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“THERE IS NO RELIGION HIGHER THAN TRUTH.”

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

OLD DIARY LEAVES.*

FOURTH SERIES, CHAPTER XXV.

(Year 1892.)

LAST year was one of constant travel, the present one (1892) was one of comparative repose; a tour to Arakan and Rangoon *via* Calcutta and Darjiling, in the Buddhistic interests, comprising my whole activity of the kind. The last of the Parsee and Indian delegates left us on the 1st of January; the visiting European ladies went a few days later. Mr. Keightley started on the 11th for a projected tour towards Bombay and the North. On the 12th I wrote to H.M. the King of Sweden and Norway, and sent him two Travancore *chakrams* (small coins) and two illustrated books in Tamil and Telugu, containing the sign of the interlaced triangles or six-pointed star; this question of the wide employment of the symbol from the most ancient times in the East having been discussed between us at my audience at Stockholm.

The new edition of the “Buddhist Catechism” had attracted the notice and won the approval of one eminent European Orientalist, since I received at this time a copy of *L’Estafette*, a Paris journal, with a two-column article of M. Burnouf’s, reviewing the work in a most appreciative manner. He contrasted the simplicity and reasonableness of the Buddha’s metaphysic with that of the Christian church, to the disadvantage of the latter, and went so far as to say that the influence of our Society was becoming more and more noticeable throughout Europe: the production of the “Catechism” he considered a great event.

* Three volumes, in series of thirty chapters, tracing the history of the Theosophical Society from its beginnings at New York, have appeared in the *Theosophist*, and two volumes are available in book form. Price, Vol. I., cloth, Rs. 3-12-0, or paper, Rs. 2-8-0. Vol. II., beautifully illustrated with views of Adyar, has just been received by the Manager, *Theosophist*: price, cloth, Rs. 5; paper Rs. 3-8-0.

It will have been seen from what is written in previous chapters, how much my mind was exercised about the evident probability of a new sect springing up around the memory of H. P. B. and her literature. From week to week things seemed to be going from bad to worse; some of my most fanatical colleagues would go about with an air "Of wisdom, gravity, profound conceit; as who should say, *I am Sir Oracle, And, when I ope my lips, let no dog bark!*" One would have thought that H. P. B. had laid upon their shoulders the burden of the whole Himâlayan Mysteries; and when one ventured to challenge the reasonableness of some thing which they were quoting, they would answer with a sort of restraint of the breath: "But, you know, she said so"—as if that closed the debate. Of course, they meant no harm and, perhaps, to a certain extent, were really expressing their awe of the departed teacher; but, all the same, it was a most pernicious tendency and, if unchecked, was calculated to drag us into a sectarian pitfall. I bore it as long as I could and, at last, believing that the truth alone would give my dear colleague her rightful place in history; that "An honest tale speeds best, being plainly told," I began, as my diary states, on the 16th of January, "a series of historical reminiscences of the T. S. and H. P. B., under the title of 'Old Diary Leaves.'" From that time forward until now, there has been no necessity for time to hang heavy on my hands, because whatever might not be occupied with the day's current business could always be usefully employed in hunting up facts for this historical narrative. It was such a happy inspiration, as events have shown, that I am quite ready to believe that the thought was put into my head by those who watch, unseen, over our movement. Certainly, the creation of the Blavatsky sect became impossible; after nine years she is now fairly estimated and the solid appreciation of her is continually gaining in strength.

But let no one suppose that this vicious tendency towards hero-worship has been rooted out from our natures, for a new idol is being fashioned in the form of that dear, unselfish, modest woman, Annie Besant. If the walls around our Society were less resistent, her blind admirers would be already digging out a niche in which to place the idol for worship. Needless to say, one has only to be familiar with Mrs. Besant's speeches and writings, to have overwhelming proofs that such an attitude towards her is most distasteful. Many years ago she deliberately sacrificed the world to work for her fellow men, and from the first moment, until now, she has begged her hearers to regard the thought and not the speaker. It could not have been more concisely expressed than in the following sentences in the last paragraph of her magnificent lectures on "Dharma." "After this imperfect presentation of a mighty subject, may I say to you: listen to the thought in the message, and not to the speaker who is the messenger,

open your hearts to the thought, and forget the imperfection of the lips that have spoken it." All in vain her protests and appeals; an idol they must have, and H. P. B. having passed out of reach, they are clustering around the next personage available. Not even workers of lesser knowledge and nobility of character escape this euhemeristical tendency. Until the great exposure came, Mr. Judge was looked upon at Avenue Road as a greater mystic than them all; they mistaking his bogus credentials as real endorsements by the Mahatmas. And so with others, Mr. J.'s successor, for example, who could never have obtained a hold upon the excellent people who had been led away by the Judge illusion, but for his having cast the mantle of his deceptive glamour around her. I could name others still, among our prominent workers, who are in peril from a like adulation. Let us hope that they may see their danger before their heads get turned, as have those of some callow youths of the East and West, who have been prematurely forced into the fierce light of notoriety. I never, now, see a young Indian or Sinhalese going out to the Western lands to lecture, without feeling the sad conviction that they must, inevitably, be spoilt by the inflation of their vanity.

During the month of January I passed through another crisis which ended in my again tendering my resignation of office. Exaggerated reports had been spread about me, the Judge influence was paramount in London, a scheme had been devised for sending out Mr. C. F. Wright to Australia to undermine my authority and get the Branches there, under his leadership, to join the American Section, and be entirely under Judge's control. Every other possible thing was done to reduce my position to that of a sort of cipher or figure-head; so, I met the thing half way with my resignation. I took all the necessary measures to make the transfer of authority to Mr. Judge, then Vice-President, practicable. An explanatory circular, accompanying copies of my resignation, was sent to the Sections, and on the 4th of February, I went to Ootacamund to make the final arrangements for taking up residence there. As before, protests and appeals poured in from all sides, influential members threatened to resign, some even tendered their resignations. This time these did not shake my resolution. But on consulting counsel about the steps to be taken for relieving me of responsibility for the cash and securities of the Society, standing in my name, it became evident that it would be a matter of time, and would require much thought; so I modified the terms of my resignation so as to make it take effect from the time when these property matters, including the unsettled business of the Hartmann Estate, at Toowoomba, should be arranged.

Among the offers of loving help received, were three invitations—from my friends, Prince Harisinhji, M. Parmelin, of France, and H. H. the Rajah of Pakur—to let them support me for the

rest of my life. Meanwhile, my documents were travelling all over the world, and I was fully determined to vacate the Presidentship at the earliest possible moment. But suddenly there came an interference from a quarter which could not be ignored. Just before daybreak, on the 10th of February, I received clairaudiently a very important message from my Guru : its impressiveness was enhanced by the fact that he told me things which were quite contrary to my own belief, and, hence, it could not be explained away as a case of auto-suggestion. He told me (a) That a messenger from him would be coming and I must hold myself ready to go and meet him ; (b) That the relationship between himself, H.P.B., and myself, was unbreakable ; (c) That I must be ready for a change of body as my present one had nearly served its purpose ; (d) That I had not done well in trying to resign prematurely ; I was still wanted at my post, and must be contented to remain indefinitely, until he gave me permission to abandon it ; (e) That the time was not ripe for carrying out my scheme of a great International Buddhistic League, and that the Mahâ-Bodhi Society, which I had intended to use as the nucleus of the scheme, would be a failure ; (f) That all stories about his having cast me off and withdrawn his protection, were false, for he kept constant watch over me and would never desert me.

