'s concurrence I defined these three groups, calling them sections, and sub-dividing each into three degrees. This, of course, was in the hope and expectation that we should have more practical guidance in adjusting the several grades of members than we had had—or have since had, I may add. In the New York circular, Clause VI said:

"The objects of the Society are various. It influences its fellows to acquire an intimate knowledge of natural law, especially its occult manifestations."

Then follow these sentences written by H. P. B.:

"As the highest development, physically and spiritually, on earth of the creative cause, man should aim to solve the mystery of his being. He is the procreator of his species, physically, and having inherited the nature of the unknown but palpable cause of his own creation, must possess in his inner, psychical self, this creative power in lesser degree. He should, therefore, study to develop his latent powers, and inform himself respecting the laws of magnetism, electricity and all other forms of force, whether of the seen or unseen universes."

I then proceed as follows:

"The Society teaches and expects its fellows to personally exemplify the highest morality and religious aspirations; to oppose the materialism of science and every form of dogmatic theology.....; to make known, among Western nations the long suppressed *facts* about Oriental religious philosophies, their ethics, chronology, esoterism, symbolism.....; to disseminate a knowledge of the sublime teachings of that pure esoteric system of the archaic period which are mirrored in the oldest Vedas, and in the philosophy of Gautama Buddha, Zoroaster and Confucius; finally, and chiefly, to aid in the institution of a Brotherhood of Humanity, wherein all good and pure men of every race shall recognize each other as the equal effects (upon this planet) of one Uncreate, Universal, Infinite and Everlasting Cause."

The parenthesis (upon this planet) was written in by H. P. B.

The step we were taking in resuming the Society's autonomy upon discovering the sectarian character of the Arya Samaj, thus drew from

us the above categorical declaration of principles, in which, the reader will observe, were embraced—

1. The study of occult science ;
2. The formation of a nucleus of universal brotherhood ; and
3. The revival of Oriental literature and philosophy. In short, all the three Declared Objects upon which the Theosophical Society has been building itself up during the subsequent sixteen years.

If our Bombay friends had previously been under the least misapprehension as regards the aims and principles of our Society, the above circular removed the last excuse for its continuance.

The preamble to the Arya Samaj circular issued by us in September 1878—three months only before our departure for India—called attention to Pandit Shyamji's translation of the Samaj rules, embodied in the circular, and said, "The observance of these rules is obligatory only upon such fellows as may voluntarily apply for admission to the Arya Samaj ; the rest will continue to be, as heretofore, unconnected with the special work of the Samaj." It went on to say that our Society, with the design of aiding "in the establishment of a Brotherhood of Humanity, had organized sections (meaning groups) in which room is provided for persons born in the most varied religious faiths, requiring only that applicants shall sincerely wish to learn the sublime truths first written by the Aryans in the Vedas and in different epochs promulgated by sages and seers, and to order their lives accordingly. And also, should they so desire, labor to acquire that control over certain forces of nature which a knowledge of her mysteries imparts to its possessor." The occult training and developments of H. P. B. and her grade of pupils were here hinted at. The phrase shows that the chief original motive of the Founders of the Society was to promote this kind of study ; it being their firm conviction that with the development of the psychical powers and spiritual insight all religious knowledge was attainable, and all ignorant religious dogmatism must vanish. The circular adds that "the Society has thus welcomed, and its members dwell in harmony with Buddhists, Lamaists, Brahmanists, Parsis, Confucianists and Jews, &c.," which was strictly true, applicants from all these religious bodies having already been enrolled as fellows. The incongruity of this platform with that of the Arya Samaj is unmistakable and seen at a glance. For Rule 2 in Shyamji's version reads :—

"The four texts of the Vedas shall be received and regarded as containing within themselves all that is necessary to constitute them an extraordinary authority in all matters relating to human conduct."

Nothing is said here about any other religious scripture being an authority in human conduct, nor any benevolent interest expressed in the religious welfare of non-Vedic peoples ; in short, it is a sectarian body, not eclectic. In saying which I pronounce no opinion as to whether the Samaj is a good or a bad sect, a conservative or a progressive one, or whether its establishment by the Swami was a blessing or

the reverse to India. I simply mean that it is a sect and that, our Society not being one and standing upon a quite different platform, could not properly be merged by us into the Samaj, although we could be and wished to be friends.

As farther showing the arbitrary authority which the Swami claimed and exercised in prescribing which of the S'ástras were and were not "authoritative," I quote, from the same Rule 2 of the Arya Samaj, the following:—

"The Bráhmanas beginning with the Shatapatha; the six Angas or limbs of the Vedas, beginning with the Shikshâ; the four Upvedas; the six Darshanas or Schools of Philosophy; and the 1,127 Lectures on the Vedas, called *Shákhás*, or the branches—these shall be accepted as exponents of the meaning of the Vedas, as well as of the history of the Aryas. So far as these shall concur with the views of the Vedas, they shall be considered as ordinary authority."

Here is defined a sect, a sect of Hinduism, a sect based on the lines traced by its founder. The Swami, it will be seen, in passing, puts himself in opposition to the whole body of orthodox pandits, since he excludes from his list of inspirational books many that are held by them as sacred.

For instance, Smritis are omitted by the Swami, as not being conclusive authorities. But Manu, chap. II, 10, holds that "Vedas" are "revelations" and "Smritis" (Dharma S'ástras) are "traditions"; these two are irrefutable in all matters, for by these two virtues arose. It is therefore maintained that Smritis must be respected as "*authority*."

Things remained thus until the arrival of the Founders in India and their meeting, soon after, with Swami Dyánand at Saharanpur. The chances for our entanglement in a series of misunderstandings were, of course, greatly enhanced by the necessity for the Swami and ourselves having to talk with each other through interpreters who, however well up in ordinary English, lacked the fluency which would enable them to render correctly our views upon the abstruse questions of philosophy, metaphysics and occult science which had to be discussed. We certainly were made to understand that Swami Dyánand's conception of God was that of the Vedântic Parabrahman, hence in accord with our own. Under this mistake—as it afterwards was declared by him to be—I lectured at Meerut to the Arya Samaj in his presence, and declared that now all causes of misunderstanding had been removed and the two societies were really twins. Yet it was not so: they were no more akin than our Society was with the Brahmo Samaj or any Christian or other sect. Disruption was inevitable, and in due time it came. The Swami, losing his temper, tried to repudiate his own words and acts, and finally turned upon us with abuse and denunciations, and put forth a circular to the public and posted handbills in Bombay to call us charlatans and I do not know what else. This forced us in self-defence to state our case and produce our proofs, and this was done in an extra Supplement

to the *Theosophist*, of date July 1882, in which all the evidence is cited in full and engraved facsimiles are given of an important document bearing the Swami's signature and the certificate of Mr. Seervai, then our Recording Secretary. Thus, after a disturbed relationship of about three years, the two societies were wrenched apart and each went on its own way.

The inherent disruptive elements were (1) My discovery that the Swami was simply that—*i.e.*, a pandit ascetic—and not an adept at all; (2) The fact that the Samaj was not standing upon the eclectic platform of the Theosophical Society; (3) The Swami's disappointment at our receding from our first consent to accept Harischandra's bid for the amalgamation; (4) His vexation—expressed to me in very strong terms—that I should be helping the Ceylon Buddhists and the Bombay Parsis to know and love their religions better than heretofore, while, as he said, both were false religions. I have also doubted whether his and our intermediary correspondent, Hurreychund Chintamon, had ever explained to him just what our views and the real platform of our Society were. The subsequent discovery of the fact that he (Hurreychund) had pocketed the Rs. 600-odd sent him by us for the Arya Samaj, and his restitution of the money at Bombay under H. P. B.'s compulsion, incline me to the opinion that he deceived both the Swami and ourselves in this respect, and that, but for my getting Shyamji's translation of the Samaj Rules, we should have gone on under the same misapprehension until coming out to India.

It is quite useless and waste of room for me to proceed further in this affair, since those who care for details can find them given at length in the extra Supplement to the *Theosophist* above mentioned. The Swami was undoubtedly a great man, a learned Sanskrit Pandit, with immense pluck, force of will and self-reliance—a leader of men. When we first met him, in 1879, he had recently recovered from an attack of cholera and his physique was more refined and delicate than usual. I thought him strikingly handsome; tall, dignified in carriage, and gracious in manner towards us, he made a very strong impression upon our imaginations. But when I next saw him—at Benares I believe some few years later,—he was quite changed, and not for the better. He had grown obese, the fat stood in rolls on his half nude body, and hung in 'double-chin' masses from his under jaw. His breadth detracted from his height, so that he actually seemed to me shorter, and the poetical expression had left his Dantesque face. I have, fortunately, a souvenir of his earlier self in a copy in oils of a photograph, which was given me in Northern India. He is dead and gone now, but his Samaj survives and has spread throughout Northern India to the extent of two or three hundred branches. Annie Besant and I enjoyed a visit to the chief Samaj—at Lahore—during our recent visit to the Punjab and helped a little, I hope, to mollify the hard feelings which the Samajists have, to my great regret, long held towards us.

All good men will applaud the following sentiment, recently expressed in the *Arya Messenger*, of Lahore, a new organ of the Samaj:

“ We want men who would ‘act in the living present,’ who would not be dumb cattle in the world’s strife, but ‘ heroes’ who would work for ‘humanity in the just and profound conviction that it is part of man’s mission on earth to serve his fellow beings, for he who serves his Master’s children serves himself. India would not be what it is—the victim of every possible evil that can afflict humanity—were we less selfish, were our thoughts and our beliefs more elevated, were we more self-sacrificing and self-denying than we are. A certain writer observes that India is past all recovery, that it is in its dotage, and that no miracle can transform a decrepit old man into a hale and hearty youth again. Even if we subscribe to this gloomy view, we still think that India has a great future before it, but that future can be brought about only by ourselves. It won’t come of its own accord. It requires self-sacrifice and self-denial to be renovated and regenerated. If we consult our own individual interests, and shrink from that self-sacrifice which alone can impart to dead ashes the virtue which evolves out of them over again the young phoenix brimful with life and energy, we shall certainly prove the writer’s words to be true.”

The world is wide enough for us all, and it is better that we all should try to live together as brethren.

H. S. OLCOTT.

THE SA'NKHYA YOGA.

(Continued from page 382).

CHAPTER II.

THE AIM OF PHILOSOPHY : PAIN AND ITS REMOVAL.

THE first chapter gives a general indication of what we have to study. It is now time to enter into a discussion of the aim of all philosophy.

It will not, perhaps, be denied by those who take the trouble to think, that man is by nature meant to be a student of philosophy. There is no nation on the face of the earth, which at any time of its existence, has been a stranger to philosophical speculation. From the earliest antiquity down to our own times, man has been trying to find answers to the questions, “What am I?” “Whence am I?” “Whither am I bound?” “What is the world I see?” “What is my connection with this world?”

The Rigveda is the earliest book in the library of man, and it is also the earliest source of the most transcendental philosophical conceptions of man. The same may be said of the remaining Vedas. The Upanishads follow the Vedas in an unbroken line of succession, and in them are to be found the highest and the truest conceptions of philosophy. The Sânkhya Yoga system, as we have seen, appears to have been derived from the same source as the Upanishads, and most likely the Vedas too in their present form.

The modern Sanskrit word for philosophy is *Dars'ana*. The six orthodox systems of philosophy are known as the six *Dars'anas*. The

heterodox systems too bear the same name. The word comes from the derivative root *dris'*, to see, to know, and the predicative root *ana*. It means both knowledge and the means of knowledge. Thus the *Dars'anas* while giving a quantum of facts, perform, at the same time, the most important function of developing the powers of the human mind, so as to befit it to obtain knowledge directly from the prime source of nature. A knowledge of the theories, opinions, and methods of expression of different philosophers is of importance only so far as it tends to expand the human mind, enlarge its sympathies, and thus secure for it freedom from the bondage of petty limitations, which alone are the cause of human misery. Thus the first aphorism of Kapila says :—

“The eternal cessation of three-fold pain is the highest object of Purusha.”

In a like manner the first verse of the *Káriká* runs thus :—

“*Dukkhatrayaá bhighátát, jijnásá tadabhighátake hetau.*”

I quote the verse here in the original, as there is a difference of opinion as to the meaning attached to some of its words.

Mr. Colebrooke translates the above thus :

“The inquiry is into the means of precluding three sorts of pain, for pain is embarrassment.”

In the translation the word “*abhigháta*” has been rendered by “*embarrassment*,” and the word “*abhighátaka*” by “*precluding*.” The translation is accurate enough, and there is little doubt that the word “*abhighátaka*” expresses the connotation of the term *dukkha* (pain). The word embarrassment, however, is no technical definition of pain. Hence the translation does not express the full sense of the author. *Váchaspatimis'ra* gives the following definition of the term “*abhigháta*.”

“*Dukkhatrayena antahkaranavartiná pratikúlatayá chetunás'akter abhisambandho bhighatah.*”

“*Abhigháta* is that impediment which consciousness experiences contrary to its habitual manifestation from the three sorts of pain as they are manifested in the internal organ.”

This is a very general translation ; it expresses, however, the sense of the original as nearly as possible. Wilson's translation does not, to my mind, at all express the sense. It runs as follows :—

“*Abhigháta* is defined as the confinement of the sentient faculty (explained to mean here “*life*”) through the impediment opposed by three-fold distress abiding in spirit.”

In the first place the learned translator renders the word “*antahkarana*” by “*spirit*”, which, to say the least of it, is quite inaccurate. The word “*antahkarana*” is used in the terminology of the *Sánkhya* Yoga philosophy to denote the *Sánkhyan buddhi-ahankár-manas*, translated respectively by Wilson himself as intellect, egotism and mind. It is evident that the word spirit can by no means either be the intellect, the egotism or the *Sánkhyan* mind. It would be a more proper trans-

lation for the word *A'tmá*. The term spirit invariably carries with it the idea of a subject, whereas all the three *antahkaranas* are organs.

Secondly, the word *antahkaranavarti* is rendered as "abiding in spirit". This would mean that pain or, as Wilson renders it, distress, has its constant home in the internal organ.

The word *varti* is used in the compound as connected with the technical *vritti*, manifestation; and the meaning of the word is not "abiding in spirit," but "manifesting themselves in the internal organ." Thus distress, or rather pain, does not abide in the internal organ, for otherwise the manifestation of pleasure would become impossible.

Further, the word "*chetanás'akti*" is rendered as the "sentient faculty" (explained here to mean "life"). It is not clear what this "sentient faculty" is in the terminology of the Sánkya philosophy. It cannot be the *purusha* (which Wilson renders as soul), because the *purusha* is no faculty. Is it then the "*buddhi*", "*ahankára*" or "*manas*"? Or is it the "*tanmátrás*" or the organs of sense and action, or the five vital forces, or what? It cannot be either the "*buddhi*", the "*ahankára*" or the "*manas*"; for all or either of these are denoted by the word "*antahkarana*", which occurs in the text independently of the word "*chetanás'akti*", and which Wilson wrongly renders by "spirit." It cannot be the *tanmátrás*; for, as we shall see, one of the functions assigned by the Sánkya Yoga philosophy to the *tanmátrás* is the production of the five states of gross matter, or as they are technically called the five *mahábhútas*. It cannot stand for any power residing in the organs of sense, for faculty is always spoken of as of something beyond the senses. The fact is that the word "sentient faculty" might very well stand for the Sanskrit word *chetanás'akti*, if it is not to be understood of any philosophical conception familiar to the Sánkhyas. And the parenthetical addition serves to render the whole sentence all the more meaningless, and inapplicable to the Sánkya Yoga philosophy.

What then is this *chetanás'akti* of Váchaspatimis'ra? Well, it is that reflection of the *purusha* into the *buddhi*, which renders this product of unintelligent objective *prakriti* the conscious principle it shows itself in all the acts of the internal organ. Thus we read in Patanjali:—

"The mind tinged by the seer and the seen becomes omni-objective" (23. IV).

This aphorism will have to be fully explained further on. What is of importance here only is to note that the seer, the *purusha*, tinges the mind, or, in other words, throws its reflection into the *buddhi*, which thereby becomes capable of the cognition of everything. Kapila also speaks of the reflection into *buddhi* of the conscious power (*chits'akti*) of the *purusha*. This reflection or colouration is what is called consciousness. Hence the words *chetanás'akti* and *chits'akti* mean consciousness. Consciousness might be called, from one point of view, the general faculty of the internal organs, and all the manifestations thereof might be spoken of as so many manifestations of consciousness.

This discussion explains sufficiently well, I hope, the definition of *abhighāta* given above. It is that impediment which consciousness experiences, contrary to its habitual manifestation, from the three sorts of pain as they are manifested in the internal organ. What is of greater importance, however, is that this discussion lays bare the nature of pain itself. Pain is that modification of the internal organ in consciousness, which clashes with its then prevalent constitution or tendencies.

We learn the same lesson from a study of the word *duhkha*, the Sanskrit term for pain. The word is derived from the root *khan*, to dig, with the prefix *du*, which carries with it the idea of difficulty. Any piece of ground which is dug with difficulty, might radically be called *duhkha*. The same idea transferred to the mind signifies that state thereof, which offers resistance to any impression trying to make way into it.

This then is pain, *duhkha*. The object of all philosophy is the removal of this pain, and this is why mankind has from the beginning of life been thinking upon the problems of philosophy. To remove pain is to increase the sum total of human happiness. This it does by teaching men to live better and purer lives—that is to say, lives in greater and greater accord with the law of life. But in order to understand thoroughly how philosophy removes pain, how it increases the sum total of human happiness, we must study the subject a little more deeply. We must know the exact nature of pain (1); we must search thoroughly into the radical causes of pain (2); we must discover the nature of the removal of pain (3); we must investigate into the means of the removal of pain (4).

The discovery of the nature of pain necessitates a knowledge of many entities. It would be impossible to define pain, if we did not know the nature of consciousness, mind-impressions and manifestations. A study of all these subjects, therefore, in connection with the removal of pain, forms the subject of the Sāṅkhya Yoga philosophy. It is only knowledge that can serve us in the removal of pain. There is no other effectual means. The why and the how we shall see further on.

CHAPTER III.

THE DIVISION OF THE SUBJECT.

It is then by knowledge that philosophy proposes to obtain for poor suffering man ever increasing and finally eternal cessation from pain. The question naturally arises, "Knowledge of what?" The thinkers of every age and every clime have given the same one answer to this universal question. For a satisfactory solution of this problem man must look into himself. An English poet has said, "The noblest study for mankind is man."

Our own Upanishads tell us "Know thyself by thyself." And the Delphic Oracle of Greece, when questioned as to what was the best subject of study for man, replied, "Know thyself."

There can be no question but that man is the noblest study for man. If you study man, you leave nothing else in the universe unstudied. For the ancient philosophers truly held that man was a small picture of the universe. Technically, while man is called the microcosm, the universe is the macrocosm. The meaning is that all the processes of life on whatever plane are on a small scale represented in man. Besides, a proper study of man teaches us that all the lower forms of life have their natural culmination in the physical life of man, and that man is bound to expand his intelligence so as to grasp the entire universe.

And indeed it is necessary to study man if we wish to understand the nature of pain. For unless we know who it is that feels pain, and what it is that causes pain, we cannot expect to understand the philosophy of the removal of pain.

To turn then to ourselves, and ask ourselves the all-important question 'What are we?' The first thing that strikes us, even with a most superficial introspection, is the triple nature of the mind. We find that all our life consists of the change of states of a certain thing which we learn to call mind (*chitta*). These manifestations of the mind when put into words stand thus :

"I see that rose"; "I hear that song"; "I touch a table"; "I taste an edible"; "I smell a flower"; "I love"; "I remember"; "I judge"; "I think"—and so on.

All mental manifestations are thus triple in nature. The subjective (*grihîtri*), the objective (*gráhya*), and the instrumental (*grahana*), go to make up every mental manifestation. First is the idea which forms the object of knowledge; second is the act of knowing, and third is the known. These three manifestations of the mind besides being given in Sanskrit the names *grihîtri* (subjective), *grahana* (instrumental), and *gráhya* (objective), are called respectively *drushtá*, *dars'ana*, *dris'yu*; *jnátá*, *jnána*, *jneya*; *pramátá*, *pramána* and *prameya*. Our work consists in finding out the nature of these threefold mental manifestations and their causes if any.

These threefold mental manifestations admit of a division on another principle entirely. In order to understand that, we must understand our mental impressions a little more deeply. Thus we find that our mental possessions have their origin in five senses. What is it that the senses bring us? We see, we hear, we touch, we taste, we smell. But what is it that we see or hear, touch, taste or smell? What is it that our senses tell us? Why nothing more than that there is a certain thing which has a certain colour, a certain taste; which is black, white, yellow, red; which is sweet, bitter, pungent; or which is again hard or soft, hot or cold. The senses then do not sense the things; they only sense certain qualities of the thing or things whatever they are. The thing as it is always eludes our grasp, we only cognize certain qualities of the things.

For illustration let us take a table. We see that it is of a red colour; we feel that it is hard and cold; we may under certain conditions

even smell or taste it. We see also that it has a form, that is to say, the material of which it is made, extends along certain lines in certain proportion. The impression of table is produced in our mind by the combined impressions of colour, hardness, coldness and extension. But where is the table? We can only point to its appearances, the reality is beyond our ken. The same is the case with every thing.

These appearances are technically called in Sanskrit *vyakti*. The English equivalent is phenomenon, or appearance. The external substance which we see in connection with these appearances is called *vyakta*, the phenomenal. The reality which underlies all these objective phenomena is called the *avyakta*, the noumenal. From other points of view this *avyakta* bears the name of *mūlaprakṛiti* and *pradhāna*.

Let us now turn to the subjective side of our mind. All the phenomena of the internal organ, specifically known as seeing, hearing, judging, inferring, believing, &c., are, as we have seen, phenomena of subjective consciousness. Now just as we sense the phenomena of the external world, not the thing of which they are appearances, we are only conscious of subjective phenomena, not of the thing, the reality of which our subjective consciousness with all its manifestations is the appearance. This reality which underlies our subjective consciousness is called the *purusha*. Its only characteristic is pure subjective consciousness.