As regards the first point, I shall show, at the proper time, how exactly the predicted messenger came ; as regards the second, this was a great surprise, for H.P.B. had been behaving in such a way about me, and had made such reckless assertions about the influence of the Masters having been withdrawn from Adyar, that I really supposed that all was at an end between us, and as I had not heard directly from my Guru for some time, I did not know but that he was so displeased with me, that he had withdrawn his protection. As regards the third, it seems likely that the sudden and, as I have expressed it, unexpected death of H.P.B., made it necessary that I should be given the necessary health and strength to make my body last very much longer than, perhaps, seemed then indispensable. Certainly, my physical force seems to be increasing instead of diminishing, at the present time. As regards the attempt to resign, I was not prepared for the view that was taken by the Guru. It seemed as though my leading colleagues were both willing and anxious to get rid of me. The position taken in the fifth point of the message surprised me, for, at that time, the prospects of the Mahâ-Bodhi Society were good, subscriptions for the acquisition of the Buddhistic sacred places were coming in, the interest was extending to Siam and Japan, and I was convinced that my scheme of international union could be carried out. As regards the last and most precious point in the message, no one will doubt its having filled my heart with joy ; for, however faulty I might have been, at least I had kept as the one paramount aim of my

efforts, the giving of ungrudging and loyal service to my Guru. This event, the reader will please keep in mind, occurred on the 10th of February : we shall now see what effect it produced on Mr. Judge and his followers when brought to their notice.

So far as I can make out from my diary, I notified Mr. Judge of this clairaudient message, by the Overland Mail of the 18th February. On the 3rd of March I wrote a long and important letter to Mr. Judge and the General Council, declaring that I could not consent to his being both acting President of the T. S. and General Secretary of the American Section, as this would give him three votes out of a possible five in the General Council. Meanwhile the situation at New York remained unchanged, letters coming to me almost weekly, discussing the details of my retirement : not a word said about my remaining in office, but in every letter he was asking me to nominate him for the full term of his life. On the 2nd of April a cable from Judge told me that I need not be anxious about the moving of Headquarters and that he should give up the General Secretaryship as soon as possible. On the 16th of April I cabled Judge that I could not retire on the 1st of May, as nothing had as yet been arranged about the Brisbane and Adyar financial affairs. I do not know what ideas had been working in Mr. Judge's mind, nor how far he had consulted his colleagues about his indispensable relinquishment of the General Secretaryship ; but, on the 21st of April, about a month after he would have received, in due course of mail, my letter about the wishes of my Guru, he cabled me to stop where I was, *i. e.*, to remain in office, as he had very important news from The Lodge, and there would be a great change in his policy, on April 24th—the date of the opening of the Convention of the American Section. What that change was may be seen in the tone of the resolutions, drafted by him, presented by a third party, and unanimously adopted by the Convention : every idea they contained, almost every word in which they were expressed, came from him, and was anticipated in a rambling, fraudulent Mahatma letter, which he sent me four days before the meeting of the Convention. Included in it is the following bit of information to me, about instructions presumably received by him from a Master : “ He (Judge) has been recently ordered . . . to change his policy, for he sees that it is not time nor right nor just nor wise nor the real wish of The Lodge that you should go out either corporeally or officially. But he is now in a very strained position because of the people to deal with in other lands than the one he is in. (Meaning our people at London). He will cause it to be done as follows at the meeting in April (the American T. S. Convention) : and has before this prepared for it : a resolution to be passed declaring first, that your resignation has been received ; second, that the meeting notes that all the Branches have in this land voted for him as the successor ; that the meeting, as in duty bound, declares the vote of

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The discriminative reader will not overlook the fact that the action of Mr. Judge and the American Section entirely contradicts and makes absurd the Resolutions of 1895, when the American Convention passed, by a preponderating majority of our American Branches, a vote to secede from us and declared that there never had been any *de jure* Theosophical Society outside the fragment of the original body at New York.

H. S. OLCOTT.

THE TENET OF BROTHERHOOD.

THE first object of the Theosophical Society, "To form the nucleus of a Universal Brotherhood of Humanity without distinction of race, creed, sex, caste or color," is one that at first falls pleasantly on the comprehension of the inquirer. That wide sweep of embracing tolerance is an agreeable idea because it brings to the mind a poetical image of universal love. It is sometimes especially gratifying in its first impression on the inquirer because it assures him that he personally is to be included, that no seclusive set is to shut him out, but that all barriers are to be torn down and that he is to be on a footing of equality wherever he will. This is pleasing to his individuality, his I-ness, and he is prepared immediately to endorse the tenet. But reflection puts a vague damper on his enthusiasm, thoughts arise that are repellent to his consciousness and that give a strange jar to his first poetic impression. His irrepressible brain will not be quiet in poetical disregard of practical facts, and bubbles up suggestions such as these: "Am I to embrace as my brother the unwashed South African, the fur-clad Eskimo?" Unpleasant truths in connection with the habits and customs of these "Brothers" stalk out boldly above the poetry, like alligator heads out of a tranquil southern stream, and his senses revolt before their contemplation. Long habits of association with the idea of the brother of his immediate family call up comparisons between the two samples and the ill-savored savage suffers thereby. One of two things happens to those who interpret the idea of Brotherhood in this way: either they accept theoretically and reject practically the tenet, or they struggle to sustain a state of affairs fairly well illustrated by the Socialism of the present day.

In speaking of Socialism I do not mean to criticize it; I have not as yet thought deeply enough upon the subject to say whether to my mind it has or has not an analogy in the workings of nature. I know that Lycurgus made it work successfully in Greece in the ninth century B.C., that he brought the people under such harmonious discipline that the rich and the poor ate at a common table in the market place, that no man lived in a better house or dressed better than his neighbour, that practical morality reached a state

that no material civilization since has reflected, and that the nearest approach to it is found in a crude way among some of the uncivilized tribes of South Africa. I know also that this successful Socialism of Sparta crushed out artistic inclinations by proscribing art treasures as luxuries, but in this the modern imitators—perhaps the reincarnations of ancient socialists—are doing better, for we have had the luminous example of William Morris, poet, artist and socialistic leader, as proof.

However, to return to the tenet of the Theosophical Society, those who framed it had not the socialistic idea in mind. The idea which they did have, and which is being reiterated constantly in the writings of our most advanced students, is analogous in its simplest form to the brotherhood of any large family, and in a wider form, to the ancient caste system of India as it existed in its purity when our western races were floundering in the material mud of the middle ages. Wider than that again is the analogy of the kingdoms in the family circle of our universe, and again still wider is that wonderful Spiritual Brotherhood about which we speculate when we try to understand the merging into the Logos of those who in so doing still retain their individuality.