All the appearances even of the mind fall under the head of *vyakta*. Subjective consciousness, or *purusha*, cannot however come under the head of *avyakta*; for the latter is purely objective and differs from the former radically. We have therefore again a triple division of the subject. We have to discover the nature of the *vyakta*, *avyakta* and the *purusha*, otherwise also called *jna*, the knower. It is this division that the Sāṅkhya Kārikā adopts, as it says that cessation from pain is secured by an investigation into the nature of the *vyakta*, the *avyakta* and the *jna*, the phenomenal, the noumenal, the subjective consciousness.

There is yet another division of the subject adopted by Patanjali in his second book. It investigates the nature of pain and its causes (1); the nature of the removal of pain and its means (2); and the nature of the entity which remains unchanged, while pain is being felt and when it is removed entirely (3).

All this we have to know. But the subject of primary importance for us to investigate is the act of knowledge, for it is the act of knowledge that becomes for us the means of knowledge—the *pramāna* of Sanskrit philosophy.

We therefore begin the next chapter with an investigation into the nature of means of knowledge. An investigation into the subjective and objective mental phenomena will follow in due course.

(To be continued).

ALTRUISM.*

I SHALL not enter into any detailed argument to prove the essentially practical character of the topic under deliberation. It has been placed in the forefront of the declared objects of the Theosophical Society. For the last nineteen years we have ranged our forces around its banner; and in both the hemispheres, we have called into existence a band of earnest, ardent workers, who by their study and labour have demonstrated to humanity at large the sublime ideals which animate their hearts. The characteristic temperamental feature of the West is giddiness; that of the East, apathy. To have conquered the fickleness of the West, and provided it with an ideal which could restore spiritual equilibrium; to have conquered the inertia of the East, and awakened it from its dull, torpid, listless life, are no mean triumphs for Theosophy, and constitute at once a practical and effective refutation of the objections of those who deride our Founders as visionary enthusiasts, and our first object as for ever condemned to remain an impracticable dream.

Readers of current Theosophical literature are, perhaps, aware that in the chain of worlds through which the evolutionary impulses work their way to fulfilment, our earth forms the fourth or middle globe; and that in the series of seven rounds which humanity is to describe along this chain before its destiny is accomplished, the present is the fourth.

Bearing this fact in mind, we see that throughout this round the characteristic feature, as regards the evolution of our planet, is a decided, in fact, a maximum preponderance of matter over spirit; and as a consequence of this, consciousness is condemned by an omnipotent decree to remain imprisoned in the human body. Hence it is that we see the effects of retributive *karma* visited, to a great extent, on man by, and through his flesh. Hence all the loathsome diseases before which our senses recoil in horror and disgust; hence also another equally acute and malignant visitation, but far more universal, and hence requiring infinitely greater energies to combat it, *viz.*, pauperism and starvation. Man sins through, and suffers from the flesh.

It is time that we looked around, and sought to lighten the karmic load of man, and to mitigate the horrors of desolation which hover around his life. After nineteen years of labour, we are still face to face with the sad, dark truth that the selfishness of man is still an anxious problem with socialists and philanthropists; that it gradually envelops him in the folds of a thick and suffocating aura, which threatens to shut out the light of the soul; and that in his impotent resistance to the visitation of one crime, he is committing another.

Amid this scene of chaos and horror which is daily witnessing the disruption of social and moral ties, and the revival of an obdurate and bestial selfishness, it is specially the duty of the Hindus of India to become the pioneers of a new light; for it is India which is the heart of a great spiritual organism, and whose destined function it is to

* A Paper read before the Bengal Branch, T. S.

generate, store and transmit the spiritual life-principle into the remotest quarters of the globe, and thus satisfy the perennial hunger of the soul, and save it from starvation.

Now, here is an almost limitless field of duty. All that we need is a strong and enduring stimulus. In our supine indolence and selfishness, we are apt to create ideals which in reference to our environment are, and must ever be, incapable of realization. Hence we always console ourselves with the unholy conviction that we cannot do anything for man, and conveniently forget that every man has in him the power, and along with it the necessary opportunities, to do some thing, no matter how little, for the benefit of man; and that the Great Hearts, whose life-long mission it is to serve humanity, expect us to do that wretched little, and nothing more. Thought generates earnestness, and earnestness love, and love discovers the thousand little microscopic means which otherwise would escape our obtuse vision.

We have just seen that the great delusion of the fourth-round humanity is the identification of self with the body. Our duty then is clear. We have to destroy this delusion to enable man to extricate his consciousness from the bonds of flesh. We must, therefore, work on the plane of matter. So long as diseases fill the body, so long as starvation filches its vitality, that is to say, so long as the mind remains imbedded in the flesh, our efforts to save man, through the plane of spirit exclusively, will necessarily fail. It will be a grievous error if we neglect the body, and care only for the soul. When the body is restored to its normal condition, then only can it release consciousness. We must, therefore, relieve distress, afford medical aid, and, above all, save man from the horrors of starvation.

Our next duty is to educate the soul. Here our work is at once destructive and constructive. On the destructive side, we have to subdue a formidable array of impulses and appetites; selfishness, ignorance, indolence and a host of other brute energies and passions, which paralyse the soul, and hold it in eternal subjection. We have next to elevate humanity by high and noble constructive ideals; to animate it with a lofty and serene enthusiasm for a higher life; to effect the transfer of its thoughts and ideas from the plane of matter, and to make them thrill in responsive vibrations to the impulse which ever emanates from the spiritual plane.

Shall we ever succeed in achieving such a tremendous result? Moved by the lash of our higher Self, we sometimes look out into the great field of duty that lies beyond; and, the next moment, appalled by its almost limitless extent, we shrink back into our petty little self again.

Now, we ought ever to treasure up in our minds two great and sacred truths. In the first place, every one of us, from the insect to the man, forms part of a great whole. Every Hindu possessing a knowledge of the S'ástras is acquainted with the theoretical aspect of this truth. But his mental eye shrinks with almost an instinctive antipathy from

a realization of its practical consequences. We have shut our eyes to the fact that the karmic effects of the whole of humanity influence the karma of each particular man ; that sin and selfishness, if they but exist on earth, are a potential evil that threatens every man alike ; that if man selfishly strives to attain to a higher life without a sigh and without pity for the sorrow and sufferings of his fellow-man, he will have to encounter the accumulated fury and force of the evil karma, generated by the race and the community to which he belongs, and that before this formidable array his puny efforts are destined to fail.

The second great truth that we must remember is that no thought, no action in the universe, is ever lost, that a good deed once done or a beneficent thought once evolved, becomes an active power for future good. A great Master says in the "Occult World," that every thought of man, upon being evolved, passes into the inner kingdoms, and having coalesced with an elemental is perpetuated either as a beneficent power or as a maleficent demon, and reacts on sensitive or nervous organizations in proportion to its dynamic intensity. For ordinary men like ourselves, dragging on a listless and aimless existence, it is a priceless revelation. It bids us hope, and proves that if we can do nothing whatever for man on the physical plane, we can, at all events, do something for him on the psychic plane.

But on this plane, at all events, we need never be afraid that we shall work unaided and alone. We shall ever have invisible but powerful allies, whose energies never flag, and whose noble hearts for ever throb in responsive pity and love for the sin and sorrow of man. That sin and sorrow exist, in spite of their efforts, is because, as they assure us, they are powerless "to turn the mighty tide of cosmic impulses." But the sin of man might be sensibly diminished, and his sorrow assuaged, if only a few earnest workers could so far elevate themselves, and spiritualize their brains as to be in touch with the plane in which the Mahátmas work for the redemption of man. Dynamics in the plane of spirit, become by an immutable decree of Nature statics in the plane of matter. And all the grand, intense, vivific thoughts, which those Angels of Love for ever project on the spiritual plane, become effete as soon as they reach the plane of gross matter. Now here is a grand and ennobling duty. These highly spiritual thoughts and ideas, which are powerless to stir brutal natures, ought to find a conscious intermediate resting place in our brains, where they will harden to that exact crust, necessary for their fruition in the physical plane. Our first duty is, then, the transformation of our brain. To do it is to regulate our animal instincts and appetites, to suppress our passion, to conquer our habits of slander, falsehood, &c., and, lastly, to cultivate unselfish love.

When we have made some resolute efforts in this direction, results unseen, but possessing enormous potentialities for good, will begin to disclose themselves. The brain will find its horizon and its capacity for the assimilation of spiritual ideas suddenly enlarged ; it will communicate a new dynamic power and a new individuality to thoughts and

ideas, it will imbibe at the fount of spirit, and will thus set up a ceaseless wave of vibrations in the astral and spiritual planes, which will rouse into life and motion all the beneficent forces of nature.

Long ere this happens, humanity will be on the high road to its goal, *viz.* :—the separation of its consciousness from the body. With the extrication of consciousness will cease the ills of the body. And with a well-regulated body, and with consciousness restored to unity, man will move on to a new series of victories. Hatred and strife, greed and lust, selfishness and sensuality, will thus disappear and become latent. The cessation of physical and moral evils will be accompanied by another equally striking phenomenon. The venom of the snake and the rapacity of the beasts of prey will no longer kill man. For they are nothing but the visible and embodied projections of man's wicked and maleficent thoughts; and when these cease to be created, the species of animals referred to above will die out, and become extinct.

And the genuine altruist? His self and his separateness will long ere this have died out. The life of a ceaseless, silent, unobtrusive, beneficence, the outcome of an ardent, immense and everlasting love for man, breaks one by one the bonds which tie him down to earth. The range of his consciousness gradually expands; and having broken through the barriers of *Máyá*, he reaches the plane of spirit, and merges his self in the Universal Self.

BIRESSUR BANNERJI, B. A.

FINDINGS.

THE present writer's acquaintance with the works of German philosophers is very slight owing to his ignorance of their language, and therefore very inadequate for purposes of reliable statement and criticism. The above references to Fichte and others are based on such English translations and accounts of his writings as the writer has come across, and are intended more as points to start from for the purposes of these brief articles, than as expositions which may be taken uncheck- ed. Fichte has been chosen above others because, in result, he appears to have come close to the Indian philosophers. Witness the sonnet by him quoted below from Stirling's translation of Schwighi's "History of Philosophy":

..... Th' undying One
Lives as thou liv'st, and sees in all thou see'st.
Nought is but God; and God is not but life—
Quite clear the veil is raised from thee; and lo!
'Tis Self; let die, then, this destructible;
And henceforth God will live in all thy strife.
Consider what survives this strife below;
'Then will the veil as veil be visible,
And all revealed thou'lt see celestial life.

नकिच्छिन्मात्र (चिन्मात्र) मस्म्यहंगगनादणुः ।

इति याशाश्वतौबुद्धिर्नसा संसार बन्धनी ॥*

(Yoga Vās'istham, Nirvāna Prakaronam Pūrvārđham.)

* "I something (This) not am, (but only consciousness) subtler than space: the eternal thought that is such tieth not to the moving (world—Samsāra).

Why did not Fichte state the thought as above? Apparently because philosophers in Europe have mostly attacked the problem on the side of "Knowledge", "Sensation and Perception", "a cognising subject and a perceived object"—instead of going to it on the side of "Feeling," "Emotion", which is the real man. It required the whole of the *Pūrva Mīmāṃsā* to prove that intelligence, knowledge, information of any and all sorts, was only and wholly a means, and doubly a means too, i.e., a means to action (volition, conation, will), which again was a means to emotion, (happiness, or otherwise, *Svarga* or *Naraka*). The *Uttara Mīmāṃsā* comes afterwards and completes the work by showing that only the Great Knowledge is not a means, but the end itself (as it is the beginning also), and it is so because it is the Great Emotion, and the Great Volition too—all three in one. Self-consciousness may indifferently be called self-knowledge, or self-feeling, or self-affirmation. Sufficient attention has not been paid in Europe to the fact that all that man sees around him, all so-called inanimate nature, and not only his body, is either "me" and "mine," or "not-me" and "not-mine," and this for purposes of pain and pleasure, and not merely as "object of my knowledge." The body, clothes, house, city, country, continent, sphere, world-system, &c., are all included in the ever-widening circles of "Mamata" (Mineness or Thine-ness), and in sources of pleasure or pain to us.....

सर्वं परवशं दुःखं सर्वमात्मवशं सुखम् ।*

(Manu.)

The idea, taken in the parts of its first part (which, taking as before said, is itself the Great Illusion), gives rise to the three factors of life—Knowledge, Will, and Feeling, (*Jnyāna*, *Kriyā*, and *Ichchhá*). The picturing by the "Aham" of the "Kinchinmātram" or "Ētat" is the factor of knowledge; the illusory passage of the one to the other is action (will); the identification of the two results in emotion. Such are the cognitions, conations, and emotions of the first part—*Pravritti*. Those of the second part, *Nivritti*, are opposite and corresponding. During *Pravritti* there is pleasure in acquiring (*aham etat*) and pain in losing. During *Nivritti* (*aham etat* subordinated to *na-asmi*), there is, so to say, pleasure in losing, in giving up, in sacrifice, and pain in acquiring.

But what are feelings, emotions, in the plural? Perhaps they might be more intelligible if reduced into terms of self and not-self. Self-consciousness is the Great Feeling, the Great Emotion, that is both painless and pleasureless. An increase, an expansion thereof, when appearing in any particular *Upādhi* (body) is pleasure; the opposite, pain. Whatever promotes the former, becomes an object of love: the latter, hate. That is to say, the primary feeling of self-consciousness coupled with the knowledge that a certain object is promotive and helpful itself, appears as love towards that object; with the opposite knowledge it becomes hate. And the whole history of the moving world (*Samsāra*) is only a history of loves and hates, goods and evils, a vast account-sheet of credits

* "Everything that is in the power of another, is painful; everything that is in the power of Self, is pleasurable."

and debits which, whenever closed (by taking off the "times" and "places" of the entries on the opposite sides and totalling each), leaves always a zero at the bottom, because the debtor and the creditor are the same, however different they may appear to be on the sheet at any particular date and place.....The other feelings are only vanities of love and hate. Thus admiration, veneration, worship, are love continued with a consciousness of the superiority of the object thereof to oneself; friendship, esteem, affection, equality; kindness, benevolence, pity—inferiority. Fear, malice, jealousy are hate joined to a knowledge of the superiority of the object thereof to oneself; anger, bitterness, hatred—equality; scorn, disgust, abhorrence—inferiority, and, so on.*

But if pains and pleasures, feelings and emotions, can be analysed thus, was not Bhartrihari right when he said,

इन्द्रस्याशुचिशूकरस्य च सुखेदुःखेचनास्यन्तरं ।
स्वेच्छाकल्पनया तयोः खलुमुधाविष्टाच भोग्याशनम् ॥
रम्भा चाशुचि शूकरीच परमप्रेमास्पदं मृत्युतः ।
संत्रासोऽपिसमः स्वकर्मगति भिश्चान्योऽन्यभावःसमः ॥†

(Vairāgya S'atakam).

Was Bhartrihari referring to the pains and pleasures of the physical body—the so-called low and degrading pains and pleasures only? But the nature, the essence, the self-reference of all pains and all pleasures is the same. None are really low and degrading as compared with any others. From the standpoint of the painless and pleasureless Supreme, which includes all pains and pleasures in itself equally, each particular pain and pleasure, whatever the Upādhi thereof, is equally low and degrading, or equally high and elevating.

सशरीरं वाव सन्तं न प्रियाप्रियेत्यजतः ।
अशरीरं वाव सन्तं न प्रियाप्रिये स्पृशतः ॥‡

(The Upanishads).

(शरीर meaning Upādhi, not only the Sthūla-S'arīra). Because at any particular time, in any particular Sarga (creation) and to some particular persons, a certain sort of pains and pleasures *appears* to be most inseparable from evil, and has practically ceased to be desirable—it *seems* at that time and place, and to those persons to be low and degrading as compared with others which have become desirable in the process of evolution. To repeat, the essence of all pleasures and pains is self-

* These are but rough statements requiring much elaboration with reference to the shades of pleasures and pains and sorts of superiority, inferiority, &c.

† "No difference is there between the pleasures and the pains of the high God Indra on the one hand and of the unclean swine on the other. According to the desire of each is nectar the most enjoyable food to the one and filth unto the other; or the goddess Rambhā the object of highest love to the one, as his mate is to the other. So, too, is the terror of death from the process of their respective deeds the same unto both. The mutual relation (of enjoyer and enjoyed) is the same."

‡ "Pains and pleasures quit not him that has a body; they touch not him that has none."

expansion, self-preservation and self-continuation, on all planes whatever, physical, intellectual, psychical, &c. &c. Also, there is no pleasure that causes not pain, and no pain that causes not pleasure.

How then explain the old difficulty between Prárabdha and Karma, Predestination and Free-will, or (in its modern form) survival of the fittest, evolution on the one hand, and individual effort on the other? But is not this difficulty like the difficulty of the man who could not see the forest on account of the trees, or rather (to put it more in analogy with the present case) the trees on account of the forest? The individual effort, the karma, is included in, is part of, the predestination. The real difficulty is the feeling of free-will. But wherever there is the feeling of self then, inseparably, is the consciousness of free-will. As the feeling of self in an Upádhi is illusory, so is the feeling of free-will, but neither more so nor less. Who can set limits to the Supreme? It may set limits to itself in the abundance of its freedom, if it so choose, and as it does to all appearance, all around us. There is none other to do so, in truth. It is this absolute freedom of the Supreme Self that *appears* with it in Upádhis.

But yet again, whence the feeling of "oughtness," of "progress," of "advancement"? If all pains and pleasures are the same, why should we try for the so-called higher? In truth, there is no lower and no higher. The *stress* (the time and space-exigency of the moving "This" referred to above) of the plans of the endless (Indefinite) evolutions and involutions contained in the *etat*, which forces the appearance of the spirits, mineral atoms, plants, animals, men, gods, &c., in succession, takes shape as the instinct of "oughtness" in the onward—or backward—moving Jívátmas (*i. e.*, the universal self, as, for the time being, appearing identified with the "many" atoms involved in the "etat").

Understanding this, how can one hanker after the so-called psychic powers? Do they bring more pleasure? Are they superior to those exercised by the ordinary man now? Nothing in nature can be more marvellous, more miraculous, than our present surroundings—those we are familiar with. The things are equally wonderful. To fly about in the air, and in the "astral" body, are not more surprising than to walk from place to place on earth, in the physical body. To move mountains by mere "faith" is not more unintelligible than to move our limbs. To perceive without the help of our common physical senses is not more difficult to understand than doing so with that help. As the facts we are familiar with to-day are the developments of the first part, so the so-called *siddhis* are necessary developments during the second part of the thought, as pastime, for the purposes of the *S'aríra-yátrá* of the returning spirit. When the tree has been uprooted, its death is certain; but the sap left in it may still maintain the shape of the tree for a long time, perhaps even cause shoots to spring forth before the ultimate death.....Such "psychic" powers must, for sheer logic, be exercised for the good of others. As the *Nivritti* does not commence till selfish desire has ceased, whatever comes

afterwards must necessarily be dominated by unselfishness. Hence the Yogic life has to be a life of self-sacrifice, constant and unremitting.

अहमित्येव बन्धाय नाहमित्येव मुक्तये ।*

(*Yoga Vās'istham Nirvāna Prakuranam*).

Thus is Yoga the complement and the pastime of the Sāṅkhya.

सारव्ययोगौ पृथग्बालाः प्रवदन्ति न पंडिताः ॥†

(*Bhagavat Gītā*).

Is there any difficulty about the bearing of Vedānta on "morality" ? Some have felt that it destroys the distinction between good and evil. Others have thought that it provides the most powerful incentives to good. But it does neither. The business of Vedānta is to explain, not to abolish or establish, destroy or create. It says all selves are one : therefore, as pain or pleasure caused to one's own self is neither evil nor good, so there is *really* no good nor evil in existence. Both are equally illusory.

आत्मैव ह्यात्मनो बन्धुरात्मैवरिपुरात्मनः ।‡

[*Gītā*].

But saying that good and evil are illusory is not equivalent to saying that they are absolutely non-existent, or that there is no difference between them, or that only one exists. The *Vyāvahārika*.§ truth still remains that if, in time (as opposed to eternity) one Jīvātma causes pain or pleasure to another Jīvātma, by the Law of Action and Reaction (the essence of which again is the real identity of all selves, this identity combined with the difference of the Upādhis, gives rise to sympathy and antipathy, love and hate), corresponding pain or pleasure will be caused to this Jīvātma in future time.

The same consideration of the difference between Time and Eternity will explain another and perhaps more substantial ethical difficulty. If, as said before, there is no pleasure that causes not pain, and no pain that brings not pleasure, and if what Vyāsā said be true, as it is true no doubt, *viz.* :

अष्टादश पुराणेषु व्यासस्यवचनद्वयम् ॥¶

परोपकारः पुण्याय पापाय परपीडनम् ॥

and if, at the same time, Paropakāra means nothing else than causing pleasure to others, and Para-pīdanam, causing pain—how shall we justify the ordinary standards of morality, how support the performances of duty, how explain the very meaning of that word ? The first truth (that pleasure and pain follow each other indefinitely) holds good only when all time is considered. But Law and Morality, even the Law

* "Ego-ism alone means bondage ; non-ego-ism, liberation."

† "Boys say Sāṅkhya and Yoga are different ; not the wise."

‡ "The self alone is the kinsman of self : the self alone too is the enemy of self."

§ "Practical."

¶ "In all his eighteen Purānas, Vyāsā says but two things—Para-upakārāh (doing good to others) is Punya (merit) and Para-pīdanam (causing pain to others) is Pāpa (sin)".

of Karma, do not deal with all time at once, but only with portions thereof, one at a time. They start at one particular time, and *assume* that the possessions which the persons they have to deal with may have at the time. These persons are *entitled* to 'Law and Morality' will not enquire as to how those possessions were acquired by those persons, and from whom and how these latter again obtained them, and so on backwards *ad infinitum*. They only say that if *after* that particular time and *before* such other particular time any person deprives, without his consent, any other person of the possessions to which the latter has been assumed to be entitled, that is a wrong, and to set it right is a duty. These are the duties of particular situations, the rigid performance of which is enjoined and enforced by the Gítá upon Jívátmas. In eternity however there are no Jívátmas, but only the one Paramátma in whom there is no virtue and no sin.