Leaving the wider examples aside, let us begin at the simplest and see what really takes place in an ordinary family. There we will find brothers of varying ages, with varying pursuits, varying degrees of intellect. Now these brothers, in an ideal family, are united in a common bond of mutual love and helpfulness. These feelings are spontaneous and are put into practical effect without any reasoning whatever in the matter; they were born brothers and that is sufficient cause for family unity. The great law of Universal Brotherhood reflected in the minor circle of the family, is accepted naturally and works out a harmonious miniature of its prototype. But this family brotherhood does not mean a levelling of conditions. It does not mean, physically, that the elder brother is to eat the same kind of food as the youngest or that the youngest is to try to walk like the eldest; it does not mean, emotionally, that the eldest is to sob and cry with his junior or that the infant is to be self-contained like his senior; it does not mean, mentally, that the elder shall study A. B. C.'s with the prattler or that this one shall lisp out problems in Geometry with his grown brother. Nor does it mean that a medium ground shall be found on which all may meet—the elder reaching down and the younger straining up. The one mutual ground is Love, and on this basis classification effects itself harmoniously. How natural it is to the elder brother to protect, aid and encourage the younger! How natural for the younger to respect and seek the help of the elder! How those nearest an age find easy comradeship! and how perfect is the companionship of all together.

In a family of this kind there are no haughty distinctions of superiority; while the younger respect the more evolved intellect, the

wider experience of the elder, the elder may learn lessons of simplicity and candor from the younger. Each may teach a needed lesson to the other and the value of each brother will be estimated according to how well he fulfils the duties of his age and intelligence.

In the large family of the human race the plan must be larger, although analogous in general outline; we need not adapt details suitable to the smaller family circle, but what would be generalities in the family will correspond to details in the larger family. For instance, we need not physically embrace the South African or the Eskimo in token of brotherly love, but we can include them in a mental embrace of loving kindness and helpfulness. Just as it costs the elder brother no great effort to soothe the crying child nor does it hurt him if this one leans against him for support or even if it gets angry and hits him with its tiny fists, so the more advanced of the human race may aid the child-souls without any great effort and without suffering mentally from their childlike fits of temper.

We know from those who have investigated the subject, that the caste system of India was originally based upon a wise understanding of the needs of the people, and that its present degraded aspect is only the decaying husk of the once golden grain. Exemplifying the cyclic law of the rise and fall of all things, India of to-day is seen at the base of the circle. The mass of souls who once lived in orderly discipline under the guidance of highly enlightened Teachers have passed on to rest or to other incarnations and less evolved entities have taken their places, finding progress for their state of evolution where their predecessors would now only find retrogression. Those who know tell us that the Great Teachers have not abandoned India but are waiting patiently for it to sweep up again on the ascending arc of the circle and again reach the point where their services will be called into active manifestation. And advanced souls have still chosen reincarnation there to keep the embers of the old splendor of learning and morality alive, to watch over the struggling hordes and help forward all efforts toward a re-ascent.

In the ideal Brotherhood of the caste system, there was not that intolerant pride that later grew out of the materialization of the caste laws, which was the natural consequence of the decline of the nation. How far that decline was hastened by the wilful misinterpretation of the spirit of the laws by the ruling class of India, I am not enough of a historian to say, but it is evident that when India reached the highest point of the circle and began on the downward arc, materialization was a natural accompaniment of that descent. However, the caste system as practised in the Golden Age of India is an example of Brotherhood that withstands criticism as easily as does the system of classification that describes the brotherhood of kingdoms, mineral, vegetable, animal, etc., of our planet. In the days of India's glory, the elder brothers, the Brahmans, were the spiritual

teachers of the younger and used their wider learning not as a means of separation from them but as a protecting and guiding influence, such as any elder brother might throw around a junior ; the Kshatriyas put the teaching into practical effect, were the rulers, the defenders ; the Vaishyas, next in degree of intellect— the type of third brother in point of age—looked after the agricultural, the business interests; then came the Sudras—type of the very young brother—who gladly waited on their superiors, as any younger brother might go of errands or do mechanical services for an elder ; and, last of all, were the outcastes—type of the irresponsible baby—who were not expected to think and work like the others, but only to take life easy and grow gradually stronger in understanding. In this family, as in the typical family circle, the mutual ground was love and unity. If any soul in a minor caste showed itself capable of advancing to an intellectual footing with those more advanced, it was put on that footing, admitted into that caste, just as readily as a younger brother would be put to the same books as his elder if his mind was ready for them. This family circle was harmonious until pride, greed, jealousy, insubordination and neglect crept in and made of it a family such as we often see exemplified within our immediate circle of acquaintances at the present time. In the original system, intelligence was the determiner of caste and its highest degree was wisdom, exemplified in the humble sages, the Brahmans of that day. In the great Law of Nature, intelligence is always the determiner of class, and disorder in any circle grows out of a disregard of that law. If we glance at the workings of evolution through the kingdoms, we see consciousness evolving gradually to the lower manas of the animal, to the higher manas of man, to the buddhic consciousness of spiritual man, and on up where we may not analyse. Consciousness, intelligence, mind, whatever anyone chooses to call it, is the determining factor in all orderly sequence.

We who have now no caste, no class system, find it hard to place ourselves, to discover our duty ; our karma is badly mixed and we shift position often. We are seldom able to place ourselves or others. But in giving a general glance over mankind as a whole, the human race typifying the kingdoms, we find as it were, mineral-man, vegetable man, animal-man and man-man. This Brotherhood of man has to be classified from youngest to eldest or *vice versâ*. Just as the kingdoms range side by side so do these divisions of the human race intermix. If we take the narrow circle of our own lives in the present we can pick out the types around us. The mineral type of brain may be the very stone-breaker who is helping to pave the street before our door ; we will see the vegetable type brooding over a pipe in a chimney-corner; the animal-man is a type well known to us, and the man-man is a type easily recognized among thinkers, whether we subclassify it or not. Many are in border kingdoms and have the characteristics of both sides. Now in order to take a stand and fulfil discrimi-

nately our duty to our brothers it is a good plan to first try to locate ourselves. This is to be done by introspection. We must calmly come from what we would be, and perhaps deceive ourselves into thinking that we are, and see how many mental questions are responded to by "Yes," how many by "No." Then we sum up and stand on a mathematical basis.—We ask, "Am I a mineral-man?" If the answer is clearly "No," we may decide, "Then it is not my duty to go and live as a mineral-man with mineral-men in order to show the true spirit of Brotherhood." It is clearly not one's duty in this case to live on infant's food. If to the question, "Am I a vegetable-man?" the answer is an emphatic negative, we may decide that our brotherly duty is not to abide with and do as does this type of man, whether he live in palace or hovel. To the question, "Am I an animal-man?" will come perhaps a squirmish answer, but we will probably decide that man-man may be sub-divided into mineral-man-man, vegetable-man-man etc., and so ease conscience into a denial. After the denial, we will say, "Then, certainly it is not my place to go and do as does the animal-man in order to show my brotherly love. As man-man, as an elder brother, I must take such and such a stand and be a fitting example to the younger ones of the family who are gradually growing toward my position." It is sometimes helpful in determining one's duty, to drop the first part of the compound classification and simply survey people as being in one or other of the ordinary kingdoms. One may then think that it is not his duty to show brotherhood by sleeping in a barn with an ox or by gnawing a bone with a dog; neither should he try to persuade the ox to lie down on a couch like his, or the dog to eat the fare that is pleasant to him. But he may be fond of the ox and admire his endurance and he may love the dog for his intelligence, his sagacity or his fidelity. So he may look at men and meet them on their own ground without abandoning his own. And if we take the side of the animal, an animal-man will respect the intellectuality or spirituality of his elder brother without thinking it his duty to abandon his ground and strain to reach the higher. The value of each will be in proportion to the fulfilment of the duties of his position in the scale of evolution, and no one will be accounted wise who takes up a burden beyond his strength. When we have reached the highest, we can step into any position in the universe and find it congenial, limiting ourselves for the time-being to the consciousness of that position, but with the partial knowledge and partial strength of our present state we must not try any such experiments. Our duty is to hold on firmly where we think we belong, linked to those above and to those below. Evolution is a chain of graduated links and we must not forget our duty to the link above through a mistaken idea of duty to the link below.