अहम् त्वा सर्वपापेभ्यो मोचयिष्यामि माशुचः ।

Note.—If the line of thought placed in the above brief articles commends itself—despite its orderless exposition, and uncouth language—to any student of philosophy as promising of results, and a further elucidation of obscurities and removal of objections appears desirable, the writer will endeavour to effect such to the best of his power, through the medium of the *Theosophist*. But he wishes himself and those who may happen to take interest in the work to bear prominently in mind the subdivisions of "discussion" made by the Indian philosophers, *viz.*, Váda, Jalpa, and Vitanda (the first being discussion for the sake of eliciting the truth, the second for exercise of mind and mutual measurement of power, the third for merest self-display); and that only the first is the right and allowable discussion. The writer sincerely believes with the paradoxical philosopher recently quoted in the *Theosophist*, that no philosopher is wrong in what he has asserted, but only in what he has denied. Indeed he is induced to go further than this even and to believe that no opinion, positive or negative, that has ever been held by any human being is wrong, for the mere reason that it has been held by a human being. All opinions would be reconcilable if only the effort were made.

B. D.

GOOD BISHOP BIGANDET.

FOR us to give even a small portion of the limited space in this magazine to an obituary notice of a Christian prelate, he must have shown traits of character exceptionally theosophical: he must have been, in short, an altruist more than a sectarian. The late Bishop and Vicar Apostolic Paul Bigandet of Rangoon—who has just died at the ripe age of 82—was such a man, and gladly do I lay my humble flower upon his tomb. I had twice the honor and privilege of visiting him in

* (The Supreme) I will (when realised) free (in that very realisation, the illusion-covered ego known as the) thee from all sins. Presentful of care.

his simply furnished house at Rangoon, and twice left his presence with a heart full of respect and reverence for the sage who received me in fatherly love and conversed with me in benignant tolerance. Before calling on him, I had canvassed the opinion of my co-religionists, the Burmese Buddhists, and learnt that he was held by them in the most perfect respect as a man, as a representative of the spiritual ideal, and as a scholar. He was universally spoken of as profoundly versed in Burmese Buddhism and as fluent in Pali and the vernacular as the best-educated priests. The writer of an admirable obituary notice of the good Bishop in the *Times of India* says of him and his great work "The Life or Legend of Gaudama":

"He had read Aristotle, learned Divinity and studied Casuistry. He was thus equipped to explore Buddhism, both in the deep philosophy of the Pali books and the daily life of the people. In course of time he produced in English his celebrated translation of the Burmese legend of the life of Buddha. This great offering to learning was enriched with copious notes, to aid the reader to understand Buddhism in all its developments. The work is well-known, but being the *magnum opus*, a few remarks will not be out of place. Buddhism is not to be understood without much study of the monastic orders. The English in Burma, being mostly Protestants and admirers of a married clergy, have little insight into the ways of the Phoongees or monks, whom they ignorantly confound with priests, and regard with not very friendly eyes. What the Catholic prelate wrote, in all the fulness of knowledge, was thus a revelation to the ruling class. There is a saying in his church that it is only by spiritual eyes that things are spiritually discerned. Bigandet, in many respects differing from the American Baptist Judson, looked on the history, doctrine and ritual of the Buddhist church with these spiritual eyes. Confident in the dogmatism of the Holy Apostolic Roman Catholic Church himself, satisfied with the argument of St. Augustine that the heart of man is made for God, he denounces the main dogmas and methods of the Buddhists as wholly inconsistent with the Catholic verity. But then his learning and equity come into play: he abandons the polemical attitude, and points out the clear and intrinsic nobleness of the Buddhist morality, and the splendour of the scenes in the life of Gaudama, where the young prince overcomes the allurements used to wean him from the holy life. Bigandet was not afraid to draw comparisons from the New Testament; and being well acquainted with many good and pious men in the French and Italian priest-hoods, he was too just and generous to try to bespatter the inmates of the Burma monasteries; he must have considered that celibacy was essential to ecclesiastic life, and at the same time he pointed out the degeneracy caused by idleness and the lack of discipline. In a fine and often quoted passage, he testified to the elevating influence of Buddhism on the women of Burma. Withal he was genial rather than controversial; and loved more to sit in the cool shade, letting the world take example from his innocent and simple life, while, at the same time, ever lending a helping hand to scholars and people in distress."

His first greeting to me was enough to win a younger man's heart; blending as it did the polished courtesy of the high-born gentleman with the self-respect of a conscientious priest. Our talk opened with some

appreciative remarks of his about my *Buddhist Catechism*, which he said he knew by heart and which gave a very full idea of Southern Buddhism. He was anxious that I should enlarge it in the department of Buddhist doctrine. In return I urged him to write another work on Buddhism, as his "Legend of Gaudama" was out of print, and I felt sure the whole reading public would eagerly welcome another Buddhist treatise written in the same loving spirit of tolerance. The good Bishop shook his head, pressed my hand kindly, and said, "No, it cannot be done. My work is finished, and I must only think of the future life." In vain I reiterated my importunity, even offering to myself pay the salary of a short-hand writer, who should write from dictation and live with him until it was finished: his answer was the same:—"Too late; some younger man—why not yourself—must do it: I am tired." I kissed his hand on leaving; but he laid it on my head in blessing, and folding me in his paternal embrace, bade me farewell. Shall not we, who are not of his church, rather believe that he has passed into the Great Light which encompasseth all the petty barriers called human creeds, and shines through them all, but is limited by none?

H. S. O.

THE TRANSMIGRATION OF SOULS.

IN the Catholic journal *Sophia*, conducted by Mr. B. C. Banerji, Vol. I, No. 2, there appears an article under the above title which calls for some attention; for its author, the Rev. A. Heggin, S. J., falls into many serious errors on account of his ignorance of the true doctrine of Re-incarnation. The whole article needs to be read carefully, but I shall restrict myself to quotation, in this place, of such passages as seem to require special consideration, keeping the integrity of the author's expressed ideas as faithfully as possible. He says, at the outset:—

To contend that God could not put a man in a low station, except in punishment for some sin committed by him in a former life, is to deny God a right which is claimed and owned by every mortal. The king disposes of his money by alms and donations according to his good pleasure, and distributes the offices according to his own regulations; and every man of means and of authority acts in the same way in proportion to his power. By what process of reasoning should this right be denied to God, the absolute Master, whose wisdom and power is infinite, and beyond the comprehension of our limited understanding?

The philosophic considerations following upon a right view of the purpose of life, induce to a belief in the doctrine of re-incarnation; but the latter does not preclude the idea of divine action in all the affairs of mortal life. On the contrary, it is understood that God is immanent in all his works from first to last—if one may use such terms in respect to the Living Spirit who, being such, must be both eternal in being and eternal in action. In the doctrine of Re-incarnation it is no tenet "that

God could not put a man in a low station, except in punishment for some sin committed by him in a former life." In the first place, this "putting" is entirely negated by the concept of the phenomenal universe as the embodiment of spiritual forces, and as being in a process of continual and orderly unfoldment. Hence it follows that the positions occupied by individuals at any point in this process, are in harmony with the working out of the law which inheres in the totality of things, from the dawn of the manifestation of spiritual forces in material forms, and, indeed, prior to the period of differentiation when material, in our conception of it, was evolved. In the respective states in life of all individuals, therefore, we understand only the expression, in point of time, of this process of involution and evolution, of Divine activity and manifestation. A right view of the purpose of life does not lead to the idea that poverty and lowliness are concomitants of sin, nor yet the effects of it. That idea is the converse of the Jewish creed, taken over by the Christians along with the concept of Jehovah, which made prosperity in this world the reward of righteous living; and since the Jews had no definite conceptions of a life beyond the grave, necessarily this world was the beginning and end of their endeavours; and thus, when speaking of the righteous man, the saying "whatsoever he doeth shall prosper" necessarily referred to this world. It must certainly be admitted that when the Psalmist said he had never seen "a righteous man begging his bread," either the times were different to our own, or his observation was remarkably deficient. The argument in respect to the divine right of administration drawn by analogy from the functions of a king, is pointless and weak; for the king is king by the grace of the people, and not by reason of either his superior virtue or wisdom. Yet the sweep of the Law of Karma includes both king and people as well as their relationship. The king moreover acts by caprice or persuasion, according to his natural likes and dislikes, the hold he has over the people, and the advice of his counsellors. His means moreover are limited. In short, there is no true analogy whatever between an earthly king and the Deity. If the king were omnipotent and omniscient; and if in the use of his functions there was only the expression of divine goodness, which should compass the lives of the greatest and least of his people for all time, there would be no policy, no use of authority, and no consideration of means; but his rulership would be only the spontaneous expression of an exhaustless, benevolent nature.

Our author, therefore, falls into error, first, by imposing upon the doctrine of Re-incarnation the false theory that poverty and misery are the direct effects of individual sin in former lives; and secondly, by straining analogy in support of the doctrine of "Design."

Following on this line of argument, however, our author goes on to say:—

But the difficulty is urged from another side in the following way. Besides the unequal distribution of the goods and honours of life, there is a

great amount of positive suffering, proceeding from sickness, from unexpected blows of fortune, from unprovoked enmity and a host of other causes, not to speak of those miseries which men often bring upon themselves by their own rash deeds. Many a time it happens that the virtuous are reduced to poverty or thrown into mourning by the death of their children, or robbed of their fair name by villainous slanderers or cut away by an untimely death in the prime of their life. They are not conscious of any serious sin, that might have called down those punishments upon them; as to their present life, they know their hand and brow and bosom clear, and have ever feared guilt as the greatest of evils. What remains to them but to suppose, that there is an outstanding debt against their name from a previous course of life, since God is just, and cannot inflict punishments where there is freedom from guilt?

Again, do not sometimes the wicked prosper? Does not fortune smile now and then upon the bad and shower honours and treasures upon them? How can we explain this on the supposition of a just God except we admit that they have performed in a former life meritorious deeds which ripened into fruit in this life, whilst the consequences of their present vices will fall upon them in some future wandering?

This, then, is the objection; the unequal measure of positive suffering forces reason to conclude back to another existence which, with its actions, is the root of the present.

This, positively, is *not* the objection: and none of the above considerations have entered into the argument for Re-incarnation. They exist only in the loose fabric of Mr. Heggin's thought, which he endeavours to make consistent and to shape to his own theory of "design." We see in these things referred to by him only the exigencies of a life subject to the wider reach of the law. We see no accident and we admit of no design. We see things 'in process of becoming' eternally; and we refuse to hold our eyes to any point in time and space, seeking therein an expression of life which shall stand for all time as a statement of the Divine Will and Operation. In any period of human evolution we see only a point of light in the long trail of its progress; we catch but a glimpse of the luminous Hand as it flashes through the infinitudes in the execution of its stupendous work—a work without design because it is eternal. Change without ceasing, birth and swift growth, death and death's decay, all follow rapidly upon one another; and from the shattered fabric of individual lives we see the conversion of Nature's substance to other uses in new forms. We see mourning where there is attachment, sorrow where there is love, pain where there is labour, and suffering where there is self-sacrifice; and we see that the contest is unequal, because the soul of the good man is bound and more heavily weighted by the flesh than the soul of the evil man whose whole advantage is in material power and worldly wisdom. As we do not consider that poverty and misery are the result of sin in former lives, so also we do not see in worldly prosperity the direct outcome of a former life of good deeds. We see only the operation of an immutable law, variously expressed in relation to the plane of life in which it operates;

and we see success or failure, wealth or poverty, happiness or misery, to be due to the greater or less power of adaptability in the individual life to the requirements of that law. So, inasmuch as the soul and the body of man are not of the same element, but are subject to the operation of the same all-embracing law working under diverse conditions upon *different* planes of life, it is not therefore in any sense anomalous that a good soul should possess a faulty body, nor that a soul, attuned to perfect accord with the laws governing its own order of life, should find itself little qualified, in knowledge of worldly things, to compete with less spiritualized natures in the struggle for existence on this plane of action. The error that our author falls into is that of omitting to distinguish between the experiences coming to us through the temporary physical body, and those which are proper to the soul on its own plane of existence. The objections urged, therefore, are quite unworthy of one who holds rightly the doctrine of Re-incarnation, and being based upon false premises, are wholly worthless as representing in any way the argument advanced by us in favour of the doctrine. For, it will be apparent even to the superficial mind, that accidents of life arising out of the aggregate of prevalent conditions generating in the mass, cannot with justice be applied as effects due to the individual; and further, that the experiences consequent upon incarnation of the soul, are not summative of, nor directly related to, the conditions obtaining in the nature of the soul itself.

Assuredly the arguments advanced by the advocates of the Re-incarnation Doctrine, do not lead to our author's conclusion :

Our life on earth is a time of probation and trial, a state of imperfection and preparation, in which we have to practise virtue under difficulties and show submission to God in a series of vicissitudes telling upon our patience. Neither unmixed joy nor unalloyed sorrow is the end of our present life, but to do the will of God under all circumstances, whether of joy or of sorrow, whether of prosperity or of adversity, and thus to lay the foundation of a happy eternity.

Now in this view it becomes perfectly clear why God allows physical and moral suffering to perturb the even course of our earthly days—it is for our own good. He wants to provide us with opportunities for acquiring merit, for exerting our powers, for ridding our hearts from an undue attachment to transitory and perishable goods; these bitter vicissitudes are a school, which educates man and fits him to reach the glorious end to which he is called; and as it would be foolish to charge a parent with injustice who keeps his son strict and trains him to habits of regularity, of industry and self-control, or to accuse Government of cruelty, because it grants its offices to candidates only after a course of hard and wearisome studies, so is it unwise to think that God cannot expose man to adversity for his future welfare and that every sorrow is but a vindication of a former sin.

For the "test" theory which fails to take into consideration the respective powers of individual souls, which gives suffering and sorrow to one, comfort and happiness to another, as "tests" of patience and obedience; which gives one man a good start in life, with moral

surroundings and a good education, and plunges another at the outset into a "slough of despond" from which he is challenged to extricate himself, as the expressed "Will of God;" which offers a reward for the life well finished and threatens a punishment for the wrong-doer, while denying to the latter anything which can atone for the undeserved part of unequal struggle; for this so-called divine "game of chance" we posit instead the progressive action of an immanent intelligence, the working out of a universal law, the activity of an infinite Being, infinitely expressed; for Divine caprice, we posit human motive; and for the endless variety of "tests," we posit evolution through experience.

To say, as does our author, that God can put man to the trial of his patience and submission, is but to put the omniscience and power of God in question; and these flexed statements as to the end of life being "to do the will of God under all circumstances," only lead to the enquiry as to what the will of God may be, when and where stated, &c.; with perchance the ulterior searching thought as to whether, when all injustice and affliction are set down as "trials of patience," anything can possibly happen which is *not* the will of God! Indeed, the view presented by this scheme is far from being so "perfectly clear" as Mr. Hegglin would have us believe. It is not that God "wants to provide us with opportunities for acquiring merit," but that the opportunities for the exercise of our functions already exist, and that in the use of such faculties as we have, there is neither merit nor demerit, but merely impulsion, as by a law governing our very existence, which may be called the necessity of Nature. So, whereas our author views the inequalities of life as *trials* imposed upon man by God, we place them in the ground-plan of *experience* willingly sought by us for ourselves, and available to us within the wide reach of the laws of life, for our ultimate advantage. But if, further, the object of the theoretical "trials" be, as stated, for the purpose of "ridding our hearts of an undue attachment to transitory and perishable goods," it is quite evident that,—taken into consideration with the fact that "good" and "bad" people alike suffer ills of the flesh and become subject to the "flings and arrows of outrageous fortune"; as, equally, that "health, peace, and competence" are not the invariable concomitants of virtue,—these so-called trials are not adjusted to the end in view. Else would the covetous and the overbearing be men of small means, and wealth would be dispensed only in proportion to man's ability to use it well. And most assuredly is our author wrong when he says that "it would be foolish to charge a parent with injustice who keeps his son strict and trains him to habits of regularity, of industry and self-control," for while one such son gets all this benevolent training, the others are allowed to run riot with means supplied (according to our author) by the self-same parent! Is this justice? If so, it is of a unique order, and very well accords with the anticipated result of the little experiment called "the creation of the world", at the end of which we are led to see a small drove of "sheep" on the one hand, and a regular run of "goats" on the other.

To go over the ground covered by the controversy of this doctrine of Re-incarnation, would require a separate and a lengthy treatise; but when it has been studied with that impartiality which only the truth-seeker can maintain in respect to the great problems of life—of man's origin and destiny, his nature and the laws of his being,—it will be found that while it serves to reconcile much that must else remain chaotic and unrelated in our thought, it does not present a view of life either subversive of the divine ideal, or derogatory to the dignity of man's mind. It is well, however, that inconsistencies of thought and argument should be pointed out, lest too soon the mind should forsake enquiry for opinion, and opinion for belief. And after all, is not this formulation of creed much the same in its origin as the resort to bladders by the timorous boy when first he enters deep waters? We may even doubt whether the one is a more successful adjunct than the other; for all the *credo* in the world will not make things *so* if they are *not so*, nor stir the laws of God or Nature on hair's-breadth from their course. The only question is, whether or not we have a right understanding of those laws, or know anything more of "the will of God" than is revealed to us in Nature; and every act of nature speaks for Re-incarnation.

WALTER R. OLD.

THE SPIRIT OF THEOSOPHY.

THE following is the substance of an address delivered by Mrs. Besant at a reception accorded to her by the Members of the Poona Branch T. S., on the 12th ultimo, a large and influential audience being present. For its accuracy we do not vouch, and for it Mrs. Besant is not responsible. It is from the *Poona Observer*.—*Ed.*

It may be well, I think, in studying the movement of the Theosophical Society, to try to realise, very clearly and distinctly, its aim and its place in the world, and the work of its members, no matter to whatever religious creed they may happen to belong. As it exists here, the Theosophical Society is one which includes men of all faiths, and it is not, therefore, a Society for religious propaganda in the ordinary sense. It seeks to convert no man from his own faith, it seeks to shake no man in his own religion, it in no sense arrogates to one creed the monopoly of religious truth, as adding one more to the numerous sects which are already a hindrance and a disgrace to true religion. It seeks to lay a strong foundation common to all religions, so that by a study of religions, men of each class may see those subjects in which they agree, and recognising the agreement, may learn to regard each other as brothers and not as enemies. It seeks, by teaching the ancient doctrines, the ancient Brahma Vidyâ, to show that that which is the foundation of every religion, may be traced in any other religion in the world; that that which postulates the existence of unity,

postulates the unity of all men, in that they are also one with the Divine, recognising the eternity of the Divine Spirit, and that the spirit in the body is here for training, experience, and the gradual development of human energy, in order that it may climb up to the Divine life from whence it came. These are the postulates in the ancient religions, and you will find them in every religion. It is the work of the Theosophical Society, first, to proclaim man's brotherhood, which lies in the spiritual unity of mankind, so that in all racial and national divisions, and divisions of creeds, sects and classes, this spirit of unity may be recognised; so that wherever he goes he may see in other men not only the interests which separate them, not only the dividing walls which the habits and customs of their nationality have set up, but underlying these the spirit, as deeper than all, and so recognise unity and brotherhood, where others only see the outer lines of difference. That is the chief object of the Society. Then comes the drawing of attention to the ancient teachings by which the recognition of the spiritual unity may become more clear. This unity becomes more clear and distinct by the study of those teachings. This is the second object of the Society, to study these religions and literatures, for out of the Aryan religion come very many branches of later thought which, without a knowledge of the original, go far afield. This study brings to light a distinct body of teaching, which is found in every religion. No matter how many different teachings separate one religion from the other, in following the second object of the Society you have a great religious idea set down. Men will belong to different faiths, and while recognising a unity of belief, there will still be much of outer difference, of verbal dissimilarity. Hence the value of proclaiming the truths which unite us rather than those which separate us. Each one must try to find in his own religion the deepest spiritual instruction, the most sublime of spiritual aspirations. This, I think, is recognised by all thoughtful men. While we recognise the foundation of all philosophy and religion which underlies all faiths, still none-the-less, if a man desires something more than this philosophy, and desires to pass onward into spiritual development and evolution, then philosophy inevitably passes into religion, and then the spirit will seek sustenance. Therefore it is that you find religious men belonging to every religion, to that religion which to them is most satisfying, which gives the most sublime expression of spiritual emulation, and enables them to realise the spiritual life, and bring into daily practice and daily conduct that which would otherwise be far off when the spirit desires to be found. Therefore we find different religious expressions, different methods of prayer, different objects of worship, different ways in which man seeks to approach the Divine, when he seeks to realise the union with the Divine. There the different religions come in, and each one loves and clings to his own religion. All he need do, if he is a Theosophist, is not to lessen his hold on his own faith, not to love his own religion less, not to worship with less devotion, not to follow his

religious exercises with less intensity, with less love, or with less aspiration, but to realise that that which is precious to him may be equally precious to his brother in another shape, and therefore he ought to recognise, to honour, and to respect every form of worship. For whatever the religion be, rituals are the vessels which contain the water of life, and whatever the shape of the vessel may be, the water is the same. Without the loss of true religion a man may call himself a Theosophist, as recognising this unity, this brotherhood. A Theosophist is not a Missionary in the ordinary sense of the term. You will not find him urging a man to forsake his own religious faith and adopt that of another. He values his own religion and recognises the value of all others, therefore acting as a peace-maker and not as a bringer of strife, as one who desires spiritual knowledge by brotherhood and co-operation, not by strife and disunity. Everything which is of strife makes the vision of the truth more difficult, everything that tends to controversy makes the grasping of the truth harder. The spirit of man should be like a lake unruffled by wind or storm. Under such conditions a lake will reflect perfectly the mountains which are around it and the sky above it. With an unruffled surface it will give a perfect reflection of these. If the wind sweeps over it, or the storm ruffles it, its reflections are disturbed; they are not clear. The images will be seen, but not clearly. And so it is with the division of light and human spirit. If the spirit is ruffled, then the divine image cannot mirror itself thereon. By love and not by hatred the spirit must grow. By a willingness to learn and not by dogmatism the love of the spirit is increased. The roads are many but the goal is one, and that is realised by every soul that really seeks for the Divine. Taking the expressions in the different religions, what may be the function of the Theosophical Society in this country? Clearly to strive to allay religious bitterness, to explain to each other the truths of each religious dissension. In this land of many creeds and varying views, the Theosophist should go as a peace-bringer, as an explainer of spiritual things. To each one he should say, take your own religion, and then point out what the deepest truths in that religion are, taking each religion at its best and not at its worst, taking it as it is seen by its most devout followers, and not as it is seen by its enemies. There is much to be done in this gradual unification of religions, this building up of the differences between them into a harmonious and perfect unity. One can always learn something from the faith of another man. In my journey through life I have always done my best to study a subject from a standpoint with which I disagree. By doing this you see the other side. In an ancient book it is said that religious truth is one, and that the different religions are like the windows made up of different coloured glass, so that the light streaming through each window takes a different colour. If they could bring all the different rays of coloured light together—as the seven different colours in a ray of light are brought together—they will find the white light will shine back to themselves

once more. So it is with the great source of all whose light is like the radiance of the sun, but containing different colours. It assumes different colours as it is seen differently by different people ; but when men come together, and the different colours are joined together, the Divine light shines out again white in all its glory, in making each one see the bond of unity and lose sight of the divisions which separate them. Men may belong to different religions, but they are all, I hope, seeking the same divine life and evolution. There is nothing worth seeking in life save the knowledge of the divine, and nothing satisfying to man save union with the divine. Men may be seeking after luxury and pleasure, and the friendships which belong to this earth, but they will always find dissatisfaction, they will always find disappointment. There is an English story put into the mouth of a Christian poet which contains for all religions a divine truth. When God at first made man, he had a glass of blessings standing by, and said, " Let me pour on him all I can." God gave him all things that earth could have of beauty. God made a stay. He said if I bestow upon him this jewel he will adore my gifts instead of me, and will seek the creature rather than the creator. The phrase is Christian, but the idea is common to all religions. Let him be rich, he said, and also let him be weary, and at last his weariness and restlessness may toss him to my breast. There is no satisfaction for the spirit to be found anywhere except in the Divine. Rest is kept in the Divine. Everything on earth sooner or later leaves us pining after something we cannot find, which is better expressed in the idea of the Hindu *mumukshatva*. Restlessness and indifference to everything on earth tosses him back to the Divine. This is true of every faith. Let each one seek the Divine in his own way, and in the days to come I trust in India this Theosophical Society, with so great and spiritual work before it, may go through this land as through other lands, as a messenger of brotherhood, love and peace, each member being devout in his own faith, for so at last we shall find ourselves at one. The Spirit only shall remain, and in that our unity shall be found.