Of the Higher Brotherhood I will not presume to say much. What that wonderful harmony is we may only sense dimly in a

moment of exalted consciousness. But on the level of our present range of consciousness we may perhaps find a reflection of its beauty—although many times mirrored in ever narrowing proportions—in the human Brotherhood. In this lesser harmony, as in the greater, each has his own note although one in harmony with all others. It is like a continuous range of scales on the piano. A Brother will be responsive to the octave of his note, higher or lower, which is one key to his being particularly drawn to some above and to some below him on the human range. Discord is felt when the notes of human compositions are brought together without the intervening ones that would make up the harmony. To bring about harmony we must have the missing notes, and where we are striving to effect a circle of Brotherhood, we must try to group human notes so that they will make up a harmonious whole. We must cease stopping up our ears and crying "Discord," and try to add the missing notes that will bring about harmony. All stringed instruments are harmonic. Strike a note on a piano and listen; the sound will be caught up by all the strings. The piano is an instrument put together with precision and this result is calculated. One test of the trueness of a singer's note is to voice it against the piano board; if the note is a true one the strings will respond, if not there will be silence. Men properly brought together make up a stringed instrument, their nervous systems are the strings. If a true note be sounded, it will vibrate in melodious harmonics up and down the strings. This often happens when an audience with one accord applauds a speaker. And so too with the attuned instrument of Nature; if we sound a true note all Nature will answer, if not there will be silence. If one sounds a note on the piano, anything in the room that is tuned to that pitch will respond; it may be only an earthen jar but it will send out a musical note. So one may unconsciously sound the note of a human earthen jar in an audience and it will respond. We don't understand the human strings as well as the man who regulates a piano understands the qualities of his wires; very few have studied the art of tuning, and yet we have seen master hands among us. If men only knew their own notes they could adjust themselves much better. I know some one who found out the keynote of his composition by the accidental striking of a glass on a dinner table; his entire nervous system gave an unmistakable response. A well-known theosophical writer has also told us of a man who died from the strain of hearing a sound prolonged that was the keynote of his system. We may not be able to discover our particular notes but if we try instead to discover our particular attributes we will do as well. Let us try to group men in accordance with their attributes and the harmony will not fail us.

Looking at the Brotherhood of the human race in these various ways, we get a clearer idea of our theosophical tenet, and that

brings us to the nearer consideration of the family called the Theosophical Society. There is work for Brothers of various intellectual ages in this family, and Love and Unity is here also the common ground for all. Just as in any well-balanced being there must be the theoretical and the practical, the passive and the active, so in any well-regulated body of people the two phases must be represented, and between the two extremes will range many necessary grades. The spiritual man, the mystic, will represent the theoretical, the passive side; the executive man, the organizer, the practical or active side. Neither one is fitted for the work of the other, and both are necessary to the harmonious working of the whole. The mystic would be a man of straw were he put in a position where practical business ability was wanted, and the energetic organizer would be a disturbing element if put where spiritual guidance was needed. The controlling centre, the heart, the equator, the equilibrator, must also be represented and from the central point to either pole varying grades will range. They all have their places in the organized body and aptly correspond to the principles in man. Divided and sub-divided into groups, into individuals, they typify all the synonyms, the shadings of principles and colors, and blend into one. Until a man is capable of stepping into a position at either pole, fulfilling the duties of the spiritual guide or of the active demonstrator, as required, he is not of more value than his fellow, whatever that other's position. This thought will put a restraint on spiritual pride and on material positivism and bring men gradually back to the centre from which both poles are controlled. In the perfect organization, as in the perfect being, all grades of capability must be represented, and the value of a member will be in proportion to how well he acquits himself in his especial line. One may be especially characterized by executive ability, one by order, system, one by confidence, one by independence, one by forbearance, one by sympathy, one by gentleness, and so on. Some need to be toned up along certain lines and some to be toned down, as individuals, but just as all qualities are necessary in the perfect man, so all must go to make up the perfection of an organized body. Working around the heart, drawn and held together by the same attraction, Love and Unity will be the foundation on which all may find equality in diversity, oneness in gradation, and show to the world a Brotherhood after Nature's model; many and varying parts in a perfect whole.

ANNIE C. MCQUEEN.

THE ASTRAL BODY.

(Concluded from page 21.)

THE fact that so many cases can be cited where the image of a person has been seen at a distant spot when the seer was thinking of some other person or thing there, is some proof that we are, at least under certain peculiar circumstances, actually where our thoughts are for the time-being; and if we had but cultivated the faculty of discerning and perceiving in that thought-body as we do in our ordinary physical vehicle, we might thence draw sure information as to distant persons and scenes. Cowper, in writing the lines which he puts into the mouth of Alexander Selkirk,

“When I think of my own native land,
In a moment I seem to be there,”

perhaps wrote much nearer to the truth than he had any knowledge of; for as Van Helmont says, “There is, therefore, a certain ecstatic or transporting power which, if at any time it shall be stirred up by an ardent desire and most strong imagination, is able to conduct the . . . spirit even to some far-distant object.”* Now this power of the *imagination* is that faculty by which we picture within the recesses of our own minds anything which may for the time-being occupy our thoughts; and though all must possess it in varying degrees, yet there are not many who will stop to think how great a power is this; † because, confounding it with what Plato calls the *phantasy*, or mere reverie, they lose sight of it as the great creative faculty of the mind, ‡ and look only at its unguided results. In the human mind as it is at present, there appear to be two principal powers—reason on the one hand, and imagination on the other. They are the creative and the ordering, or as we may say, the constructive and the arranging and balancing powers of the mind. Both are necessary to each other; but when we reflect how little of

* Quoted in “Zanoni,” Bk. iv. ch. iii.

† “The first step towards the accomplishment of Kriyāshakti is the use of the Imagination. To imagine a thing is to firmly create a model of what you desire, perfect in all its details. The will is then brought into action, and the form is thereby transferred to the objective world. This is creation by Kriyāshakti.” S. D., III., p. 561. “There is only one fundamental living power in nature, the power to *imagine*; there is only one result of the activity of this power, *formation*, or perception of form, . . .” Hartmann, in the “Pronaos of the Temple of Wisdom,” p. 22, ed. 1890.

‡ See “The Astral Light” by Nizida, p. 28; also “Godolphin,” ch. xxviii, p. 150, 151 of Routledge’s ed. “For he who seeks to *discover*, must first reduce himself into a kind of abstract idealism, and be rendered up, in sweet and solemn bondage, to the faculties which *contemplate* and *imagine*.” “Zanoni,” Bk. iv., ch. ii. Whereas we are told that “with regard to some intellectual giants, they are in somewhat the same condition as smaller men, for their Higher Ego is paralysed, that is to say, their spiritual nature is atrophied.” S. D., III., p. 592.

the idealising power is shown by some of our greatest reasoners, and yet how beautiful are the creations of artists and musicians—people who are rarely noted for their acute reasoning faculty—we shall see where it is that the really constructive power lies; and that perhaps it is not so much in the analytical reason, as in the imagination.

We can then in some measure understand how it is that the faculty of transporting their consciousness to distant places has been exhibited by persons who, to all appearance, have not developed any scientific method of so doing; they have only, so far as can be learned from themselves, used this creative faculty, and by it we may presume they have given to their mind-bodies a sufficient force to transport them *in idea* to some distant place; which, under certain special conditions, has the effect of a real presence there. And however amazing this may sound, there is ample evidence of the fact of such transport. Whether the one about to be related is an instance of the adept faculty or the other varieties adverted to, may be left to the reader to determine, in view of the extracts already given. Jung Stilling tells us that, about the year 1740, there resided near Philadelphia, in what we now call the United States, a man who was reputed to possess this power, and many extraordinary stories were related of him. On one occasion he was applied to by a lady whose husband was on a voyage to Europe and Africa, and from whom she had for so long a time had no tidings, that she took this method as the one available method of easing her mind. The man heard her story, told her to wait awhile, and then, passing into an inner room, left her to await his reappearance. This, however, took so long that she at last grew impatient, thinking that he had forgotten her. She therefore softly approached the door through which he had gone; and upon peeping through some aperture, was surprised to see him lying upon a sofa, as motionless as though he had been dead. Fortunately she did not disturb him, and upon his awaking he told her the reason why her husband had been unable to write, that he was then at a certain coffee-house in London, and would shortly be home again. He arrived accordingly, and as the lady found that the causes of his long silence had been precisely such as the Seer had related, she became desirous of testing the rest of his information. Her husband accordingly went to see him, and no sooner set eyes upon him than he declared that he had seen him before, on a certain day, in a coffee-house in London; that he told him his wife was extremely uneasy about him, and that he, the captain, had thereupon mentioned how he had been prevented from writing, adding that he was on the eve of embarking for America. He had then lost sight of the stranger among the throng, and knew nothing more about him.*

This appears to have been an instance of true magic, where there was not only the faculty of transporting the consciousness to a

* "Night Side of Nature," pp. 127, 128.

great distance, but also of making an objective appearance there, and finding an utter stranger whose whereabouts no one else knew. Yet those members who have succeeded in developing somewhat similar powers will recognise the probability of the entire truth of the narrative. But that the thing which was done in this instance with conscious intention, is also done quite unconsciously in some measure by those who are not in present occult training, or have no waking knowledge of the fact, may be sufficiently indicated by the many occasions when we meet with people and places otherwise quite unknown to us, while yet we somehow feel that we are not strangers to either.* This is doubtless because we all possess faculties which, though perfectly latent as far as waking knowledge goes, are perhaps not the less active upon planes where that does not reach except under occult instruction and a knowledge of some practical magic.†

If the instance cited from Jung Stilling were a solitary one, there might be little attention paid to it, but it is here given as one of a class, and that by no means a scanty one; for there are numerous similar cases on record, and it seems to have been believed, in every age of the world, that the images of people were often seen where bodily they were not. And this extraordinary phenomenon, though it has been supposed to occur most frequently at the moment that the individual seen is at the point of death, yet also occurs at periods which bear no reference to the last mortal hour, and when the persons immediately concerned are in full health, and quite unconscious of the fact that they are figuring in their doubles elsewhere.‡ In some cases, and in accordance with Van Helmont's idea, a strong, earnest desire seems to be the cause of this; but in others there is not this apparent reason, as above noted.

Romance writers have made striking use of this adept faculty in the compositions of their stories, as in the case of Mejnour and the Prince, in Bulwer's immortal work,§ and the similar instance between Ram Lal and Mr. Isaacs, as told by Marion Crawford in his novel under the latter name. But these may be only the dressings of fiction as applied to real historical instances; because the same are credited to adepts in past times and other places. So we have the well-known instance in the history of Apollonius of Tyana, who was at one time cited to appear before Domitian to answer certain false charges that had been brought against him; and having rebutted these, and been publicly cleared of the accusations by the Emperor, the latter required that Apollonius should not leave until he had had a private interview with him. But the Sage of Tyana would not be thus dictated to by anyone; and, saying that it was not given to the Emperor to become master of his (Apollonius')

* See my "Notes on Divination," in the *Theosophist* for July 1898.

† S. D., III., *passim*."

‡ See "Night Side of Nature," pp. 142, 143, 163, 164.

§ "Zanoni," Bk. iii., ch. xiv.

body, he suddenly disappeared in the midst of a full assembly, and was immediately afterwards seen at Puteoli in the neighbourhood of Mount Vesuvius.* In the same way we are told that Apollonius was one day in the midst of an address to the citizens of Ephesus, when he suddenly became silent, seeming as if he saw a spectacle which engrossed all his attention. When he came out of his rapt and abstracted state, he again addressed the assembly, telling them that Domitian was dead—which was the fact; as the Emperor had been killed at Rome exactly at the day and hour when the Sage had thus made the event known in Ephesus.†

Hermotimus of Clazomene is said to have possessed this power of quitting his body and returning again, as often, and for as long a time, as he chose to do so. It is said of him that in these absences he would, in his “unembodied spirit” (or rather his astral body) visit what places he thought proper, observe everything that was going on, and upon returning to his physical body would make a minute relation of all he had seen.‡ So of Epimenides, who said that he could send his soul out of his body, and recall it when he pleased; and he alternately appeared as an inanimate corpse, and then again his life would return to him, and he would appear capable of every human function as before.§ Pythagoras showed the same powers, because it is said of him that he was on the same day seen at Metapontum in Italy and at Taurominium in Sicily, although these places are divided by the sea, and it was then a journey of several days from one to the other.||

Many similar cases might no doubt be gathered from ancient history, but a few typical instances are as good as a host. Those referred to have long been looked upon by modern and “enlightened” writers and critics as the wildest of fables, and as proving to a demonstration how credulous, deceptive and untrustworthy were the antique authors whose works they illustrate, if not also adorn. These incidents have been spoken of as the “mythical element” in ancient writings, which should put us on our guard as to how we trust to them; and they have been held up as a warning to the present enlightened age not to put any faith in those narratives, as containing, under the guise of history, such manifest fiction. But it seems by no means certain that some of our own most sober, scientific and didactic works will not, at some future date, be classed in exactly the same category; since from them it may be shown that the stories given by the classic authors of the ancient time are literally and absolutely true in their essence, whether exactly related or not. Theosophical writers have ever maintained that these stories of the

* Philostratus', "Vitâ Apollonii" lib. viii, c. 5.