WHO WAS SPITAMA ZARATHUSHTRA?

IT is commonly believed that the religion of the Parsis was established by Zoroaster ; but who Zoroaster was, and during what period he existed, is a matter of much controversy among the students of the Avastá literature, the literature of the Zoroastrian scriptures. That he was born at Rae or Raha in the time of Vistasp or Gúshasp, a king of Persia, is agreed upon by tradition as well as by the Avastá. But there appears another account in the Avastá itself which makes him a native of Shiz, the capital of A'darbigán. Kazwini states that in Shiz was a fire-temple of Azerekhsh, the most celebrated of the Pyraea of the Magi. In the days of fire-worship, the kings of Persia always used to come on foot upon pilgrimage to the shrine of the holy Fire. The temple of Azerekhsh was ascribed to the holy Zarathushtra, the founder of

the Magian religion, who went, it is stated, from Shiz to the mountain Sebitán, and, after remaining there some time in retirement, returned with the Zend-Avastá, which was written in a language which could not be understood without a commentary. After this he declared himself to be a Prophet. "To decide which of the two places," states the writer of the Introduction to the *Vendidad* (Sacred Books of the East, vol. IV), "Rae or Atropatene, had the better claim to be called the native place of Zoroaster, is of course impossible. The conflict of the two traditions must be interpreted as an indication that both places were important seats of the Magian worship. That both traditions may rely on the Avastá is perhaps a sign that the Avastá contains two series of documents, the one emanating from the Magi of Ragha, and the other from the Magi of Atropatene. Which of the two places had the *older* claim is also a question hardly to be settled in the present state of our knowledge." Whether this system came from Ragha to Atropatene, or from Atropatene to Ragha, in either case it had its origin in Media, says the same writer. "Still," he continues, "if we follow the direction of the Zoroastrian legend, Magism must have spread from West to East, from Atropatene to Ragha, from Ragha to Bactria." The conclusion thus drawn, however, cannot probably be a sound one, as we know that all the ancient religious systems have always wended their way from east to westward and not from west to eastward.

Leaving this aside, if we look into the records of the Western historians, we find the subject more intricate. Aristotle states that Zoroaster lived 6348 years B.C. Hermippus of Alexandria, who is said to have read the genuine books of the Zoroastrians, although Alexander, the "drunken soldier," is accused of having destroyed them, shows Zoroaster as the pupil of Azonak (Azon-Ach or Azon-God) and as having lived 6209 years B.C., or 5000 years before the fall of Troy. Berosus puts him 2200 B.C.; Plutarch 1709 B.C.; Justin 1300 B.C.; and Ctesias 1220 B.C. Although Xanthus of Lydia declares Zoroaster to have been the chief of Magi, giving him the era of 1080 B.C., some of the writers say that Darius, a Zoroastrian, put down the Magian writers to establish those of Ormazd! Diogenes Laërtius gives Zoroaster's period as 1080 B.C., stating that Pythagoras, after being initiated, went into Egypt and afterwards visited the Chaldeans and the Magi; and Apuleius maintains that it was Zoroaster who instructed Pythagoras. Porphyry gives him 600 B.C. Er or Eros, whose vision is related by Plato in the *Republic*, is declared by Clement to have been Zordusth. Pliny says, "he was Zoroaster and Nazaret" (*Nazar*, meaning internal vision). Common belief among the Parsis puts him in the court of Gústasp, who is called Hystaspes by the Western people, the alleged father of Darius, in the year 600 B.C., which is corrected by others, who put it to about 4000 years ago.

"There is some dispute even now among the Parsis," we are told in the *History of the Parsis*, "as to the exact date of the birth of Zoroaster. European authors do not facilitate inquiry, for they too are

in doubt as to which of the six philosophers who bore, at different times, the name of Zoroaster should be selected as the lawgiver of the Parsis. One is described as a Chaldean or Assyrian, another as a Bactrian, a third as a Pamphylian, a fourth as an Armenian, a fifth as a Median, and a sixth as a Persian. Of all these the one who is specially recognized as the lawgiver of the Parsis was born at Rac in Media and flourished in Bactria..... As to the date of his birth, Dr. Haug says, 'Under no circumstances can we assign him a later date than B.C. 1000, and one may find even reasons for placing his era much earlier.' Mr. Kharshedji Rastamji Kama, a well-known Oriental scholar among the Parsis, has, on the authority of Greek and Jewish writers, and on that of the cuneiform inscriptions, very clearly shown in his *Zarthosht-Nama* (i.e., The Life of Zoroaster) that Zoroaster lived at least 1300 years before Christ, or nearly 3200 years ago. Before the light of new scholarship fell upon this point, it was the accepted belief among the learned that Zoroaster flourished in the sixth century before Christ. The mistake arose from the fact that they took the Kayanian King Gûshtasp, in whose reign the prophet flourished, to be the same as Darius Hystaspes, the well-known king of the later Achæmenian dynasty who lived about B.C. 521. Not only did the two kings belong to different dynasties, but the latest researches have shown that a period of more than eight hundred years intervened between them. This fact affixes as the earliest possible date to the reign of Gûshtasp, and in consequence to the birth of Zoroaster also, the year B.C. 1300."

Now, which of the above accounts is correct? *Isis Unveiled* steps in and throws some light:—

"Let us first recall to our mind that which Ammianus Marcellinus and other historians relates of Darius Hystaspes. The latter, penetrating into Upper India (Bactriana) learned pure rites, and stellar and cosmical sciences from Brahmans, and communicated them to the Magi. Now Hystaspes is shewn in history to have crushed the Magi; and introduced—or rather forced upon them—the pure religion of Zoroaster, that of Ormazd. How is it, then, that an inscription is found on the tomb of Darius, stating that he was 'teacher and hierophant of magic, or magianism?' Evidently there must be some historical mistake, and history confesses it. In this imbroglio of names, Zoroaster, the teacher and instructor of Pythagoras, can be neither the Zoroaster Zarathustra who instituted sun-worship among the Parsis, nor he who appeared at the Court of Gûshtasp (Hystaspes), the alleged father of Darius; nor, again, the Zoroaster who placed the Magi above the kings themselves. The oldest Zoroastrian scripture—the Avesta—does not betray the slightest traces of the reformer having ever been acquainted with any of the nations that subsequently adopted his mode of worship. He seems utterly ignorant of the neighbours of Western Iran, the Medes, the Assyrians, the Persians and others. If we had no other evidences of the great antiquity of the Zoroastrian religion than the discovery of the blunder committed by some scholars in our own century, who regarded King Vistaspa (Gûshtasp) as identical with the father of Darius, whereas the Persian tradition points directly to Vistaspa as to the last of the

line of Kaianian princes who ruled in Bactriana, it ought to be enough, for the Assyrian conquest of Bactriana took place 1,200 years B. C.*

"Therefore it is but natural that we should see in the appellation of Zoroaster, not a name but a generic term, whose significance must be left to philologists to agree upon. *Guru*, in Sanskrit, is a spiritual teacher; and as Zuruastara means, in the same language, 'he who worships the sun,' why is it impossible that by some natural change of language due to the great number of different nations which were converted to the sun worship, the word 'Guru astara,' the spiritual teacher of sun worship, so closely resembling the name of the founder of this religion, became gradually transformed in its primal form of 'Zjuryastara' or 'Zoroaster'? The opinion of the Kabalists is that there was but one 'Zarathustra' and many '*Guru astars*' or spiritual teachers, and that one such *guru* or rather '*huru aster*' as he is called in the old manuscripts, was the instructor of Pythagoras. To philology and our readers we leave the explanation for what it is worth. Personally we believe in it; as we credit on this subject Kabalistic tradition, far more than the explanation of scientists, no two of whom have been able to agree up to the present year."

The *first* of the Greek and other writers was, therefore, the *last* or *seventh* Zarathushtra, the thirteenth of the Desâtir, "though he was followed by one more Zuruastara or Sûryâchârya.....who lived in the days of the first Gûshtasp (not the father of Darius as imagined by some scholars)," says H. P. B. in the *Theosophist*.* "The latter is very improperly called 'the founder' of modern Monotheistic Parsism, for besides being only a revivalist and the exponent of the modern philosophy, he was the last to make a desperate attempt at the restoration of pure Magianism. He is known to have gone from Shîz to the Mount Zebilan in the cave, whither proceeded the Initiates of the Magi; and, upon emerging from it, to have returned with the Zend-avesta retranslated once more and commented upon by himself."

The cave of Mount Zebilan referred to above is said to be in Atropatakân, according to the *Bûndahish*, a work considered to be either a translation or an epitome of the *Dâmdâd Nûsk*, one of the twenty-one books into which the Zoroastrian scriptures have been divided. From a description given of A'tropatakân in the *Bûndahish*, it appears to be a *chakram*, or centre of force, in the head, as well as the name of a locality if we take it to be the modern A'derbigân. There are reasons why A'tropatakân should mean a *chakram* here rather than the name of a locality: firstly, because the philosophical books and scriptures have more to do with the teaching of divine knowledge than the geography of a country; secondly, just as Kas'i, Dvârka, and other places of Hindû pilgrimage represent also the various *chakras* in the microcosm, the ancient Persians may have given the names of their philosophical technicalities to various localities, mountains, rivers, &c., and ultimately

* Max Müller has sufficiently proved the case in his lecture on the "Zend Avesta." He calls Gûshtasp "the mythical pupil of Zoroaster." Mythical, perhaps, only because the period in which he lived and learned with Zoroaster is too remote to allow our modern science to speculate upon it with any certainty.

† Vol. iv, p. 242.

forgetting the religious truths, may have probably kept the names of the places as they were; thirdly, just as in the Yoga treatises the Sushumna, especially the hole therein, is said to be the meeting place or confluence of several Nâdis or rivers, and which confers divine knowledge, so, according to the *Bûndahish*, we see two rivers, Spêd and Zahâvayî,* issuing from A'tropatakân, and a third one, Daitik,† coming out from Irân Veg, the Airyanâm Véago of the *Vendidad*, which is said to be “in the direction of A'tropatakân.”‡

It is by concentrating here, it may be, in A'tropatakân, in retirement for some years that the Holy Zarathushtra acquired the knowledge of the Gods. The word “A'tro” is suggestive, and means fire or light; and Patanjali's Yoga-sûtra teaches that “by concentrating his mind upon the *gyotis* (the light in the head) the Yogî acquires the power of seeing divine beings.”§

It is evident from the Avastá also that there were in existence more teachers than one bearing the same name, at different periods. That the religion which prevailed before the period when the last Zarathushtra lived was also called the “Din of Zarathushtra” is evident from the *Vendidad*, wherein we see it is stated, “O Holy Zarathushtra, he [the Fair Yima] was the first mortal *before thee*, with whom I, Ahura-Mazda, did converse, whom I thought the Law of Ahura, the Law of Zarathushtra.”§ Now, there is a large interval between the historical period of the last Zoroaster and the period of the Fair Yima in which we see a Din (Religion or Law) bearing the same name, the “Din of Zarathushtra.” Yima, according to the “Secret Doctrine,” is a Spirit of the earth, who symbolizes the (first) three Races, an allegorical account of which appears in the first two Fargards of the *Vendidad*. Further on we see another name of Zarathushtra, with that of Gáyómard, in the *Bûndahish*¶, which may be the “original” or first as spoken of by H. P. B. In the *Niyayesh* of the sun and the Mithra we make obeisance to the Fravashi of Zarathushtra immediately after that of Gáyómard:—

Nemó Gayúsh, nemó Gaiyehé, nemó Zurathushtrahé Spitámahé ashaóno Fravasheyé.

“Obeisance to the Primeval Cow, obeisance to the Fravashis of Gáyómard and of the Spitama Zarathushtra.”

We see in Gáyómard, from the account given in that work, a heavenly man or Dhyâni—a Pitar. “When he passed away,” it is said, “eight kinds of minerals of metallic character arose from his various members; on account of the perfection of gold it is produced from the life and seed.”||

If Gáyómard was a Pitar, then what was Zarathushtra, who, if not, Gáyómard himself, was at least a contemporary to Gáyómard? “That

* Ch. xx, 23, and xx, 25.

† Ch. xx, 13.

‡ Ch. xxix, 12.

§ Book iii, 33.

¶ Fargard ii, 2.

|| Ch. xxiv, 1.

|| *Zad-sparam*, ch. x.

which in the *Vendidad*," says the *Secret Doctrine*, "is referred to as Airyanem Vaégo (see *Bund.* 79, 12) wherein was born the original Zoroaster, is called in the Pûranic literature 'S'veta Dvîpa,' 'Mount Meru,' the abode of Vishnu, &c., &c." It is the "land of gods." Again, in a footnote H. P. B. says: "By 'original' we mean the 'Ameshaspend,' called Zarathushtra, the Lord and Ruler of the Vara made by Yima in that land."

Mr. Kama, in his "Zartoshta Nâmâ," says that the ancient Iranians had regarded Zoroaster as an Ameshaspenda and paid him reverence as such, but he attributes this to their over-devotion or over-zeal. There must be either a traditional or a scriptural authority with Mr. Kama, but unfortunately it was not cited in his work. However it may be, the ancient Iranians believed in the Holy Zarathushtra as an incarnation of the Ameshaspentas. It is because they knew more of the Holy Zarathushtra as such on account of their being nearer his time than their degenerated Indian brethren who think themselves more "learned" and "civilized" than the Iranians of the hoary past; it is because they were more practical in occultism in contradistinction to the modern Parsis, who consider occultism to be a fad or a "humbug."

They, the ancient Iranians, knew that the Ameshaspentas are not merely moral attributes to be applied to Ahura Mazda, as some of the so-called Parsi reformers who want to put Zoroastrianism on all fours with the "bastard rationalised Christianity," would make us believe; but they knew that they are of the spiritual plane, when they are identical with, and yet separate from, Ahura Mazda himself, when they are the divine conscious powers of Ahura Mazda. But, says the *Secret Doctrine*, "on the Astral or Psychic plane, again, they are the 'Builders,' the 'Watchers,' the *Pitris* (fathers), and the first *Preceptors of mankind*."*

This Hierarchy incarnate only at the beginning of the Manvantara to teach the child-humanity; they strike the keynote of Eternal Truth and then disappear. The chosen few preserve the Truth, which is imparted to those only who become pure and holy and reach to that sphere of action which is in harmony with the Universal Law. This was better understood by the ancient Iranians than their modern degenerated brethren. Because while some of the modern Parsis see in the Holy Zarathushtra nothing more than a Huxley or a Spencer, the ancient Iranian rightly understood him as an *yazata*—a god. In *há 7* of the *Yasna* we read:—

"*Ashva dathâmi Haomemcha Para-haomemcha Khshnumainé Zarathushtrahé spitâmanhé ashayóno Fravashé aókhító nâmanó Yazatahé.*"

"With purity give I Haoma and Para-haoma for the Khshnumana of the Fravashi of the holy Zarathushtra, the Yazata."

Now, there is one point yet to be considered. Why Zarathushtra, according to *Búndahish*, offers a sacrifice in Irân Veg—a distorted name for Airyanâm Vaégo, and where and what was this country? "Now

* Vol. ii, p. 359.

we read in the *Búndahish*," says the writer of the Introduction to the *Vendidád* ("Sacred Books of the East," vol. iv.), "that Zartust founded his religion by offering a sacrifice in Irán Veg (Airyanâm Vaégo). Although this detail referred originally to the mythical character of Zoroaster, and Irán Veg was *primitively no real country*, yet as it was afterwards identified with the basin of the Aras (Vanguhi Dâitya), this identification is a proof that the cradle of the new religion was looked for on the banks of the Aras." Esoterically, Aras has nothing to do with Airyanâm Vaégo. "The last Zartust may have chosen," says H. P. B., "and he has chosen, the banks of the Aras for the cradle of his newly *reborn* religion; only that cradle received a child reborn and suckled elsewhere, namely, in Airyanâm Vaégo (the true 'seed of the Aryas,' who were then all that was noble and true), which place is identical with the Shamballah of the Hindus and the Arhats, a place now regarded also as mythical. In *Fargard* II. Ahura-Mazda calls together 'a meeting of the celestial gods,' and Yima, the first man 'of the excellent mortals,' in the Airyanâm Vaégo—'in the far-off lands of the rising Sun,' says the *Book of Numbers* of the Chaldees, written on the Euphrates." And again, "as to giving to the world more information about the locality known as Airyanâm Vaégo, we need but point out the sentence in *Fargard* I of the *Vendidád*, where we find Ahura-Mazda saying to Spitama, "the most benevolent"—as follows:—

"Mraot Ahuro-Mazdao Spitamai Zrathushtraî azem dathâm Spitama Zarathushtra aso râmo daitim noit kudat shaitim yeithi zi azem noit daitivam Spitama Zarathushtra aso râmo daitim noit kudat shaitim vispó anghûsh astvao vyiryanêm vaezo frâshnuât."

"Ahura-Mazda spoke unto Spitama Zarathushtra: I have made every land dear to its dwellers, even though it had no charms whatever in it; had I not made every land dear to its dwellers, even though it had no charms whatever in it, then the whole living world would have invaded the Airyanâ Vaégo."

"All these are called by the Orientalists 'mythical' and 'fabulous' islands and lands.* Very true, some are not of this earth, but they still exist. The 'White Island' and Atala, at all events, are no myths, since the latter was the name contemptuously applied by the earliest pioneers of the Fifth race to the land of Sin—Atlantis, in general, not to Plato's island alone; and since the former was (a) the "S'veta Dvîpa" of theogony, and (b) S'âkadvîpa or Atlantis (its earliest portions) in its beginnings. This was when it yet had its 'seven holy rivers that washed away all sin' and its 'seven districts, wherein there was no dereliction of virtue, no contention, no deviation from virtue,' as it was then inhabited by the caste of the *Magas*, that caste which even the Brahmins acknowledged as not inferior to their own

* In a lecture, Professor Pengelly, F. R. S., quoting Prof. Oliver, makes him say "that the present Atlantic islands' Flora affords no substantial evidence of a former direct communication with the mainland of the New World," but himself adds that at the same time, at some period of the tertiary epoch, N. E. Asia was united to N. W. America, perhaps by the line where the Aleutian chain of islands now extends." Thus occult science alone can reconcile the contradictions and hesitations of modern science. Moreover, surely the argument for the existence of Atlantis does not rest on Botany alone.

and which was the nursery of the first Zarathushtra. The Brahmins are shewn consulting with Gauramukha, on Narada's advice, who told them to invite *Magas* as priests of the sun in the temple built by Samba (the reputed son of Krishna who, in reality, had none. In this the Purânas are historical allegory notwithstanding—and occultism is stating facts" (*Secret Doctrine*, vol. II, pp. 322 and 323).

As to the true age of Zoroastrianism, or Magianism as it is sometimes called, "we have no right," says H. P. B., in one of the earlier numbers of the *Theosophist*, "to give out in this journal the correct number of years, or rather of ages upon ages, since—according to the doctrine of the Secret Science—the first seeds of Magianism were sown by the hand of the BEING to whose duty it falls to rear, nurse and guide the tottering steps of the renascent human races, that awake anew to life on every planet in its turn, after its periodical obscuration."

We have seen, however, the Ameshaspenta or Dhyáni reïncarnating over and over again in the garb of Zarathushtra on this earth since the beginning of our local Manvantara to teach mankind the law of Ahura-Mazda, the law of Zarathushtra.

There is one view of the secret of the divine personage Zarathushtra which has been prominently brought forward in the Theosophical literature. The periodical appearance in flesh of the spiritual essence of Ahura-Mazda in the garb of Zarathushtra has nothing unnatural or absurd in it. Divine things are incapable of exhaustion in one or more particular objective manifestations. The white or colourless ray of the sun betrays, when passed through the prism, seven distinct colours, and no one acquainted with the science of optics will deny that any one of these seven colours emanated from the original white ray. Occultism, so far as has been given to the world by Theosophy, would declare that the pure divine essence in the UNKNOWABLE AHUR, the ultra-spiritual Beeness, far above what in occult language is called the Maháchohánic hierarchy, or Ameshaspentas, when incarnating among men, splits itself, so to say, into four forms, of which the first remains in the Nirvánic repose, the second in the Universal dazzling splendour of the primordial light, the third setting up among men of all races from the beginning of the creation, the secret springs of divine virtues, and the fourth or last periodically reïncarnating as Zarathushtra in the human form for the spiritual elevation of mankind. What wonder is there that there have been more Zarathushtras than one issuing from the one primeval light in the one ineffable AHUR?

Thus we have seen that the religion of the Parsis was founded by a Divine Power of Ahura Mazda, but the religion founded by that Power is not the religion observed by the modern Parsis, which is a corrupted, lifeless shell of the true religion. If the Parsis of to-day require to know their religion in its pristine purity, they must find out what the 'Original' Zytoma Zarathushtra taught—they must find out that Ameshaspenta himself who is one with Ahura-Mazda, the Holy One; but that Holy One can never be found out unless one becomes holy

and pure himself—the first lesson that is taught in Zoroastrianism. This is what is taught by Theosophy, and if Mazdaism has taught the same in remote ages, Theosophy does not come as an antagonist to the religion of the Parsis, but it comes to them as a god-send—it brings to them a message of Peace and Love—its mission being to teach reëligiance with Ahura-Mazda.

NUSSERVANJI F. BILLIMORIA.

HERESY HUNTING.

IF the adage be true that “the blood of the martyrs is the seed of the Church,” then we may congratulate ourselves that the Theosophical Society is in a fair way to renew its vitality by reason of the persecutions which are being visited upon some of its members. The cases of those high-minded American ladies, Miss Chapin, Miss Kirkwood and Mrs. E. G. Armstrong, who were expelled from their appointment in the Wilson Industrial School, Brooklyn,—a non-sectarian one, but under the management of bigots,—because they refused to resign their membership in the Society, are fresh in the minds of our readers; who will also recollect the outburst of public sympathy for our movement caused by the behaviour of their bigoted oppressors. The whole force of American public opinion was aroused in their favour and their conscientious firmness universally applauded. One of the leading New York dailies published a cartoon representing Miss Chapin placed in the pillory, with the word “Theosophist” on a card in front of her, and another card inscribed “*A teacher for ten years in a New York non-sectarian school is discharged for being a Theosophist.*” On the morning after Miss Chapin’s expulsion eight of the morning dailies contained long articles on the subject, the reporters interviewed all parties concerned, Miss Chapin’s portrait was given in the illustrated papers and, as Mr. Fullerton said in the *Path* (July, 1893), “If the friends of Theosophy had planned together some scheme by which it might be given immense gratuitous advertisement and orthodox intolerance be made to appear contemptible and ridiculous, they could hardly have devised anything equal to this.” To people at all in touch with the spirit of our age and possessed of even moderate culture, it is inconceivable that there are so many bigoted fools alive: one would naturally imagine that they had all been driven out of the human family with the last of the witch-burners and remorseless “familiaris” of the Inquisition, and that they would have been re-born as a new species, a cross between the ass and the tiger. But it seems that our race has not yet evolved above the plane which attracts this class of moral weaklings, and that the Theosophical Society must pass through the same gruesome experiences of persecution and slander which fell to the lot of our Theosophical forbears, the Neoplatonists, the Magi, the brotherhoods of mystics, and all the other aspirants after the noblest ideals of religion, ethics and altruism. So be it, if so it must be: we shall not hold back nor be found wanting, but shall go forth

with courage and joy to meet the enemies of human brotherhood and religious tolerance.

It is a consolation to every one of us that another brave and high-minded Theosophist has stood for his right of conscience at the sacrifice of his worldly interests. The name now to be remembered in honor is that of the Reverend S. J. Neill. For the past sixteen years he has been pastor of St. James' Presbyterian Church at Thames, Auckland, New Zealand, and has just been driven out of the position on the grave charge of being a fellow of the Theosophical Society and refusing to throw up the connection! The documents in the case have been collected together in pamphlet form, under the title of the *History of a Heresy Hunt*, and our materials for the present notice are drawn from the copy before us.

It appears that Mr. Neill has always been respected for his consistently upright life and good example, as well as for his literary acquirements and forensic ability. In an address, signed by 273 persons, it is said:—"You have been at our side in times of joy and in times of sorrow; you have helped us to live our lives with greater courage and calmness, and to look beyond this life with assured hope to a better." His congregation, uniting in a protest to the Auckland Presbytery against the stupid persecution of their pastor, say:—"We have always found the preaching of our pastor in perfect accord with the teachings of Christ." One signing himself "Not a Theosophist," writes to the *Thames Star*: "An effort is made to draw a red herring across the scent in the shape of Theosophy, but if I am correctly informed, the real issue is—Christ *vs.* Creeds. I would ask any one in the community—no matter to what denomination he belongs—whether Mr. Neill has not only preached, but also *practised* Christ—whether his life in our midst has not been well worthy of imitation even by the Rev. J. Hill and the other members of the Auckland Presbytery? Such petty squabbles are a disgrace to the Church, etc.".....A "Presbyterian" correspondent of the *Herald* writes:—"As a member of the Presbytery said at its recent session, 'Mr. Neill is a man whom they should be proud of having among them.' He is doing splendid service in the cause of religion in his sphere at the Thames, his people reverence and love him, and the Presbytery has undoubtedly taken a very heavy responsibility in interfering on such trivial grounds. They simply cannot depose him, and if they could and did, they would do more hurt to the cause they have at heart, than could be repaired by all the creeds ever invented."

But they *have* deposed him nevertheless; they carried the matter from the Provincial Presbytery to the General Assembly of the whole of N. Z., and there, in his absence (from illness) and without any formal charge, except that he was a member of the T. S.—they turned him out of the Church. *Quem Deus vult perdere, &c.*: the poor mannikins accomplished their malevolent object, immensely benefitted the T. S., and prepared

the way for the accomplishment of the prophecy that "Presbyterian" made as to the direful effects that must follow for the Presbyterian Church in New Zealand.

The reaction in Auckland has already begun. The pamphlet before me says :

"That the feeling against the Presbytery, a feeling created by their own unfair action, has become exceedingly bitter, may be inferred from the reports in the *Thames Star*, and the leading article in the *Thames Advertiser*. But only those who live here, and who are acquainted with the thought of the people, know how the very name "Presbytery" has become as a bye-word in the mouths of many brought up in the Presbyterian Church, and a laughing-stock to those who do not belong to it. From some of the most thoughtful men of the town one could hear such words as these—'Well, if that be the way your Church courts act, I am glad I do not belong to it'; 'The most unfair, un-English thing ever I heard—I could not believe my eyes when I read the report in the paper,' &c."

By some fatality, the bigots of this one denomination seem to have set themselves with exceptional hatred against the Theosophical Society: they drove out Miss Chapin and her colleagues in Brooklyn; they assailed the character of H. P. B. in their Madras organ; and now they cast out the good Mr. Neill and weaken the foundations of their own temple. Let it be so: they represent the most hateful and narrow of all bigotries—Calvanism, and we are quite satisfied to see it dash its brittle self against the strong triple rampart that encompasses our movement of universal kindness, good-will and aspiration after highest religious truth. I was myself born and reared in that sect, and my soul abhors its intolerance and narrow dogmatism. If I had had the making of an atheist in me, it would have driven me in that direction!

Mr. Neill's sole offence was being a member of our Society, not that of preaching theosophical heterodoxy from his pulpit. The testimony clearly proves that he did not obtrude his views upon anybody. At the meeting of the Presbytery, Mr. R. S. Thoburn proposed a resolution to the effect that they had "the warmest esteem for Mr. Neill as a man and the strongest attachment for him as our pastor..... As to Theosophy, we have never heard the word even used by him in the whole of his public ministry, and never in private either until its mention in the newspapers of late." The report says it was a sight to remember when, upon the question being put to vote, the whole large audience rose to their feet like one man.

In his defence before the Presbytery, Mr. Neill said :

"I have never mentioned the words Mahâtma or Theosophy, so far as I remember, in any of my discourses. I may have said that some of the teachings of the East were beautiful and lofty, and that is what everyone who knows them says, but that I compared them in any unfavorable way with the New Testament I never did, and never mean to do. I am, and I expect always to remain in this life, a humble and sincere, however unworthy, disciple of the Christ. Still, I believe we often get gems of wondrous

wisdom and beauty from Oriental literature, and where we find any such gem, we have the warrant of the Apostle Paul for using it, who quotes from the Greek poet the words, 'For we also are his offspring.'

He has had a scholastic relation with our Society, reading our books and magazines, assimilating our ideas, and testing the Oriental philosophical concepts. His official relation of pastor with his spiritual flock and his keen sense of duty, restrained him from the active propaganda which, no doubt, he felt more than willing to enter upon. The brutal injustice of his Presbytery has at last cut his bonds and made him a free man. He may now preach Theosophy as well as live it, and the first step he has in contemplation is to organize a non-sectarian religious body under the name of "The Universal Brotherhood," for which he will be the pastor. Already there is reason to count upon the formation of several branches of this new "Church"—if that be the proper name for a non-sectarian organization; and it goes without saying that this beginning, backed up, as it will be, by Annie Besant's forthcoming lectures in New Zealand and the other Australasian colonies, will inure to the immense profit of the Theosophical Society by the spread of its views. We felicitate ourselves and congratulate Mr. Neill that he has been forced out of a most undesirable and incongruous sectarian relationship. The Eastern proverb says, "If a traveller does not meet with one who is his better or his equal, let him firmly keep to his solitary journey; there is no companionship with a fool."* And again, "He who walks in the company of fools suffers a long way; company with fools, as with an enemy, is always painful; but company with the wise is pleasure, like meeting with kinsfolk."†

An amusing pendant to this sorry New Zealand farce is afforded by the recent action of the Aryan Mission Institution (of Calcutta, I believe) in expelling one of its teachers for being a sympathiser of the Theosophical Society. The letter in the *Indian Mirror* of March 30, from which the facts are taken, says:—"He has been rather hastily charged with having either no faith in Hindû religion or holding little faith in it, and has been dismissed the service in consequence." The correspondent adds that:—

"The school authorities would have done well, if they had *first* learnt what Theosophy is, before taking this unnecessary harsh measure against the teacher, who, I understand, is an advanced disciple of the *Acharya* of the Institution, and has authority to initiate new disciples on behalf of their *Thakurmokashoya*."

It really seems as though bigots will not have Theosophy at any price. The Auckland Presbytery, through the Rev. Robt. Somerville, Convenor of Committee, officially informs Mr. Neill that:—

"The Committee view with sorrow and dissatisfaction the fact that a minister of our Church has identified himself with such a Society as the Theosophical, which is—according to the public teaching of its exponents—

* Dhammapada, Ch. V., 2.

† *Ibid.* Ch. XV., 11.

thoroughly anti-Christian; and they are very much grieved to learn from your letter that you see nothing inconsistent with your position or antagonistic to the interests of the Christian Church in remaining in the membership of the Society."

Theosophy, in their eyes, is sheer Heathenism, while the real Heathen—the orthodox Hindus of the Arya Mission—as ignorant as they are to what Theosophy is (under its Greek synonym, of course) expel one of their thoroughly orthodox teachers! Peace be with them all. Does not the Upanishad say:—"The small-minded ask, 'Does this person belong to our family?' But the noble-hearted regard the human race as all akin." Perhaps, after many re-births, they make realise this fact and recollect their present folly.

H. S. O.

THE HINDU VIEW OF TRANSMIGRATION.

TIME was when it was held by all the West that misery on earth was the result of an unmerciful God. This theory was far too silly to stand the test of the searching investigations of modern philosophy: and Europe, at least *enlightened Europe*, ever willing and ready to give up all unsatisfactory theories, however much and long cherished they have been, is beginning to recognise the Hindu theory of Karma, as an explanation, satisfactory as far as it goes, of misery on earth.

This brilliant result of the highest *philosophical* speculation of the Hindu Rishis, this inviolable law of *Karma*, recognises that "man is his own star" and makes his future by his *present* actions. Our good actions elevate our soul, whereas evil degenerates it. When a soul is saintly pure it sees things that no earthly eye can see, and hears that which no gross ear can hear: the soul begins to cast a beam on the *body*, the unpolluted temple of the mind, till all is made immortal as the soul's essence. But when a soul, either ignorantly or foolishly, lets defilement into the inward parts, it becomes soiled by the contagion, till it quite loses the *divine* property of its first being.

But the Hindus and the Europeans are not at one on this subject. Long continues the controversy between them, and some of our Hindu brethren, biased by the glowing arguments from *science* used by their brethren in the West, have begun to hold with them, ignoring the strength of the authority they have in their sacred books for the Hindu interpretation of the Law of Karma. To the European it seems unreasonable that the soul divine, found only in human beings, can degenerate and descend into the lower animals. So he explains the law thus: the soul's degeneration acquires for it the *qualities* of the animals into which it is said to degenerate, but not their *body* and *shape*. On the other hand, the Hindu holds on the authorities of the Rishis who have spent centuries in contemplation on this subject, that the degeneration of the soul does not stop with the lowest grades of *human* existence, but that it may lose its *human* body, the express semblance of the gods, godlike,

erect, and be changed into some brutish form of wolf or bear, or bearded goat; nay more, be changed into the inanimate forms.

It may be that the interpretation given by the Rishis is incorrect. Still these interpretations are the outcome of the sincere and unselfish labour of centuries: and as such, at least, they demand consideration before we dismiss them as mere misleading or figurative language, to be interpreted merely to suit our own notions of what is right. They may safely claim that respect which all unselfish, sincere labours demand.

Rather than twist the words of the Rishis to suit our own interpretation, we may as well give the theory our own name, for the interpretation so far differs from the text that it presents quite another theory. We are not justified in clipping a theory to suit our modern science, ideal and taste, and thus doing to the authors of the theory a distinct injustice. Nor are we justified in securing success to our theories, by quoting S'ástras or Smritis interpreted to suit our view, or in taking shelter under the irrevocable S'ástras or Smritis.

If the ancient Hindu scriptures are found unsuitable to our tastes and ideas, a good service can be done to mankind by criticising and exposing their defects, not by interpreting and adapting them to suit ourselves, as if our tastes and ideas were the standards of what is right and every other thing should be *made* to conform to them.

Modern science is only a *material* science, a science of *matter* as opposed to *spirit*. Hence harmony with modern science is not a good test of a law relating to *spirit*. Therefore it is useless to attempt to bring the Law of Karma into accord with modern science and taste.

After thus denouncing the European interpretation, I shall proceed to state what authorities are derivable from the Vedas down to the Puránas for the concept that obtains among the Hindús. The famous S'ankaráchárya, the founder of the Advaita Philosophy, has explained the Karmic Law so clearly that it is possible to hold no two views on the subject: and the doctrine prevalent in India is identically the same as that of the renowned philosopher.

In all the Vedas, which are accepted as divine authority on all questions, in many commentaries written by all sects of religious reformers for the elucidation of the Vedas, in the Puránas—that splendid collection of folklore fables—accepted at least as such—intended to convey instruction to our minds in an interesting manner, in all the Smritis, and even in the minor pieces of Sanskrit secular literature, I can safely venture to affirm, there is not one statement in favour of any interpretation of the Karmic law other than that held by the Hindus.

The Vedas.—The Vedas all recognise five ways in which a soul can be elevated or degraded—four* ways for elevation, and one† for degradation.

* There are differences of opinion on this subject among the various schools of Philosophy, some recognising only three out of the four ways, while others admit two and one.

† On this subject all writers are entirely agreed.

I. A man can renounce this world altogether, identify himself with everything that surrounds him, and become one with the supreme, all-pervading Brahman. Such an one loses his own little miserable individuality, but gains the universal consciousness. He has no intermediate steps to tread, but reaches directly the desired object of his life, *viz.*, Brahman. This process of identifying oneself with the Brahman *which is devoid of Guna* (the properties of all created things) is known as the Nirguna Brahma Vidyá.

II. A man may renounce this world and yet do *Upásana* to one personal God (Deva) without generating any physical Karma. He devotes himself entirely to this Deity, so that he is not affected by the various influences amidst which he is placed. After his death, he goes to the Loka of the particular Deva: and thence when that Deva merges into Brahman, the worshipper also reaches Brahman. This process of getting to the particular Loka of a Deva, who is but the manifestation of Brahman and *therefore possesses Guna*, is known as the Saguna Brahma Vidyá.

III. A man may perform Karma as ordained by the Vedas, disinterestedly, *i. e.*, not with a view to get the reward of his actions, but with a view to do his duty unswervingly. In addition to this he does *Upásana* to a Deva. Such a man goes to the Devas' Loka and gradually reaches Brahman, but has not another birth in this world.

IV. Again, a man may do Karma with an eye to the Phala (reward). He does as directed by the Vedas: he performs Nitya Karma, and the like, but does no *Upásana*. Such a man goes to Svarga Loka (Chandra Loka): and after enjoying the desired reward there, he returns to this world, but has a little higher birth than before.

V. Lastly, a man may do acts not sanctioned by the Vedas; nay more, may do acts positively prohibited therein—such as Brahmahathyá, Svarnasteya and other Mahá Pátakás and Upa Pátakás. Such a man falls into hell (Yama Loka) and suffers there according to the sinful life he led. Afterwards he returns to this world in *the form of a dog, a tiger, a tree, or the like*: the nature and degree of his previous bad action solely determines his birth. The highest birth he can aspire to in the re-birth is that of a S'vapáka (a dog-eater); and the lowest that of a tree. After remaining thus for a period, the length of which is determined by his past bad action, he regains his former place: and his future then entirely depends upon his further Karma.

Chhándogya Upanishad.—In this we have:—“Those whose conduct has been good, will quickly attain some good birth, that of a Brahmin, a Kshatriya or a Vais'ya. But those whose conduct has been evil, will soon attain an evil birth, *that of a dog, a hog or a Chandála.*” (V. x. 7).

Katha Upanishad.—“Some enter the womb in order to have a body, as organic beings, others go into inorganic matter, according to their work and according to their knowledge.” (V. 7.)

Brihad A'ranyaka Upanishad.—In this (III. ii. 13) there is a s'loka to the same effect.

Manu.—Ch. XII. of this great law-giver's famous Smriti is devoted to a thorough exposition of the transmigration of souls according to the nature of the crimes committed. As the limits of this paper allow me no translation of the full text of Manu on this subject, I shall rest contented with the translation of but one s'loka. “(He who) violates his Guru's couch (will pass) hundreds of times (into the womb) of grasses, bushes and vines, (animals) that eat raw flesh, ravenous (animals) and animals that do cruel acts.” (Refer to Manu, Ch. XII., s'lokas 54-126).

Yagna Valkya and the other metrical Smritikáras follow Manu, word for word: and therefore it is needless here to quote from them.

Vishnu Smriti.—In this, three long chapters (Ch. XLIII to XLV) are devoted to the question. Evil doers are said first to go to hell to suffer pains that are prepared for them, and then return to this world in *animal bodies*. After the duration of the merited punishment of the degraded soul, it once more takes the *human* shape, but with infirmities or defects to mark its previous bad Karma.

Bhagavad Gítá.—This world-known philosophical treatise of S'ri Krishna recognises the degradation of the soul into *animals*. “A man given to lust will go to Naraka (hell)..... These men, haters of me, cruel, the vilest of mankind, these unholy men, I cast down perpetually into the wombs of *Asuras*.” On the last word the famous S'ankaráchárya has the following commentary: “A tiger, a dog, or a lion is but the manifestation of an Asura.” The Gítá adds: “Those that reach the Asura-womb, never attain to Him; but they go down lower and lower.”

More authorities can be quoted; but quotations are endless. However I shall conclude with a few more references.

The episode of Jadabharata in the Mahábhágavata Purána, Ch. V., Adhyáya 7, tells clearly how the hero *took the body of a deer in the next birth*. Stories of much the same kind abound in all the Puránas (See Brahma Sûtra, Ch. III, Part I).

The views of the much revered S'ankaráchárya, even in his commentaries on the Bhagavad Gítá, corroborate the Hindu theory of the Karmic law. He says that great sinners take in their next birth the form of a creeper, a tree, or Chandála (See Preface to Kena Upanishad; Katha Upanishad V. 7; Preface to Brihad A'ranyaka; Preface to Chhándogya; Commentary on V. x. 5, 6, 7, 8; Preface to Gítá; Commentary on IX. 25; XVI. 18; XVI. 19; and Commentary on the Brahma Sûtras III. i. 8, 13, 17 and 18; and see Vishnupurána III, Chapter 18—about the King S'atadhanu's dog and other forms).

While inviting any fair criticisms that may be passed on the above article, the writer requests that readers who do not agree with him in his interpretation of the passages under quotation, will kindly give,

as far as possible, a literal interpretation of the quoted passages, and thus bring out clearly the meaning intended to be conveyed by them.