† *Ib.*, lib. viii, c. 29, 30; and cf., S. D., III., p.135 and note.

‡ Plutarch, "De Genio Socratis." Lucian, "Muscae Encomium." Plinius, lib. vii, c. 52.

§ Laertius, c. 113.

|| Iamblichus, ch. 28.

adepts and psychics of the ancient world are true and real histories, such as can be verified by research, experiment and observation to-day. And if we are called upon to prove these assertions, we have only to go for our demonstrations to the writings of those who have been the most bitter enemies of the Theosophical Society, and who have endeavoured to defame its leaders, and thereby to destroy it.* Let us then, for our substantiation, refer to the reports of that scientific body which, at least in that one case stooping to adopt the prejudiced views of one man, has tarnished its own character in order to blast that of one whom it could not injure or emulate; and let us show, from cases where overwhelming evidence compelled an unwilling admission of facts, that what theosophic writers had long before asserted was indeed correct. In a bulky two-volume work brought out under the auspices of that most sceptical, scientific and adverse body referred to, there will be found all the cases about to be recited, with very many more as well; and to these it is understood there has been applied every exhaustive test which learned scepticism and scientific accuracy could devise, ere they were admitted as evidence of phenomena most undeniable.

They thus give us a narrative which was told by Lieutenant General Albert Fytche, C. S. I., † who says that he saw with his own eyes the ghost of a soldier friend, and that in broad daylight; of which fact he could make an affidavit, and in this case the visionary visitor was so substantially real to all appearance, that the General (who was rising from bed at the time) not only greeted him warmly but told him to call for a cup of tea on the verandah, and promised to be with him immediately. On dressing in haste, and going out on the verandah in question, he found no one there, but so seemingly real had been the phantom, that the General felt amazed at the absence of his friend. Neither the sentry on duty, however, nor any of the servants, had seen anyone; and it was not until a fortnight later that the General discovered that the friend himself, who was six hundred miles away, had been dying at the time his astral presentment was seen.‡

Such stories of the phantoms of the dying are exceedingly many; but as previously noticed, it is not only the dying who do these things, and project their astral appearances into distant places, but also those who are not near to death, whether in illness or health, and though they, in their bodily consciousness, may or may not be aware of the occurrence. There is a narrative of a schoolboy, of whom it is related that during a dictation lesson he suddenly fell backward off his seat, exclaiming "Mamma will know," and then became insensible, and did not recover until a day or two after. But at the time he so cried out, he visibly appeared to his moth-

* See the Introduction to Solovioff's "Modern Priestess of Isis."

† In his work, "Burmah, Past and Present," vol. I., pp. 177-8.

‡ "Phantasms of the Living," vol. II., p. 45.

er, as walking on a wall opposite the window of the library where she was then sitting ; and the impression upon her mind was so realistic that she, not knowing there was anything wrong with the boy, hastily threw up the sash, calling to the appearance to know why he had returned from school, and why he was there. The boy's "double" only looked at her with a frightened expression, dropped down the other side of the wall, and disappeared. Not for a moment doubting that it was some boyish trick, the lady called a servant to tell her son to come to her ; but not a trace of him was to be found ; and there was no place where he could have been concealed.*

So, also, it is related that two young ladies, engaged with others in a game of hide and seek, saw their cousin, who was one of their number, and was supposed to be in hiding, standing under some trees at about twenty yards distance, and saw her very distinctly ; whereupon they gave chase to the supposed party, not dreaming that what they saw was anything but the real person. Both saw the figure from different directions, and called out to each other to run after it ; whereupon the figure ran between them, in the direction of a fold-yard, and when it reached the door the others were both close behind and followed instantly ; but to their inconceivable amazement she had utterly vanished, so that they searched the whole yard in vain. Some time after, they found that she whose "double" they had seen, had not been on that side of the house at all, but in hiding with another, elsewhere. Two years after, and in a quite different place, at about ten o'clock in the morning, one who was coming along a passage met this lady's astral image, and not supposing it was of such a nature, was horrified on finding, shortly after, that the original, at the same time that its counterfeit presentment had been seen, was sitting writing in another room. And many years later, her son, awaking in the night and hearing a slight noise, saw by the moonlight which streamed through his chamber window that what seemed to be his mother was standing by his bed, and thought she was "sleep-walking," as she had her hands stretched out as if feeling her way. She, however, passed out of his view, and he concluded she had gone out by the door ; but on getting up to examine it, found it had not been opened.†

One person, whose double appeared four times to other people, makes the very significant remark : "I am conscious that in all these cases I was thinking intensely of the individuals." And although the one who did this was quite unaware of having performed the feat of producing a phantasmal appearance in a distant spot, if not of transferring her consciousness to it for the time-being, yet the effect of this concentration of the mind was very marked ; because in these instances she not only made her double visible, but it seemed to perform mechanical actions and to speak. In the

* *Op. cit.*, p. 51.

† *Ib.*, pp. 79-81.

first instance she thus visited a neighbour during the night, and "performed some trifling service for her," as the one who observed this says. In the second she says, "I was almost startled from my reverie by the clock of Bow Church striking three" in the afternoon, and the one of whom she was thinking, who was in a distant spot, but within hearing of the same clock, saw her similitude or astral form at the same instant. The third was a case in which, being a hundred miles away from London, a friend who was quietly sitting at work, saw her *open the door* and walk in. As in all the other cases cited, so real was the appearance that it never crossed the observer's mind as being anything of an abnormal nature; and she did not suppose the apparition was not the original until she saw it turn round and walk out. In a fourth instance a friend asserted that the phantom stood at the foot of the bed (the friend being unwell) and *told her distinctly* to get up and dress herself, and that she was well enough to do so, which—the friend not doubting the reality of the appearance—she at once did.*

Many similar and equally or still more extraordinary instances are given in the work from which these are drawn; and it may be especially noticed of one of the people whose double was so projected, that he thinks he "fell into a doze, or short sleep . . . as has been the case several times when my double has been seen at a distance from where my body was,"† a circumstance reminding us forcibly of the performance by the Philadelphian Adept as related by Jung Stilling. All the cases are told by persons who were in no way subject to any form of delusion or hallucination, and in general had but one such experience as those related, during their lives. And it seems to make no sort of difference in the appearance, whether the projector of the double is in sound health, and lives long after, or is in a feeble state, or on the verge of dissolution. Moreover, in some of these instances the phantoms had on clothes of some particular colour, such as the originals were not known by the observers to possess; and yet upon enquiry or by accident it turned out that such had been the very colours worn by those originals at the time when the phenomenal occurrence took place—‡ so that the observer's "fancy" did not supply the details.

When such instances as these are quoted by modern scientific writers, and seen to be produced by persons quite untrained in any way for such acts, having no knowledge how the phenomena are produced, and yet not the less able to produce them, may we not safely presume that these phenomena are capable of artificial production by those who may have the necessary knowledge? Is it not similar to the cases of persons who possess what seems to be a natural faculty for playing all sorts of instruments by ear only, as

* *Ib.*, p. 84.