R. ANANTHAKRISHNA SHASTRY.

Ed. Note.—This having been shown to an educated Brahmin F. T. S., he has kindly given the following as his opinion :—

“The many authorities quoted by the Pandit, from the Hindu books, are mere translations from the texts. His meanings are literal and not symbolical. It is desirable that the views of Western science should be consulted hand in hand, and a wholesome conclusion arrived at. When evolution and *progress in spiral circles* is the law of Nature, it is not possible to think that the literal translation written above gives all that is needed.

For instance—

Katha Upanishad, I Adhyâya, v Valli, quoted by the Pandit, runs thus :—

- (a) “Asya visramsamânasya s’rîrasthasya dehinah
Dehâdvimuchyamânasya kimatra paris’ishyate.”
- (b). “Yonimanye prapadyante s’arîratvâya dehinah
Sthânum anye anusamyanti yathâ karma yatha s’rutam.”

These Stanzas are thus translated—i. e.

- (a) “When this Lord of the body, standing within the body, departs, when he is liberated from the body, what is left? He is that self” (sl. 4).
- (b) “Some come to the womb for the embodying of that Lord of the body; others reach the resting place, according to deeds, according to Law” (sl. 7).

*(Extract from translation by C. J., *Lucifer*, page 237, Vol. XIII.

“Gautama is taught in the above passage that pure souls, after death, come back at once to the womb, while others reach the resting-place according to law of Karma.”

In (b) quoted above, the word ‘Sthânu’ is translated by the Pandit as “trunk,” meaning that of a tree, which he uses as a symbol for inanimate objects; but Mr. C. Johnstone, an Englishman of considerable Sanskrit learning, translates it as “resting-place”—(*Devakhân or Kâmaloka*). Both translations are justifiable from a literary point of view, but esoterically speaking C. J.’s is more appropriate.

It is probable that other authorities quoted by the Pandit may be similarly translated in accord with the esoteric philosophy, and the learned reader is invited to take the matter into consideration.”

The question is far from settled, we should say. The part of the new edition of *S’abdakalpadruma* which deals with words under the letter S has not yet been received at the Adyar Library, else we might quote from it. It would seem, however, from Pandit Rama Prasad’s essay on the “Wisdom of the Upanishads” (*Theosophist* for March 1893, p. 351) that the correct interpretation of the Upanishads supports C. J.’s view as to esoteric meaning of *Sthânu*. Let the truth be made known, by all means.

Reviews.

OUR MAGAZINES.

Lucifer.—"Watch Tower notes" are interesting, and among other things take notice of a recent lecture by Professor Ledger at the Gresham College, wherein the astronomer demonstrated that the moon was not a satellite of the earth at all, but was a solar planet. This which, the Professor says, is an idea not to be found in any text-book of Astronomy, happens to have been on record for about forty years, and was, if we remember rightly, brought to the notice of the Royal Society by its discoverer, Commander Morrison, R. N., in a series of diagrams which, needless to say, were "shelved." The Egyptians who called the moon Isis, the mother of the Earth, and the bride of Osiris (the sun), are thus justified by a modern astronomer.

C. J. writes an excellent article on "Indian Ideals," which will be widely read with interest.

A review of Dr. Deussen's *Philosophy of the Vedānta* by G. R. S. Mead, gives a very succinct sketch of that system under its several heads, the whole forming an article of extreme interest. "Unpublished letters of Eliphas Lévi," translated by B. K., gives some kabalistic and geometrical explanations of the genesis of numbers and letters.

The Buddhist.—There is a seasonable article upon "Idolatry or Image Worship" in No. 12, Vol. VI, which will tend to straighten out Western views in regard to this subject. D. C. P. continues a monograph upon the higher triad "A'tma-buddhi-manas."

Gul Afsan.—The March number reproduces those useful notes from the *Vâhan* upon the "Force of Sound, or *Mantram*," and fills a few of its pages in English with scraps of interesting information culled from various sources.

Pacific Theosophist.—Vol. IV, No. 8, contains a leading article upon "The Mystery of Christ," the argument being drawn from Theosophic teachings.

THE MARKANDEYA PURĀNAM.*

The translator of this Purānam has begun a most useful public work. The best scholars of the West have been vindicating the excellence and usefulness of the Vedic portion of Sanskrit literature, which can appeal only to the highly cultured; but an attempt like the present one to meet a real popular want is a much greater service to India than that rendered by the Orientalists. The Purānas present the highest moral and spiritual truths under the form of simple stories; which impart more information than the hymns of the Vedas or the aphorisms of the Sūtras. The Purānic narratives show the practical application of theories and inculcate philosophy, Bhakti, charity and other virtues. The great scholar Appayadikshita paid due regard to the Purānas and considered them more important than any other department of Sanskrit literature.

The English translation of Mahābhārata has awakened in the hearts of readers a keen thirst for further information, and the translation of the important Purānas is, therefore, a timely addition. If the Vedas gave

* Translated from the original Sanskrit into English prose by Charu Chandra Mukherji. Price for the complete set, Rs. 10 in advance.

“commands” and the Smritis showed how to carry out the commands, it was left to the Purānas to prove the practicability of the application of such ordinances in daily life as duty.

Markandeya, the great Yogi, at the request of Jaimini, deputed Gâruda to narrate the legends bearing on the most important problems of creation of the universe and of man and the destiny of both. As rightly observed by the translator, “the Markandeya Purānam is one of those religious treatises of the Hindús that come home to their business and bosoms. It contains incidents and characters that appeal powerfully to the popular fancy; while its high morality and wealth of instruction must ever enlist the regard of those setting store by that wisdom which is more precious than rubies or gold.”

A few words upon the merits of the translation. The transliteration of the Sanskrit words is accurately rendered, and the translation, as far as has been done, is scholarly and conveys the meaning of the original as clearly and literally as possible. The footnotes appended, and the useful explanations given on Hindú religious rites and thoughts, have made the translation very intelligible. We consider that the present translation is in every respect an improvement on that of the Rāmāyana, with the production of which Mr. Mukherji had much to do.

ANNIE BESANT'S LIFE* AND HER ADYAR LECTURES. †

The life of Annie Besant having been one of the most eventful, exciting, and tragical in modern times, it would be strange indeed if her story of its incidents were not profoundly interesting. It is a book that one in sympathy with its author cannot lay aside before finishing its last chapter. It produces various effects on the mind, but the one chief impression it conveys is that if there was ever a sincere woman in the world, it is she; if ever a woman gave herself as martyr to conscience, it is she; if ever a woman passed unsoiled and unspotted through foul places and base surroundings, it is she. Her opinions may be contested, her views of life be looked upon as morbid, her remedies for social evils be pronounced futile, her shiftings of religious opinion be condemned; but nobody with a sense of justice can, or will, say that Annie Besant ever truckled, or lied, or resorted to dishonorable methods to push on her plans or bolster up her cause of the moment. This book is the uncovering of a pure soul. If her reader hated her before taking it up, he must at least respect her honesty before laying it down; if one admired her before, he will love her ever afterward. She shows as plainly as possible that she was a mystic all her life, a passionate devotee of religion, a romantic seeker after martyrdom. We have her own word for it: “The heart of me,” she writes, “was religious in its very fervour of repudiation of religion”—a paradox if one did not know that her warmth of true religious zeal caused her revolt from theologies, miscalled ‘religion’. And she adds, “the Roman Catholic Church, had it captured me, as it nearly did, would have sent me on some mission of danger and sacrifice, and utilised me as a martyr.” The pages of her Autobiography give forth a plaintive note throughout; of sense of humour she shows almost none; life, to her, is hung with

*“Annie Besant: An Autobiography”. London: T. Fisher Unwin. †“The Building of the Kosmos and other Lectures”. The *Theosophist*, Adyar, Madras, 1894.

grey bordered with black. One sees it in her book, one sees it in her face and hears it in the pathos of her voice. She was made for the hermit's retreat; yet Karma forced her to mingle with crowds, lead assaults, harangue mobs, head reforms, personally work in slums, and batter at the foundations of faiths. It made her for fourteen years a Materialist and Iconoclast, it is now bringing her through all past storms to peace of mind, contentment of heart, development of spiritual insight. She, who tore down creeds, is now helping the Hindus and other Asiatics to purify theirs, and inciting them to reconstruct their ancient religions and social polity.

Every Theosophist should have a copy of this remarkable book, but as the present edition is made only for the great circulating libraries and published at the prohibitive price of 16 shillings, our readers had better wait a while until the popular edition is brought out.

The scarcity of thoroughly qualified short-hand reporters in India, and one may say, their complete absence from mofussil stations, has made us lose the contents of nearly all Annie Besant's splendid Indian lectures. Of the 122 she delivered throughout her recent tour, but four have been so accurately reported as to warrant her becoming responsible for the same and putting them out under her own name. The reporters of Madras, Calcutta, Bombay and Lahore gave partial reports of her utterances, but, partly owing to curtailment of space and in part to their ignorance of the subjects treated and the Sanskrit words necessarily employed, their reports are garbled and incomplete, sometimes absurd. The exceptions are four of the five lectures to the members and delegates present at the recent Annual Convention at Adyar, which at much cost of money and trouble, have been published in the volume under notice. Those who heard them will recollect how grandly she treated the topics of "Sound," "Fire," "Yoga" and "Symbolism," how eloquent and instructive they were. The book is now published and may be had of the Manager of the *Theosophist*, whose advertisement will be found elsewhere.

H. S. O.

JOURNAL AND TEXT OF THE BUDDHIST TEXT SOCIETY OF INDIA.*

This journal is doing most useful work in placing before the world the Sanskrit literature pertaining to Buddhism, with translations in a few cases. Most important matter is published in the numbers that have been issued till now. Many Orientalists have tried to place the Pali literature within reach of the English knowing public, but not very successfully, as far as we know.

The get-up of the journal in the matter of excellent types, both English and Devanāgiri, in good and accurate translations, sometimes in verse, and in the quality of the paper used, is commendable.

In Part IV, Vol. I (Appendix II), the editor has published the description of "Indian hells" and gives the non-Sanskritist, an idea of the punishment theory under the Karmic Law.

We earnestly hope this Society (The Buddhist Text Society of India) by patient labour will accomplish its object—viz., "To make original researches into the Buddhist literature generally, and into the history, geography, &c., of the Buddhist countries."

* Part IV, Edited by Sarat Chandra Das, c. 1. E., of Calcutta.

ENGLAND AND INDIA.*

The contents of this book of criticism and travel are mainly reprints of an admirable series of letters contributed by the author to the *Indian Spectator*, but altered and expanded for this volume. I have read it with very great pleasure and profit on account of the candour, perspicacity and literary ability displayed by the writer—an old acquaintance of mine and an F. T. S. Lala Baijnath is one of the most thoughtful and cultured graduates of our Indian universities; of great independence of character, one who has held a high place in and out of the service of Government. Formerly he was, as it seemed to me, hopelessly enamoured of Western ways and opinions; an out-and-out reformer of the type of that school which regards Hindu customs, religious and social, as relics of an inferior age, and is ready to see all our things swept away because old, and to welcome Western innovations as harbingers of a better cycle. I remember labouring with him most earnestly, but vainly, in the attempt to win his regard for the Aryan ideal; he was agnostic in religion, radically progressive in ideas of social polity. But, his good karma brought it about that he should go to Europe in the train of a great Maharajah and assist at the good Queen-Empress' Jubilee. Unlike the average Hindu notable, who sees nothing worth seeing and all that is mere glitter, Lala Baijnath employed his rare discriminative powers in studying not only questions of politics, sociology, religion, commerce and manufactures, but also the actual bases of so-called "modern progress," and "Western enlightenment": he lifted the mask of "civilisation" and looked straight into her hollow eyes. His complacency received a great shock, a reaction began in his mind, he discovered that there was an awful reverse to the gilt medal, a tragical pendant to West End luxury in the slums of Whitechapel; he saw misery outweighing happiness in the nations, religion a sentimental theory instead of a working force. He saw the state of Great Britain, France, Switzerland and Italy, and compared it with Indian conditions. On his return he began to study his ancestral philosophy, and became a religious-minded, patriotic, orthodox Hindu! He probably would not have reached this point if he had not had the breadth of mind to see and compare, the intellectual grasp to understand what he saw, and the loyal devotion to truth which forced him to cast away his earlier illusions and study Hindu ideals to the bottom. His book is very interesting and would benefit any educated Hindu who should read it.

H. S. O.

 THE ORIENTAL GEMS SERIES.

Mr. Noshirvan B. R. Kotewal has favoured us with a handsomely bound and printed pocket volume of the proposed series of Persian classics of which he is to be Editor. This one comprises "The Divine Songs of Saadi; Odes 51 to 100." The first half of the book contains Saadi's lovely verses, the second half the English translation preceded by an Introduction. The Editor announces that if this first hand-book of the series be well received by the public, he will bring out such gems of Oriental literature as "The Key of Wisdom," "Beauties of Zoroaster," "The Divine Path," etc. His English needs improving.

* Being impressions of Persons and Things, English and Indian, etc. By Lala Baijnath, B. A., of the N. W. P. Judicial Service. Bombay, 1893.

THE BOOK OF THE PATH OF VIRTUE.*

This pamphlet is the second of a series of publications issued to the members of the Indian Section T. S. It is a version of the *Tao-teh-king* of Laotze, the Theosophist of China, and a contemporary of Gautama Buddha, whose philosophy so much resembles that of the Chinese sage as to have suggested some intercourse between them. Hence, no doubt, arose the report of Laotze's journey to India. Be that as it may, we learn from the Introduction to the present pamphlet that the *Tao-teh-king* was the legacy left by Laotze to the world on his retirement from public duty as Curator of the Royal Library of Kao. Mr. Old has utilized the several translated editions of the *Tao-teh-king* in the Adyar Library for the purpose of compiling the present version, and we understand that the chief result aimed at was that of bringing contradictory passages in the several translations into accord with the spirit of Taoistic philosophy. It is for Chinese scholars to judge to what extent the version adopted by Mr. Old is warrantable.

One thing, however, is certain, *viz.*, that the free distribution of this literature by the Indian Section T. S., will effect much benefit to its members, not only in acquainting them with the spirit of other religious philosophies than their own, but also by encouraging that comparative study of "Aryan and other Eastern philosophies, religions and sciences" which forms the second of the Society's objects.

The text of this version of Laotze's philosophy is followed by a useful essay upon the writings of Chuangtze, the disciple of Laotze, which throws much light upon the aim of the Taoistic philosophy and serves very largely to illustrate and explain the spirit of the *Tao-teh-king* itself.

All we can say of Mr. Old's work is that he has presented us with a very charming monograph, and it is evident that his theosophic studies have greatly helped him in catching the spirit of his author while using the licence permissible to the intelligent compiler.

H. S. O.

 PRINCIPIA NOVA ASTRONOMICA.†

In a full sized quarto volume of attractive appearance Dr. Henry Pratt—already well-known to our readers as the author of "Elohistic Teachings," for which he received the silver medal of the *Theosophist*—presents a new system of astronomy which has considerable merits at least in regard to the novelty of its principia in many particulars. The chief points of the new system seem to be the theorem that the Sun of our system revolves around a "Polar Sun" on a commensurable orbit, and that the "Polar Sun" again, in its own orbit, revolves around a Central Sun, which is the heart of our system of worlds. The idea is novel only to those who have gained their knowledge of the solar system and its relations from the text-books of Astronomy in use in the schools. It is not generally known that the motion of the sun through space has already been well defined, its period, and distance from its system-centre, worked out to units of figures.

* A version of the *Tao-teh-king*, by W. R. Old. Published by the Indian Section T. S., for free distribution to members.

† By Henry Pratt, M. D. London: Williams and Norgate, 14, Henrietta St., Covent Garden, 1894.

Our author, however, brings much novel thought to bear upon this theorem, especially in the latter portion of his work, where he deals with the concept of the "Quaternary Solar System" and "a Physiological view of the Circulation of the Universe."

As Dr. Pratt does not refer to any previous writers upon this same conception of "cycle within cycle, orb in orb," it is to be presumed the author's subject came to his notice as an entirely new field of research; and his systematic treatment of it is highly commendable. What is written is all plain, straightforward thinking, readily understood by all. In the preface to his work Dr. Pratt points out the necessity for correct theory preceding calculation, and cites one or two instances in which mathematical harmonies failed to produce sound conclusions; which leads to the conclusion that "where the actual nature and relations of the phenomena under investigation cannot be demonstrated, it is as possible to mathematically establish a false as a true opinion regarding them; and this is possible, because the only facts that can be established by mathematical calculations are proportional relations; and these only when an accurate basis for the calculations has been gained." Thus, it comes to pass, that although "figures cannot lie," yet they may be used by the most honest to support theories which are without any foundation in fact. And our author is of opinion that in some respect this incident has had place in the theory of solar motions. He says:

"It has been observed that this luminary is rotating on its axis. It has been concluded from its interstellar relations that it is advancing in space. But two possibilities have been overlooked in arriving at this conclusion.

1. That its motion of rotation combined with its motion of transition would cause it to revolve in a commensurable orbit.
2. That the direct motion imputed to it may be that of the focal body of its orbit, or of some other body round which that body is revolving.

This oversight has led to the assumption that the sun is simply advancing in space and not revolving in a commensurable orbit."

This statement is not altogether true. It is more or less well known that recent astronomical researches have led to the conclusion that the sun is actually moving in an orbit whose "focal centre" is the "fixed star" Alcyone of the Pleiades, or some point, invisible to us, in that line of direction. As far back as 1857, Commander Morrison, R. N., demonstrated the orbital motion of the sun, and determined its radius vector. He further demonstrated that the motion of the earth through space, as that of all other planets of the solar system, was not in an elliptical orbit, but in a "cycloidal-curve."

He showed the impossibility of a body describing an ellipse around a *moving* centre—such as the sun is said to be—without being left behind in space, even were its motion five times greater than that of the centre around which it might attempt to describe such a path. It was to this motion of the sun through space that Morrison attributed the *apparent* motion of the ambient which gave rise to the observed precession of the equinoxes. In short, he showed that $50\frac{1}{3}$ seconds of its orbit was completed in one year, and that the direct motion of the sun in its orbit amounted annually to over 800 millions of miles, the orbital circumference being some 25,868 times this distance. It was from this conclusion that the question arose as to whether

the true distance of Alcyone has been computed, or whether, if that were so, it is indeed the centre around which our system is revolving. Morrison further demonstrated that the motion of the moon was a cycloidal curve, concave to the sun; and that the moon never did revolve around the earth as commonly believed, "its motion, though *sui generis*, being similar to that of the earth."

Thus we see how Dr. Pratt on the one hand, and Prof. Ledger on the other,* are discovering already demonstrated theories, possibly unconscious of the fact that the thesis and diagrams of Morrison were quietly ignored by the arch-arbiters of scientific truth at the Royal Society. By such stages does the heresy of yesterday become the orthodoxy of tomorrow. We are reminded of the incident of the Paduan doctors refusing to look through Galileo's telescope when invited to "see and judge for themselves." Happily the prison-cell cannot confine, nor the burning stake consume the truth.

But to return to our author. Dr. Pratt confidently concludes that "when once the question of the sun's revolution in a commensurable orbit has been raised," it will be necessary on the part of astronomers "either to disprove the orbital revolution of that body," as set forth in his pages, "or else to search for the necessary consequences of such a revolution." In this statement Dr. Pratt evinces considerable innocence of the methods of scientific bodies. They well know how to bury a treasure and when to "discover" it. An instant consideration and test of the problems and theories presented in Dr. Pratt's book, for instance, would lead to a complete overhauling of the fabric of modern astronomy, and, without doubt, the confusion of its modern representatives. We are so certain of this that we venture to affirm that it will be many years before Dr. Pratt's theories come forward for consideration by them at all; and when they do, it will only be because the position held by him has been led up to by successive "discoveries," such as that of Prof. Ledger above referred to, which render its adoption in whole or in part a matter of imperative necessity. Dr. Pratt must, therefore, be content to know that he has written against the day that Modern Science will be arraigned before the tribunal of intellectual truth, when it will be judged by the laws of established harmony. To fairly represent the reach and purport of our author's work would entail a statement and discussion of much that would only commend itself to such of our readers as have acquainted themselves with the technicalities of the subject, and such will do well to study the entire text of the work for themselves. It is in the application of the deductions from this theory to the "physiology" of the cosmos that our author takes up a position which may fairly lay claim to novelty, while without doubt it tends largely to establish those conclusions by harmonious analogy with much that is within our immediate knowledge. On this score alone the work will commend itself to impartial minds as worthy of study, and although the nature of the subject treated will necessarily preclude a wide reading, yet Dr. Pratt may rest assured of much appreciation from all who consult his pages.

W. R. O.

* Vide Reports of Lecture by Rev. Edward Ledger, M.A., F.R.A.S. on "The Moon as a Planet."

LAY RELIGION.*

Our old colleague and friend, Richard Harte, has just brought out a work under the title of "Lay Religion," which exemplifies all the force of his literary style and the pungency of his sarcasm in the discussion of current questions. His chapters he calls 'Letters,' and by adopting the epistolary style, he gives himself a freer rein for the expression of his wit and wisdom, as well as for his sarcastic iconoclasm among creeds and creed-mongers. Readers of this magazine are so familiar with his writing and have so vivid a recollection of his "Chats on the Roof," that we need not elaborate. In a rather prejudiced notice of Theosophy and the 'T. S., he makes the comical remark that "Theosophy aimed at a pigeon and hit a crow"; but this, he says, we account for alleging that it was not because of bad shooting, but because our "elbow was jogged by an invisible director whose aim was true"! Again, that "the actual circumstances of our lives, in combination with our characters, make it impossible for us to live like 'universal brothers'—you might as well tie up two cats by their tails and expect them to purr a duet, instead of scratching each other's eyes out"! Here are some aphorisms: "Religions of ancient date are now subsisting on the credit they obtained when the theories they embody were in accordance with the philosophy and the science universally received." "The present religious 'fermentation' is more properly speaking a religious upheaval, such as the world has never before experienced." "Faith, which once meant belief without proof, now means in most cases belief *in the face of disproof.*"

The now almost universal habit of not talking with (Christian) clergymen about religion, Mr. Harte ascribes to "the sentiment of good fellowship that disinclines a person from 'making himself disagreeable' and which results in the very common idea that it is almost as bad form to speak to a stranger about his soul as about his liver." The author's analysis of Western religious belief is very sharp and yet scarcely as pungent as the facts would warrant, and no liberal-minded observer of the present trend of things could gainsay the remark about theological religion, that "Its cycle is fast running down its descending arc, but its decay only means the further development of religion itself on the ascending arc of a larger cycle." The book ends with the sentiment that "were a clean sweep made to-morrow of all the existing religions, the religious sentiment of mankind would remain intact below, and would assuredly shoot up again with renewed vigour, and blossom with an infinitely sweeter perfume in the richer soil and purer atmosphere of human thought and aspiration today." We cannot go with Mr. Harte so far as that. We are not at all persuaded that our generation, with all its corruptions of body, mind and morals by materialistic modern civilization, is able to evolve a nobler religious ideal than the ancients, or attain so easily to the God-like type of humanity as did the rishis and munis of old and their docile pupils.

* "Lay Religion: Being some outspoken letters to a lady on the present religious situation." By Richard Harte. London, 1894.

Theosophy in all Lands.

EUROPE.

LONDON, *March* 1894.

I have to chronicle the return of one traveller, Mr. Moore, and hope in my next to note Mrs. Besant's home-coming, which is due very shortly. Mr. Moore's recent trip to Egypt bore good fruit in his lecture to the Blavatsky Lodge on "The Book of the Dead"; and I see our President is down in the new syllabus for a lecture on the 26th proximo. Mrs. Besant is also going to lecture at St. James' Hall again, the third week in April, on "Theosophy in India", I believe; anyhow I expect the Hall will be pretty full, if not crowded, as it generally has been when Mrs. Besant is advertised to speak.

Mrs. Cooper-Oakley has been doing good work in the provinces. She was recently asked to lecture on Theosophy in the Octagon Chapel at Norwich, before Unitarians, which lecture was very well received and equally well reported. In reply to the vote of thanks which followed the lecture, Mrs. Oakley said that it was the first time a Christian Church in England had opened its doors to her for such a purpose as a lecture on Theosophy; a statement which gave rise to a certain amount of subsequent correspondence in the local papers. Talking of local papers, I see that quite a number of our Lodges have their proceedings chronicled most regularly therein; the Chiswick Lodge being, I believe, the first to set the example. This at least shows what an immense step forward the movement has made in England during the last year or two. Formerly our proceedings were mostly passed over in dignified silence, or if alluded to at all, mentioned merely to give an opportunity for the exercise of a little harmless satire on the part of a budding journalist.

This year's Convention is to be held here on Thursday and Friday, July 12th and 13th. Such is the resolution of the Executive Committee. If our members go on increasing at the same ratio as hitherto shown, Avenue Road will soon be unable to meet the necessities of the case; I mean of course Nos. 17 and 19, Avenue Road, only; but I do not think we need as yet anticipate an enforced exodus for Convention.

A new Lodge has been started at Munich since I last wrote, a Charter having been issued this month to Ludwig Deinhard, Odo Thischke, J. W. Ranschenberg, Nadine von Rantzan, Rosa von Hofstellen, Adolf Engelbach and Baron Engelhard. Seven members in all. I do not know whether Bavaria is new ground or no; anyhow, we all wish our Bavarian brethren every success in filling it, theosophically speaking.

Mr. Staples has been doing a certain amount of country lodge visiting lately with marked success. The Bristol Lodge writes most enthusiastically; and our brother is meditating a visit very shortly to the Ramsgate and Margate Centres, where Mr. Sydney Coryn has just been lecturing, I hear greatly to the enjoyment and benefit of his audience.

The first two numbers of the *Austral Theosophist* are now in our hands, and really every one must unite in congratulating our Australian brothers on their most successful venture. The second number is even better than the first, and both show plainly the guiding hand of one who is no novice in the work of editing, &c., as indeed is the case; Mr. Besant-Scott, already well known to us, being the editor of the Theosophical new-comer.

* * * * *

The direction taken by the stream of popular fancy—miscalled opinion—at any given time may be very fairly gauged by a glance at the articles in the more popular and widely circulated periodicals and magazines. From this, I think, we can at the present moment gather that an unusual amount of interest is abroad on matters occult. To begin with the current number of *Longman's Magazine* contains an article called "Savage Spiritualism," signed merely "A. L.," but bearing internal evidence of the hand of Mr. Andrew Lang, whose attraction for such things, as legitimate objects of enquiry and study, evidently does not diminish. The present instance of his interest therein is an examination of the practices and beliefs of savages in matters "spiritualistic," principally those of the Dévé Hareskies in the extreme north of America, and of the Maories. He mentions the extremely suggestive name given by the former to the condition of hypnotic trance, viz., *the sleep of the shadow, the magical sleep*—curious, that it should be the *body* which is herein obviously called by them "the shadow"; a confirmation, indirect though plain enough, of the real occult knowledge possessed by some of these tribes; a fact now meeting with more general recognition.

Again, the *XIXth Century* for this month has an interesting article by T. G. Law on "Devil Hunting in Elizabethan England." It deals chiefly with the exorcisms, pretended and otherwise, of Jesuit priests, who seem through such means to have gained much influence and many converts to the "true faith." To give one instance:—"A 'smart Protestant girl' showed signs of possession, for while engaged in the innocent occupation of washing shirts she fell and hurt herself badly. This was promptly pronounced to be the doing of an evil spirit enraged at her godly occupation. Naturally, before she could be dispossessed she must be reconciled to the Church; and was accordingly baptised and then exorcised. Mr. Law takes a quite impartial view of the whole matter, remarking in conclusion that "in view of all the circumstances it were wiser for their (the Jesuit's) panegyrists to be silent regarding the particular gift of casting out devils."

Dr. Heinrich Hensoldt continuing his tales of miraculous occurrences in India, in the February number of the *Arena*, is of opinion that "It will take another thousand years to reach the knowledge which the Hindus already possessed at the time when Sanskrit was the spoken language." One feels inclined to add profanely "So say we all of us"! Dr. Hensoldt calls his last instalment of marvels "Among the Adepts of Serinagur," and the following is his account of an occasion when, on being taken to see the library of his hosts, the adepts, they had omitted to take a lantern, and he could see nothing owing to "the inky darkness."

"'Oh, I forgot,' said the adept, and suddenly, as if at the fiat of some unseen power, a flood of light surrounded me, and I found myself in a high-roofed apartment devoid of furniture, except an old chest and two sheepskins in the middle of the floor. The light was certainly not produced by any artificial means; it was as bright as day, and of that unearthly refulgence which, on more than one previous occasion, had startled me in certain of the feats of Joghis in Central India. The objects in this light cast no shadows, which clearly proves that its source cannot be an incandescent body like the sun, or any other radiating point. The nearest definition—although a poor one—which I can give of this light is that of a luminous fluid, which is suddenly precipitated over a limited space, and in which the objects seem to be immersed. On this occasion the light did not extend beyond the threshold of the apartment, where it did not merge by gradual transition into the

darkness of the corridor, but seemed cut off by a sharp demarcation line. The same was the case with the windows, which were square holes in the wall."

Yet I suppose this simple narrative of what obviously occurred will be doubted and disbelieved, on the principle that being contrary to the established ideas of "logic" and experience, *ergo* it cannot possibly be true; any and every explanation will be advanced and accepted, rather than the somewhat humiliatingly correct one—that it really happened as set down, and that Hamlet's opinion on such matters, as expressed to Horatio, furnishes after all the correct solution of the difficulty.

Of all curious and undignified uses of the term "metaphysician", the most curious is that recently advanced in last month's *Arena*, where the common or garden "mental scientist"—or healer—is described as a metaphysician"! Says Mr. Flower, the writer of the article:—"Whatever may be your or my opinions on the merits or demerits of the strange power possessed by the metaphysicians or mental healers", &c., &c. Yet I suppose it may be conceded that there is a certain method in Mr. Flower's madness, if the word be taken simply in the dictionary sense of "Meta"—and "physician." But it comes as a shock to one's sense of the fitness of things to see so grand a term thus debased by mistaken and ill-judged use. How are the mighty fallen indeed!

On Good Friday last, the 23rd inst., the *Daily Chronicle* had a rather fine leading article on the spirit that ought to animate men's minds on such a day. Quite apart from the theological and sectarian aspect of the matter, the tone of the article was beyond the ordinary noble and encouraging. "It is not sentimental thoughts on death," says the writer, "but the heroic resolve to live in this world in the light of an eternal truth that is needed to counteract the low aims, the base intrigues, the impure ambition, the dense, hard secularity of thought and feeling which so largely dominates life." Never was a time, he says, when the idea of self-devotion to ideal ends was more needed than now: "only with very deep and real renunciation can men, as it were, impart life to their fellows." Theosophists can say and do no more than this, for our aims and ideals are surely just these.

A. L. C.

INDIA.

Mrs. Besant's Indian tour came to its successful close on the 20th of March, when she embarked for England from Bombay. The President-Founder, who escorted the touring party, returned to Adyar on the 24th.

The work of the Section is progressing very well. Mr. K. Narayana-swamier, Inspector of the South Indian branches, started on a small tour during Easter and visited the following branches:—Tanjore, Trivalore and Negapatam. He delivered lectures on the *Esoteric Significance of the Holy Thread*, and on *Lokas and Talas*, and the audience went away very much benefited. He goes out on another tour on the 23rd of this month, visiting the following branches:—Trichinopoly, Karur, Erode, Bhawani, Udumalpet, Madura and Paramakudy. Babu P. N. Sinha visited Dharbanga and Mozufferpore and infused new life and fresh vigour into the former. The latter has a better prospect, and with the help of Babu Baijnath Singh, who has been transferred to this place from Patna, a Boys' Association is shortly to be formed in Mozufferpore.

Miss Müller visited the Jallandhar Branch in her northern visits.

Mr. J. Srinivasa Row, one of our Inspectors, is shortly to visit Bellary, Cudappah, Prodatur, Anantapur, Penukonda and Kurnool.

Pandit Bhawani Shanker, who accompanied Mrs. Besant in all her northern tour, has gone back to his native place in South Canara. He will resume branch visiting after a few months, in Bengal and N. W. P., where his services are greatly required.

The Vernacular Publication Fund is slowly progressing. Mr. E. T. Sturdy, the Secretary, having gone to Europe, the work of the Fund will not be commenced earlier than the end of this year. The fund is not yet largely subscribed to by our Hindu members, three-fourths of the money now on hand having been subscribed by Mrs. Annie Besant and Countess Wachtmeister. It is earnestly hoped that munificent donations will be forthcoming and the fund developed satisfactorily enough to carry on the work for which intended.

Mr. W. B. Atreya of Saugor, C. P., has issued a Theosophical monthly, by name *Vichār Vāhan*, in Hindī. The first two numbers received are very instructive and likely to be of much use to the Hindī-speaking community. It is now a 16-page journal, but will become a thirty-one if nearly 3,000 subscribers subscribe to the magazine. Bro. Atreya has been all along doing good work on these lines, and it is hoped he will be greatly assisted in his useful work. He distributed nearly 16,000 leaflets in Bengal, N. W. P. and C. P. during Mrs. Besant's tour. This same brother has printed and published an Indian edition of *Theosophy for Children*, and intends printing in a book form *Krishna's Journey to Mount Kailas* as soon as it is complete in *The Theosophist*.

The Tao-teh-King or *The Book of the Path of Virtue* is ready for distribution. It will be sent to the Indian Branches and members along with *Prasnotara* No. 40.

Brother W. R. Old left Adyar on the evening of the 7th April for Europe per S. S. "Avoca," viâ Colombo, and he will be back by October next if all goes well with him.

Bro. Dewan Chand Chibhar of Umballa branch, who has been ailing from a long time since, breathed his last in Gujranwalla on the 2nd of this month, whither he had gone for medical treatment. His devotion and earnestness to the cause were very commendable, and to his sole exertions is due the formation of a Theosophical centre at Gujranwalla. The Society has lost a good and active member in him.

Mr. Sven Ryden, F. T. S., of San Francisco, having arrived at Headquarters on a visit, has accepted the President Founder's invitation to remain as an acting member of his staff, and taken over charge of the work of Mr. Old during his absence.

The Bengal T. S. has sent in as a contribution to the Head-quarters Fund the sum of Rs. 250 out of the surplus receipts of Mrs. Besant's Calcutta lectures.

CUTTINGS AND COMMENTS.

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

Mr. Justin M'Carthy, M.P., was moved to say
A bitter bitter truths about his pious colleagues in the House
reproach. of Commons, in a recent article of his in the *North American Review*. He says :—

“The only members of the House of Commons who never join in the prayers for the welfare of the Sovereign and the security and prosperity of the State, are the men who are now governing the State and the men who were governing it the day before yesterday, and are madly anxious to be governing it again the day after to-morrow. Only the rank and file of the House of Commons are put to the trouble of attending prayers. The mere fact that you do attend prayers proclaims you to be a member of the rank and file. The moment you mount up in the service of the State you cease to attend prayers as a matter of course.”

The *Indian Messenger*, the Brahmo Samaj organ, in noticing this timely satire, remarks—

“But is it a fact that the ‘mere fact’ of one’s attending prayers, proclaims him to be a ‘a member of the rank and file,’ who alone ‘are put to the trouble of attending’ Divine service? These are then the representatives of a people who spend millions of their own money as well as that of others in spreading far and wide the principles of Christianity !”

Just so : like doctors, who dose their patients, but not themselves.

Annabai's We copy from the *Madras Times* the follow-
Ideal. ing :—

“Mrs. Annie Besant’s final address in Bombay was a masterpiece of eloquence and oratory, but it presented an aspect which must have been curious to many of her listeners. Here was a woman, formerly the leader of the most advanced school of English Materialists, preaching spiritualism and an emotional faith to an audience, who had mostly materialistic tendencies, and seemed to be enamoured more of the Epicurean faith than of the Stoical or the Platonic creeds. But, nevertheless, they applauded her enthusiastically. She preached a universal faith of brotherly love and perfect human equality to an audience whose social system insists on human inequality and separateness and mutual jealousy, whose rigid caste system makes them look upon every one outside their spheres as entirely outside the pale of humanity ; and yet every one liked the address !”

This is a very superficial view of the question. The writer of the paragraph seems never to have realised that one’s ideal is often, not to say usually, infinitely higher than one’s practice, and that the exquisite power of the orator is never so clearly shown as when he forces his auditors to forget their surroundings and lift themselves up towards the ideal which is painted for them by the Higher Self. Our contemporary will find, upon reading the reports of charitable Prison Associations, that the books most popular among even hardened criminals are those which show virtue triumphant and vice defeated. A striking proof of what we are now saying.

The very fact that the present degraded Indian social system fosters selfish exclusiveness between castes and sects, gives greater interest to the Aryan ideals of altruism, natural helpfulness, high morality and religious enlightenment, so superbly described by Annabai in her recent lectures. Though the ancient ideals may never be revived in practice, in this dark cycle, yet it is none the less a grand thing to have them depicted for our instruction. And in this respect Mrs. Besant's public discourses have been an unmixed blessing to India.

Certain important problems are now vexing the *Hindu Social Problems*. Hindu nations, and causing more and more friction between the parties of conservation and reform. Some of them were forced upon Annabai's attention during her tour, but she, very wisely I think, declined to pronounce upon them prematurely. The wisest and most respected of their Brahmans should, she thought, be first asked their opinions. This advice has been acted upon at Madura, advantage having been taken of the presence of the living S'ankarâchârya, the most influential Vedântin in India, to propound the following queries :—

QUESTIONS.

Upanâyanam.

1. If on any account Upanâyanam among the Brahmans fails to be performed at the proper age, till when may it be performed as a last resort ?

Illustration.—A boy who has not had his Upanâyanam goes to England with his parents and returns after his 20th year. Is he eligible for Upanâyanam in case he is sincerely desirous of it ?

Marriage.

1. What, according to the S'âstras, is the maximum and minimum age for both sexes beyond which marriage is prohibited ?

2. How much may the difference of age in the least be between the bride and the bridegroom ? And how much ought it not to exceed at the highest ?

Illustration.—Is a marriage between a man of 60 and a girl of 12, S'âstraic ?

3. May girls who have returned from England be married in accordance with the prescribed religious rites of their castes ? And if so, up to what age at the highest ?

4. Is marriage necessary for females who feel strong enough for renunciation ?

5. As a knowledge of the meaning of mantras is preferable in the performance of every act involving the utterance of mantras, is a marriage S'âstraic in which the bride and the bridegroom do not understand the significance of marriage mantras ?

6. Can there be intermarriages among the several sub-divisions in each of the four castes. That is to say, may the Pillais and Mûdaliars among the S'ûdras and the Paucha Dravidas and their sub-divisions, the Smarthas

Vaishnavas, Madhvas, Brahmachâranams, &c., among the Brahmans, inter-marry?

7. Is it permissible to marry boys or girls after obtaining money under agreement?

8. Can a man marry again while his wife is alive? Under what circumstances will such a marriage be un-S'âstraic?

9. May girls be married after their puberty, subject to restrictions at least?

10. For how long may their nuptials be postponed after their puberty?

Re-marriage.

1. May a widower re-marry? If so, within what age and for what reasons?

2. In what castes is the re-marriage of widows permitted?

3. Can re-marriage of widows take place, subject at least to restrictions?

Illustration:—If a girl loses her husband before her puberty or after her puberty and before her consummation, may she not re-marry?

4. Can a female, whose husband is not alive or presumably dead, re-marry for any reason?

5. Can a female re-marry on account of her husband's prolonged absence on foreign travel, his having become a Sanyâsi, being impotent, or not living with her as man and wife without good and sufficient reason?

6. What is the status of the couples whose re-marriages shall be pronounced un-S'âstraic and of their descendants. That is to say, may they perform any religious rites and to what extent can others associate with them in the matter of dining, &c.?

Sea Voyage.

1. Is sea voyage prohibited to any caste?

2. If prohibited, on what grounds? Cannot sea voyage be made, subject to whatever restrictions, for such purposes at least as trade, litigation, acquisition of wealth, state service, study, service of man and propagation of religion.

Dancing-girls.

1. Are dancing-girls living the life they do to-day, that is in prostitution, indispensable for temples?

Panchamas.

1. Who are Panchamas? What arrangements may be made to prevent their becoming Christians and bring them within the pale of Hinduism?

*A new
religious
sect in
Russia.*

The Queen of March 5 has the following interesting notice of a new sect in Russia, in which one can only recognise a human federation among the poor of that country for mutual protection against the barbarous tyranny engendered in official circles by the pernicious system which has been well-called the "bureaucracy."

A new sect holding most remarkable tenets is just now making striking progress among the ignorant Russian peasantry in the valley of the Middle Volga. The sectaries call themselves 'Podpolniki,' or dwellers under the earth. They bind themselves to care for all fugitives from justice, vagabonds, deserters from the army and other miserable beings of this character. These they hide away in clefts and holes in the rocks. Those among

their own people who are ill, are treated in the same way, hidden in the rocks, but left without food or drink of any kind. Every two or three days they visit their sick. Should they be dead they are buried somewhere in secret, but not before the corpse has been baptised and received a new name, in order that the soul may appear spotless before the throne of God. It is stated that thousands of the peasantry have joined the Podpolniki.

Christian Idol-worship. A lively discussion was maintained on the subject of Hindu idol-worship during Mrs. Besant's recent Indian tour. Her opinion was frequently asked and expressed, often in her public lectures. She maintained that the adoration of idols is always an early mark of the fluttering of the soul in its bodily encasement, of its effort to recover its consciousness of the Divine. The uncouth stone block of the poor ryot or his red smear of paint on a tree, are thus evidences of the soul-speech, and to deprive him of them without giving him some equally potent aid to express his religious feeling, is a cruelty instead of a spiritual help. She often spoke of the idolatry which prevails throughout the Romish and Greek communion, *i.e.*, throughout the whole Christian communion save the small minority known as Protestantism. Images, or idols, were introduced into Christian churches about 300 A. D. "for instruction only"; but gradually they began to be worshipped. This went on for four centuries without protest, and not even the bitter iconoclastic edicts of the Emperor Leo (A. D. 73) could check it more than fifty years, for the Empress Irene set herself to work with hot zeal to restore idol-worship, and the Council of Nice formally sanctioned it in 787 A. D. Since then, Catholics have been as much idol-worshippers as the Hindus and other iconolatrous peoples. The state of things in the "Orthodox Greek Church," will be inferred from the following paragraph, which we cut from the *Madras Mail* of March 30th. *Ikon*, we should tell our Eastern readers, is a Greek word (*Eikōn*) and means an image or a picture :—

"The manufacture of ikons, the sacred images so universally venerated by the Orthodox Russians, forms a very considerable household industry in the governments of Vladimir and Kursk, where from 1,500,000 to 2,000,000 ikons are yearly produced. These images are painted on lime-tree, alder, and aspen boards, by boys, girls, adults, and old men. Each family of four to five workers produces annually not fewer than 3,000 ikons, the total earnings being from 200 to 240 roubles a year. The ikona is painted by one workman, as in the government of Kursk, or it goes successively to many, as practised in the government of Vladimir. In the latter case, the first workmen only lays the ground on the boards; another paints the faces; the third, the hands and drapery; whilst the fourth writes the superscriptions, and so on. Sometimes only the faces and hands are painted, and the remaining part of the image—the dress, crown, etc.—is covered with trimmings of stamped foil (*rizy*) variously ornamented. The painting of the images is very coarse, but this fact in no way impedes the spread of this branch of household industry, not only among the peasant population of Russia, but of that of Servia, Bulgaria, and other Slavonic countries."

*Religious
Gymnastics.* A paragraph now going its rounds through the Indian press illustrates two features of Hatha Yoga—the dauntless perseverance of its practitioners, and their too common cupidity. The story is as follows:—

“A Sanyâsi in Bengal has discovered an original mode of mortifying his body. The process he follows is to bury his head and face and neck in a heap of sand with his trunk and legs raised, and he remains in this position for hours together.”