† *Ib.*, p. 89.

‡ *Ib.*, pp. 91, 92.

compared with those who have musical training? We hear much from the exponents of hypnotism, about the sub-conscious self, and the wonders of knowledge it exhibits, as to which the ordinary waking personality has perhaps no sort of idea. But this may be only another aspect of the true Ego, as to which we are told that "Each of us has within himself the 'Jewel in the Lotus', call it Padmapani, Krishna, Buddha, Christ, or whatever name we may give to our Divine Self"—for "there is a God in each human being."* And if we are to believe that this other Self has such great knowledge, even if we take it at the estimate which the hypnotists alone seem to place upon it, then it may well be that it has in many instances at least so much as may permit of its projecting the double of that personality to which it for the time-being belongs, and thus producing phenomena which, to the daily life of that personality, are as completely unknown as the real or sub-conscious Self generally is.

And if, as now generally supposed, the human mind is itself an evolving quantity, it seems evident that some of us will begin to have perceptions more or less distinct, of our own ability to do these things, that occasionally have been said to be done;† for if we can come into touch with the sub-conscious self in dreams, as DuPrel supposes, so may we also do in our waking hours, if special circumstances permit. Thus we cannot reasonably doubt that instances may at rare intervals occur such as that attributed to a high German official spoken of as Counsellor Wesermann, who claimed to be able to cause quite a variety of such phenomena, including a considerable extension of these powers. His claims are said to have been proved sound, and testified to on several occasions by sceptics and learned professional persons. He could, it seems, cause his double to appear wherever he pleased, and be there seen by several persons at the same time. It is even said that when functioning in this astral form, he whispered a sentence into the ears of these persons, which sentence had been prepared and agreed upon beforehand by certain sceptics, for this very purpose; so that his power to project the double might be demonstrated beyond all cavil.‡

What wonder, then, if there is a science which pretends to teach the art of doing these things? Among the ancients there was a great occult science called among the Greeks, Theurgy, as there is now in India and elsewhere one known as Raja Yoga or the Great Knowledge, which has been already adverted to, and almost the first step in that knowledge which is seen to produce objective results, is this power to project the double at will and with conscious intention and effect. For though anyone may unconsciously send out

* S. D., III., pp. 438, 475.

† As in the cases related in Stead's "More Ghost Stories."

‡ "Zeitschrift für Psychische Aerzte," 1820; cited in I. U., I., p. 477.

his astral form, it is only the enlightened Adept who does so in full consciousness, as we have already seen. And if the practitioners of evil magic, such as the sorcerers and wizards of past times, have also done this—because it is a power common to all orders of Adepts, good and bad—let no one on that account think to do it safely, who is not willing to conform to the requirements of the true occultism ; for up to a certain point the training in both cases is the same. This involves, among other things, that training of the imaginative faculty which is the creative power of the mind, and in the East is called *Kriyāshakti* ; whereby the student learns to build up his phantasmal body wherever he pleases, with the utmost appearance of reality, at whatever time, and for any purpose.

With these things in view, we can understand much of the literature of occultism as it was in Europe some centuries back, and thereby perceive that the sacred science of that time was one and the same as it is in the East to-day, and as it was in the ancient world of milleniums ago. Thus may we perceive the bearing of the words of the learned Abbot of Spannheim, when he says that “ It is fitting that we who endeavour to rise to an elevation so sublime, should first study to leave behind carnal affections, the frailty of the senses, the passions that belong to matter ; secondly, to learn by what means we may ascend to the climax of pure mind, united with the powers above, without which never can we gain the lore of secret things, nor the magic that effects true wonders.”* Not without reason have the magicians of every clime and time, whether real or self-styled, insisted on this course ; and refused to impart their secrets to any but those who are thus especially fitted to receive them.† For only by these qualifications can we perfect that idealising faculty which is the soul of contemplation, of reverie, of deep pondering and concentrated thought, such as the roar and whirl of the world does not permit ; but which is the heritage of the solitary student who loves not the things which that world can give, so much as those which are to be found within the world of his own soul, in quiet and seclusion.‡ Then it is that the Higher Self can make itself known, when “ the sphere of the soul is luminous, when nothing external has contact with the soul itself ; but when lit by its own light, it sees the truth of all things, and the truth centred in itself.§ Thus it is only in a peculiar state of the mind that it is capable of perceiving these things, and of developing these powers, and that state is one of profound serenity.|| As it is said in the fanciful language of the Kabala : “ The Celestial Intelligences exhibit and explain them-

* Trithemius, “ On Secret Things and Secret Spirits,” as cited in “ Zanon,” Bk. IV., ch. iv.

† “ Zanon,” sec. cit., p. 226 ; and ch. x., p. 254. Knebworth Ed. ; also I, U., I., 486.

‡ S. D., III., p. 451.

§ “ Zanon,” pp. 90, 91, note to ch. iv., Bk. ii.

|| Ib., Bk. iii., ch. iv.

selves most freely in the silence and tranquillity of solitude," and those who seek to develop their own inward powers must set aside some small apartment where not only may they pursue that study uninterrupted,* but which may be so far isolated that it may serve to develop an atmosphere or auric condition peculiar to its sole occupant alone. Then there will come the power to transport the consciousness to any distant spot, and there to make a visible, tangible, and audible figure such as may be required; and with it will be learned the things of the unseen world, and the reality of that which has been falsely called the "supernatural."

And now, is it asked to what purpose we are to do all this, whether it is to be only as a branch of study, curious and little known, the explanation of observed facts not hitherto given, or as a thing of use and value to mankind? To these queries the reply is easy, and it is in terms of the last part of the question that the reply must be given.

As the Theosophical Society or its members have so long proclaimed, there stand behind it those great beings who are spoken of as Masters or Mahatmas; and among other things a part of their work is to relieve the suffering which is inseparable from the present state of the world. To that end, they call for helpers who can do that work, not so much in their physical bodies, as in their astral forms. These it is who have been spoken of as the "Invisible Helpers,"† and who by their powers can penetrate to any, even the most secret, places—and to whom the tempestuous ocean, the arid and scorching desert, the frozen ice-field, or the unknown and trackless forest, can offer neither obstruction nor concealment. They can reach the sinking vessel or the burning building, the caravan lost amid the sandy waste, or the dying prisoner in the forgotten dungeon: and so, taking any appearance or none, as the circumstances may seem to require, they can render assistance, alleviate pain, or smooth the way to the mysterious portals of death, which lead to realms beyond; while those who receive such assistance may neither see nor feel that it came from any but the means that are daily current in the world.‡

If such a power as this is not worth the seeking, if so great a science for the service of the Brotherhood of Humanity is not worth pursuing, then is the art of the occultist one that has been pursued in vain. Then would there indeed be, as we are so often told by the world, "nothing in Theosophy," and the Masters might have spared their labour in bringing it forward to the world; for its teaching in this direction would be but an empty shadow, not worth anyone's while to understand.

But not so will it be found by those who will bend their en-

* *Ib.*, p. 89, Bk. ii., ch. iv.

† See Leadbeater's work under this title.