It concludes by giving us the interesting information that—

“He is accompanied by a young *chela*, who collects the offerings of the pilgrims while his *guru* practises his art.”

Let our Western readers try to realise what suffering this ascetic must have voluntarily endured. What years of self-denial and self-restraint he must have passed through; what incredible perseverance and concentration of the will were requisite before he could restrain his breath for hours together, while his head is buried to the shoulders in a heap of sand! And then to think of all this heroism wasted to play the tomfool for money! This is what it comes to in the majority of cases—tomfoolery and money. If we had ever doubted it before, our recent visit to the Kumbha Mela at Allahabad was enough to satisfy us, for there were thousands of these self-torturers gathered together “at the receipt of custom,” and the biggest hypocrites of them all parading through the crowd on gorgeously caparisoned elephants, with *kincob* flags sparkling in the sun, and bands of musicians calling with their clangor to all men to behold what saintly personages were blessing the earth by condescending to exist! There is nothing worse than this in any church in the world, and all lovers of Indian religions should unite in trying to create that healthy public opinion which would compel these painted ‘frauds’ to abandon pretence and practice piety, as was the ancient custom.

*Trickery
exposed.* The Rev. W. G. Scott of Palmoor (Deccan) sends to the *Bombay Guardian* the following story of the discovery and exposure of an alleged “inscrutable secret” claimed by a Brahmin.

“A Brahmin who has been in the habit of deceiving the people in various parts of India, came to our bungalow a few days ago. We had been desirous to meet him for some time, in order that we might have an opportunity to examine and, if possible, expose his tricks. He claimed that, with the assistance of astrology and the deities, he could tell any word that we had a mind to write in secret. We told him that we doubted his ability to do so. He told us if we did not believe, to examine for ourselves. He gave Bro. Chute (my fellow-labourer at this station) a piece of paper, a pencil, and a book to lay the paper on while writing. Bro. Chute wrote a word, put the paper in his pocket, and returned the pencil and book to the Brahmin, and asked him to tell the word he had written. He went to the other side of the bungalow and in a few minutes returned and told the word. Bro. Chute thought he must have seen him while writing, so he took another

paper, the book, and pencil, and wrote another word in a private room and asked him to tell it. After going as before, he soon returned and told the word correctly. We were much surprised, but it set us thinking. We noticed that each time he gave the book to put the paper on while writing, he took the book with him when he went to find out what was written. We noticed that the book was covered with light brown paper. Thinking that under this cover he had black copying paper which would take the impression of anything written upon it. Bro. Chute again took the pencil, paper and book and went into a private room. He took the paper cover from the book and found the black copying, paper as expected, and seven or eight sheets of plain white paper under it. Thus it was arranged on each cover of the book so that anything written on each cover would be copied by the copying paper underneath. Seeing the arrangement and wishing to see what excuse he would make, Bro. Chute wrote a word, placing the paper on the table and not on the book, and handed the book and pencil to him as before. He went out as before, but came back saying that Bro. Chute must try again. The latter gave the paper to his sister and told her the trick. She wrote a word, and we asked him to tell what she had written, but he soon came saying that we must write again. So I took the pencil, paper and book and went into a private room and examined his book and found it as Bro. Chute stated. I wrote a word upon the table and returned his pencil and book. He went out, but soon returned saying that the stars were not favourable to-day (19th) and therefore he could not tell the words he had written. We then took the cover off his book and showed him (and a number of others from the town who had come to see him perform) his deception. We took copying paper which we had of our own, and placed it between sheets of other paper and showed the people how it would copy. He begged of us all not to expose his trick, saying that it was the only way he had to make a living, and that rich Brahmins and kings had offered him hundreds of rupees if he would reveal to them the secret, but that he had shown no one."

If the bequest which is said to have just been made by Babu Bhudev Mukerji, C. I. E., for the promotion of Sanskrit education and the benefit of Brahmin pundits, is not a consequence of Annabai's recent lectures in Bengal, at least the coincidence is striking. Says the *People's Journal* of Lahore :—

"Babu Bhudev Mukerji, C. I. E., has taken all Bengal by surprise by the munificent character of the bequest he has made by Will in furtherance of the cause of Sanskrit education, and for the benefit of the Brahmins of the Pundit class. Babu Bhudev's bequest amounts to the sum of a lac and sixty thousand rupees, which he intends to increase, if his life is spared for a few years more. Babu Bhudev thinks that without Sanskrit education and the restoration of the Brahmins to their original position as teachers and guides of the people, the Hindu nation cannot be regenerated."

Which is just what Mrs. Besant said, over and over again.

SUPPLEMENT TO THE THEOSOPHIST.

MAY 1894.

EXECUTIVE NOTICES.

THE SOPHICAL SOCIETY.

PRESIDENT'S OFFICE,

ADYAR, 17th April 1894.

White Lotos Day (8th May proximo) will be observed as usual at Head-quarters and by our Branches throughout the world. It is a good thing to meet together once a year and recall the priceless service which H. P. B. did in our times to every one whose feet have found their way into the path that leads to wisdom.

H. S. OLCOTT, P. T. S.

ADYAR, 17th April 1894.

The acting Treasurer will make the following transfers from Suspense Account to replace defalcations :—

To Subba Row Medal Fund	...	...	Rs. 621
„ Permanent Fund	...	...	„ 60

H. S. OLCOTT, P. T. S.

ADYAR, 27th April 1894.

During the absence of the Editor in Europe, the *Theosophist* will, as hitherto under similar circumstances, be under the editorial care of Mr. S. V. Edge. The undersigned will be particularly obliged if the friends of the Magazine will send in as many good articles as possible for publication. MSS. should be addressed to "Gulistan," Ootaçamund.

Mr. Sven Ryden, F. T. S., of the Golden Gate T. S., San Francisco, being in India on a tour of observation, has most kindly undertaken to assume charge of the Treasurer's and Recording Secretary's office work in his absence, with assistance to be given by Mr. T. Vijaraghava Charlu, Manager of the *Theosophist*, under special instructions given him by the undersigned.

H. S. OLCOTT, P. T. S.

ADYAR, 27th April 1894.

The undersigned avails of Mrs. Annie Besant's forthcoming visit to the Australasian Colonies, to invest her with the functions of President's Commissioner, with authority to represent him in all current Society business during her tour, and act for him and in his name in disposing of, the same, as perfectly as though it were his individual act. Mrs. Besant is empowered to organize a Section or Sections; to authorize the formation of Branches; to admit persons to Fellowship; to regulate disagreements and disputes within the Society; to remit at her discretion in cases of great poverty the whole or any part of any fee or other pecuniary contribution chargeable as a condition of membership; and, generally, to exercise the same powers as are constitutionally enjoyed by the undersigned in his Presidential capacity.

Mrs. Besant will, of course, make or cause to be made to the undersigned a full report of her official actions under the above special commission and according to the Revised Rules of the Society.

H. S. OLCOTT, P. T. S.

ADYAR, 27th April 1894.

The following facts are published for the information of members of the Society :—

On February 6th last, while at Allahabad, Mrs. Annie Besant handed the undersigned a written demand that certain accusations "with reference to certain letters and in the alleged writings of the Mahatmas," injurious to the public character of Mr. W. Q. Judge, Vice-President of the Society, should be dealt with by a Committee as provided by Art. VI, Secs. 2, 3 and 4.

On the following day, from Agra, a copy of this letter was forwarded by the undersigned to Mr. Judge without the expression of any opinion as to the validity or otherwise of the accusations in question. No specific charges having then been filed, this was merely a preliminary measure.

From a motive of delicacy no question was asked the accused as to his guilt or innocence, but the undersigned, in the exercise of his discretion, gave Mr. Judge the option of resigning his office, or submitting the case to investigation. The implication being, of course, that *if guilty*, he would wish to quietly retire, or if *innocent*, to be brought before the Committee, and thus set at rest, once and for all, the injurious rumours afloat, in different parts of the world.

The alternative offered carried with it, as will be clearly seen, no intimation that the rumours were true, nor that the undersigned believed them so, or the contrary.

Mr. Judge having cabled a denial of his guilt, the first step prescribed by the Constitution for such cases was then taken, *viz.*, the ordering of a "Judicial Committee" as provided for under Art. VI; the official notification of the same to the accused and the members of the General Council; and the serving upon each of a copy of the detailed charges and specifications, then drafted by Mrs. Annie Besant as Accuser. The provisions of our Constitution were thus strictly followed out, and there has been no deviation whatever.

It was hoped by the undersigned that the whole matter would have been kept private until the Committee had met, disposed of the charges and rendered its verdict, which would then have been officially promulgated by him.

But the opposite policy having been adopted by the accused and the General Secretaries of the European and Indian Sections, and printed circulars having been distributed by them throughout the whole world, secrecy is no longer possible, and hence the present Executive Notice is issued, with the deepest regret for its necessity.

The undersigned deploras that his colleagues Mr. Mead and Mr. Keightley, should have acted in such haste as to have committed the indiscretion of censuring him for breaches in procedure and a violation of the Constitution of which he was not guilty. He regrets also that the fact of Mrs. Besant being the accuser of Mr. Judge should not have been mentioned, if the public was to be taken into confidence at all at this preliminary stage.

A detailed reply to Messrs. Mead and Keightley's letter is in preparation and will be circulated to all Branches.

To correct misapprehensions, the undersigned has to state that in the opinion of eminent counsel (Members of the Society) the trial of the charges against Mr. Judge does not involve the question of the existence or non-existence of the Mahatmas or their connection with the Society.

The Judicial Committee is notified to meet in London on June 27th, and the undersigned finds himself compelled to attend, contrary to his wishes and expectations. He will leave Adyar about the middle of May for London *via* Marseilles.

H. S. OLCOTT, P. T. S.

THE ADYAR LIBRARY.

The following books have been added to the Library during the last two months :—

Donated :—

Annie Besant's Autobiography from the Author; *A'pastambagrihya Sūtras* and *Paribhāshā Sūtras with Commentaries* from Mr. A. Mahadeva Sastry, Mysore; 28 MSS. from T. Saminatha Iyer, Bellary; 13 books of Guru-

dattabidyârthi per Col. H. S. O.; 30 MSS. from P. R. Venkataramaiyer; Swamy Vivekananda's *Address on the Parliament of Religions* from Dr. Nanjunda Row; *England and India* of Lal. Baijnath, *Extra Census Bulletin* of United States, *Journal of Buddhist Text Society*, Parts III and IV, Vol. I; *Charakasamhitâ*, Parts 1 to 8, and *A Lecture on The Arya Samaj*, per Col. H. S. O.; *S'atapathabrâhmana*, from the Manager. Vedic Press, Ajmere; *Occult Science in Medicine*, from F. Hartmann. *Nrisimhastuti*, *Demon Worship*, *Idols of the Earth*, and *Buddha and his religion*, per Col. H. S. O. *Mârkandeya Purâna* (translation) from the author; *Indian Journal of Education* and *Principia Nova Astronomica* from Mr. V. Kalliyaramaiyer; *Works of Edward Fitzgerald*, 2 Vols.; *Chinmayabodharatnâkara*; *The Oriental Germ's Series*, from the Editor B. R. Kotewal; *Vidyâranyavijaya* (paper MS.) from R. Ananthakrishna Sastry; *Tantrarâja* (about 12,000 Granthas) from Narayana Sastry, Kumbakonum; *Vedântadars'ana* and *Pancha Dadas'i* from Narotham Dos, Bareilly; *Orion, the Antiquity of the Vedas*. from the Author.

Purchased :—

Kûrmapurâna; *As'vavaidyaka*; *Yajurveda*, 5th Kânda; *Ushâ*, 2 Vols.; *Brahmanâradiyapurâna*; *Sânkhya'yana S'rauta Sûtras*, 2nd Vol. *Anandâs'rama Sanskrit Series* (complete); *Smritichandrikâ* (translation); *Vedântasâra*. (Col. Jacob's Edition.)

R. ANANTHAKRISHNA SASTRY,
Pandit.

T. S. FINANCIAL STATEMENT.

I beg to acknowledge with thanks the receipt of the following donations and subscriptions since the 21st of March, 1894, and to make the subjoined reports :—

ANNIVERSARY ACCOUNT.		Rs.	A.	P.
Mr. Nicolson, Annual Dues	...	2	4	0
C. D. Carver, Sydney, Annual Dues of 2 members	...	4	2	4
L. Hart, Melbourne do do of 7 do	...	12	3	9
Dr. D. J. Edal-Behram, Surat, Donation	...	20	0	0
HEAD-QUARTERS ACCOUNT.				
C. D. Carver, Sydney, Entrance Fee for 2 members	...	11	14	0
Do do do do 2 do	...	10	6	8
European Section, through G. R. S. Mead, Gen. Secretary. proportion of fees from the 1st of September 1893. to March 1st 1894, £17-18-9 @ 1'1,31/32	...	307	13	11
Bombay Branch	...	23	0	0
Bengal T. S., Calcutta. Donation out of surplus of their A. B. Fund	...	250	0	0
L. Hart, Melbourne, Entrance Fee of 7 members	...	30	9	3
SUSPENSE ACCOUNT.				
A. Marques, Honolulu	...	51	6	10
Lt. C. L. Peacocke	...	12	0	0
Bombay Branch	...	27	0	0
		90	6	10
Amount previously acknowledged...	6,762	1	2	
Amount of Defalcation discovered up to date		8,767	9	7
Total Subscription to date...		6,852	8	0
Present Deficit...		1,915	1	7

Appropriated by order of the President-Founder out of the Suspense Account.				Rs.	A. P.
To Head-quarters' Account	...	...	...	1,390	8 1
„ H. P. B. Memorial Fund	...	...	...	1,400	0 0
„ T. Subba Row Medal „	...	...	...	621	0 0
„ Permanent „	...	...	...	60	0 0
Total refunds to date...				3,471	8 1

THIS DAY'S BALANCES IN THE VARIOUS FUNDS OF THE THEOSOPHICAL SOCIETY:

				Rs.	A. P.	£	s.	d.
Permanent Fund	...	...	...	21,126	4 3	=	1,224	10 0
Suspense Account	...	...	...	3,380	15 11	=	193	10 0
H. P. B. Memorial Fund	...	...	...	1,347	4 0	=	89	15 0
Library Fund	...	...	...	1,325	14 5	=	77	0 0
T. Subba Row Medal Fund	...	...	...	659	10 0	=	38	4 0
Anniversary do	...	...	...	26	6 4	=	1	10 0
Head-quarters do	...	...	...	527	1 5	=	30	12 0
				28,393	8 4		1,655	1 0

Rough calculation of the equivalents in Sterling at the rate of Rs. 17-4-0 to the £.

ADYAR, 22nd April 1894.

SVEN RYDEN,
Ag. Treasurer T. S.

Audited and found correct.

H. S. OLCOTT, P. T. S.

THE ASTROLOGICAL BUREAU.

The experimental enquiry into the claims of Eastern and Western Astrologers undertaken by the *Theosophist*, has so far made but little progress and, owing to a succession of circumstances not anticipated at the outset of the experiment, it is highly probable that the Bureau will have to suspend its operations for the present.

Before putting out the scheme, a verbal contract was made with a good Hindu astrologer to do the Oriental share of the work at a price to be proportionate to the demands upon his time. The first 100 nativities were pronounced upon by our English astrologer, and his Hindu colleague was then asked to come and begin his part. But, whether because we were committed to our subscribers and, as he thought, in his power, or because he did not feel able to do what was required—he repudiated the bargain after signifying that we should have to pay him a sum for his services *larger than the entire profits* of our magazine. We then tried other astrologers with like results until, finally, the son of a well-known Jyoshi of Calcutta pledged himself that his father would gladly take up the work, and free of charge. A number of coupons which had been dealt with by our English astrologer were accordingly sent him, but until now we have had no word indicating that the work is in process. Perforce, therefore, we must just wait until things change for the better. Meanwhile, what we shall do will be this: We shall register the coupons sent us, have them all dealt with by our Western astrologer, and file them away in the tin boxes we have had specially made for the purpose. In due time notice of any change in the situation will be given in the *Theosophist*.

THE MANAGER,
"ASTROLOGICAL BUREAU,"
Theosophist Office.

EUROPEAN SECTION T. S.

A charter was issued to 7 members of the T. S. at Munich, Bavaria, to form a Lodge under the name of the "Munich Lodge" T. S.

G. R. S. MEAD,
Gen. Sec.. Eur. Sec. T. S.

AMERICAN SECTION.

On February 10th a charter was issued to the Sioux Falls T. S., Sioux Falls, South Dakota, 8 members; on February 13th a charter was issued to the Porterville T. S., Porterville, California, 18 members; and on February 27th a charter was issued to the Portland T. S., Portland, Maine, 7 members.

On March 13th a Charter was issued to the "Central American T. S.," Bluefields, Nicaragua, Central America, with five Charter members; and on March 26th a Charter was issued to the "Fresno T. S.," Fresno, California, with nine Charter members.

On March 29th a Charter was issued to the Somerville (Mass.) T. S. Charter members eleven.

The Ramayana T. S., Chicago, Ill., has relinquished its Charter and disbanded.

There are now 87 Branches on the American roll.

WILLIAM Q. JUDGE,
Gen. Secy., Amer. Sec. T. S.

CEYLON.

By request of Dr. W. A. English, H. J. Charles Perera, Mrs. M. M. Higgins, and their associates, the Charter of the Lanka Theosophical Society of Colombo, Ceylon, has been reissued.

ANOTHER RELIGIOUS PARLIAMENT.

The entire *Supplement* of last month having been occupied with financial reports, a notice of the convening of another Religious Parliament—this time at San Francisco—was crowded out. We are now warranted in supposing that the key-note of religious tolerance and confraternity was struck so sharply on the former occasion that similar Convocations will be held all over America to satisfy a new-born feeling that the religious instinct in man cares nothing for mere creeds or forms, but everything for the expression of its own longing.

H. S. O.

AUSTRALASIAN THEOSOPHY.

Mr. A. W. Maurais, F. T. S., Secretary, Dunedin, N. Z., writes that the New Zealand branches are discussing the question of forming a section for that colony, as Mr. Judge has offered to send them Mr. Claude F. Wright to take up the General Secretaryship. The pecuniary difficulties seem, however, rather formidable at present, but it is possible that the aspect of things may change after Annie Besant's tour is made. As will be seen in the Executive Notices of this month, Mrs. Besant has been granted full discretion in all these matters which, under the constitution, must be referred to the President Founder. The Dunedin T. S. has met with a bit of bad luck in connection with its importation of a case of books for the library, the steamer which had it on board having caught fire on the passage, and the cargo having been charged with "general average," the case of books being taxed an extra £2-16-9, which the Branch had to pay. Some of the members seem averse from adopting the policy of active propaganda; unwise, I think, since it is by consistently working on these lines that the principles of Theosophy have been spread so rapidly throughout the world.

The Branch Society established at Auckland (N. Z.) is in a fairly successful condition. On the evening of the 6th March the annual meeting was held; Miss Lillian Edger, M. A., President, in the chair. The annual report was read by the Secretary Mr. W. H. Draffin. It showed that at the beginning of the year the Lodge had a membership of 23, and at the close there was a roll membership of 34. The increase though not large, was deemed encouraging. During the twelve months 103 meetings had been held, exclusive of meetings held during the visit of Mrs. Cooper-Oakley. At the close of Mrs. Cooper-Oakley's visit, it was deemed advisable that fortnightly Sunday evening lectures should be given in connection with the Lodge; but after a time this

xxix

Acc

T

Pe
St
H
L
T
A
E

arrangement was terminated in consequence of our collection not covering the expenses. The lectures, however, still continues, but not under the direct auspices of the Lodge as an organization, a few members having agreed to keep them going. The open Lodge meetings weekly have been well attended, and Mrs. Cooper-Oakley's visit was of great benefit to us. Every Tuesday evening a meeting is held for the study of the S. D., and by this means a pretty accurate knowledge of that wonderful book is being acquired, the study being carried on over lines suggested by Mrs. Cooper-Oakley. The finances showed a few pounds of a credit balance with a number of subscriptions due but not paid, which leaves the Lodge in a sound financial position. The report was adopted, and the following officers elected:—President, Miss Lillian Edger, M. A.; Vice-Presidents, Messrs. C. W. Sanders and S. Stuart; Secretary and Treasurer, Mr. W. H. Draffin; Librarian, Mr. S. E. Hughes.

The following gives an idea of the topics dealt with at the open Lodge meetings and on Sunday meetings. On Feb. 23, open Lodge meeting, Mr. W. H. Draffin gave an address upon Mission and Mission work, from a Theosophical standpoint; Feb. 25, Choral Hall, Miss Edger, a lecture, upon "Theosophy and Materialism;" March 2, a paper by Mr. F. Leith, on "the Desirability of opening the unopened Chambers in the Great Pyramid; March 9, open meeting, a discussion on the three Principles of the Theosophical Society; March 11, a lecture by Mrs. Draffin, on "Some Occult Teaching of the Astral Light." It will thus be seen that the children of Maori land deal with a rather varied class of subjects.

W.

March 12, 1894.

From the Adelaide (South Australia) Branch we hear good tidings. Mrs. Pickett writes that "the branch is working steadily and happily. We have four meetings a week regularly for different subjects. The Sunday morning meeting is the favourite, and we take a variety of important subjects for study and discussion." With superior persons like Mr. N. A. Knox for President, and Mrs. Elise Pickett for Secretary, what wonder that the Branch does so well?

H. S. O.

LIST OF BRANCHES AND OFFICERS.

It appears that several mistakes in the above list have entered into our last Annual Report of the T. S. In the case of the American Section, the President and Secretary of the Atmá T. S., New Haven, Conn., should have been given as follows: *President*, Mr. William M. Townsend; *Secretary*, Mr. M. S. Wadham. If the General Secretaries of the Sections would kindly send in by December 1st every year an exact list of Branch officers, corrected to date, these errors would be avoided in compiling the President's official list.