‡ Cf. Mrs. Besant's articles in recent Nos. of the *Theosophical Review*.

ergies to the task ; for these will discover that there is a knowledge which transcends any which the schools and colleges of the everyday world can give ; and which, descending from immemorial ages, will last until the eldest time. They will find that they have acquired a faculty which renders them practically independent of that physical form which is the common heritage (if not incumbrance) of all men ; for they will have learned that it is not necessary to be bound solely thereto, but they can at will escape from it as they may please, to roam the worlds in the astral body.

S. STUART.

THE PASTORALS OF ISRAEL.

II.

AS the Christianity of to-day, in its broadest sense, is considered to be only at the commencement of its beneficent mission for the race, so its earliest inception stretches backward a thousand years prior to the first century of our era, and then courses its way onward upon its two chief lines of development, the Jewish, and the Grecian. And it is the Jewish line that is unfolded to us in the scriptures of the Old Testament. It therefore follows that a great need of our time is the creation of a just conception of the Bible, more particularly of the Old Testament Scriptures. This can only be attained by a careful analysis of their contents and a study of their origins, and of contemporary life and thought. One source of unjust conclusions regarding them is the overlooking of their great diversity, and of the fact that they contain a nation's literature ; that the diverse thought, life and activities, the degrees of intellectual and spiritual development, etc., of the nation, find expression in them ; and that in common with all ancient peoples, the secular and the religious are inseparably interwoven. In venturing to refer definitely to ideas commonly passing current on the subject, it is with the hope of gently leading to a juster thought and sentiment, and we feel certain that our little criticism will be received in the same spirit. In passing cursory references to this ancient people we find such as that " the Jews thought of God as a vindictive and jealous Deity," and that " we come to see the evolution of the God of the Bible from a fierce revengeful tribal Deity." I think it will be seen upon due reflection that such unqualified statements, whatever measure of truth may be in them, contain unjust reflections both on the Jews and the Bible, and are not conducive to a sympathetic and reverential study of either. We might, with equal justice, take some rabid utterance of a political partisan, or one of the most rigid and narrow clauses of the Westminster Confession, and assert that ' this is the political confession, this the Creed and the God of

the Englishman.' One becomes aware that the great difficulty is the casting aside of conceptions, perhaps largely formed in ignorance of the abstruse problems involved, and approaching enquiry with a free, open and unbiassed mind; forgetting that we too often unconsciously imbibe ideas which may be floating about, without giving sufficiently close scrutiny to their origin, character and tendency.

The Jew is no more open to the above charge than many other nations and peoples, whether of ancient or modern times; and the conception of God by the writers of the Bible, if we except the priestly ceremonial code, the national records and about half a dozen Psalms, are free from the undesirable blemishes named. It should be remembered that these parts are the public national records; sentiments representative of the average development of the people, not of the enlightened, cultured and spiritual minority. The absurd claim of infallible inspiration which has been and is still made for them, especially by the Catholic Church; and of which the writers had not the remotest idea, is largely responsible for the swing in the opposite direction, against which we do well to guard. As far back as we are able to trace Israel's history it is apparent that there were among them some who were far in advance of the general body of the nation; just as we find it to be at the present time in regard to our own or any other European nations.

As large parts of the pastoral narratives appear to be the work of the unknown Judean prophet called the Jehovist, and further, as we find that the ancient compiler has almost inextricably interblended the two narratives, it will be necessary before taking up a consideration of them, to endeavour to obtain as clear a conception as possible of the ideas underlying the names of Deity and His ministrants to which I have already drawn attention. The holy Name J. H. V. H. appears in the *Mesa* inscription on the recently discovered Moabite stone, which dates from about 875 B. C. It gives the name written in four letters as in classic Hebrew. "Even from this early epoch, moreover," says Renan, "the tetragrammaton was explained by the verb *haia*, which is the Hebraic form of *hawa*; 'I am him who I am', and 'I am' became a regular substantive. In this way a metaphysical meaning was arrived at. . . . These proper names of Jahveh, etc., which the Syro-Arabian peoples gave to their Supreme God, are quite an insoluble problem. My opinion is that the patriarchal Elohim is to be regarded as anterior and superior to Jahvehism. It was an immense advantage when the Gods had only a generic name, removing all idea of personality. It may be regarded as a step in advance too, when these *elohim*, unified in one single Elohim, acted as one single being. But it was a step backward when they had a proper name such as Jahveh, etc., and constituted for each people a jealous, egotistical, personal God. The people of Israel alone corrected the defects of its national God, sup-

pressed its proper name, and brought it to be only a synonym of Elohim. . . . This was a reversion to the primitive patriarchal state. . . . The religious progress of Israel will be found to consist in reverting from Jahveh to Elohim, in modifying Jahveh, and in stripping him of his personal attributes and leaving him only the abstract existence of Elohim. . . . In reality it is to Elohim and not Jahveh that the world has been converted. The world has become Elohist and not Jahveist. It has forgotten how the name Jahveh is pronounced, Neither Christianity nor Islamism knows Jahveh."

These notes are highly suggestive, they show us that the Elohim were not derived from Jahveh but were anterior to it ; that the two sets of ideas were contemporary, and that at no time did the jealous Jahveh hold the field in the nation's higher thought. And also, that the spiritual parts of the nation devoted themselves to the cleansing and purifying the national ideas attached to the name Jahveh, by using it to give expression to their most exalted conceptions of the Supreme (see Isa. chap. 40, etc.). This fact taken together with the hints given pointing to metaphysical conceptions in the substantive "I am that I am," seem to suggest an earlier exalted origin, which became debased among the common people. I will give another quotation from Renan in elucidation of the Elohim ; he says : " The expression of *Sebaoth* [Sabaoth ?] to denote the Divinity, appears to proceed from the same order of ideas as *Elohim*. The word *Sebaoth* signifies ' the armies, the series, the orders of creatures, of stars, of angels. It corresponds to the word *âlamîn* (the worlds) of the Korân, which is itself the Hebrew *olam* (the Phœnician *oulom*), translated in the Gnostic and Jewish Greek by—*All this it will be observed does not differ much from the Babylonian ideas. *Sebaoth* means " the worlds " as *Elohim* means " the forces." *Sebaoth* like *Elohim*, becomes a collective singular, or rather a plural reduced to the signification of a singular, designating the Supreme Being, after having designated the series of spiritual beings. *Sebaoth*, used by itself, was synonymous with God. *Sebaoth* was equivalent to Elohim, and when Jahveh took to himself all the divine names, he took also that of *Sebaoth*, without any fresh shade of meaning entering into the Hebrew conception."

I have quoted the learned Hebraist at some length for the light he throws on the Old Testament literature, as well as for the guidance it will give us in our consideration of the pastoral narratives in particular. It is I think a just conclusion at which to arrive, that beneath the rich diversity of nomenclature used, there existed a knowledge of the divine hierarchies, and also that the simple and varied narratives of helpful intercourse with the Gods indicate that these theophanies were not the childish myths of a credulous igno-

* Here follows the Greek word which is translated ' worlds ', in Hebrews I. v. 2. Our printers have not type to reproduce it.

rance. but the indications of a rich spiritual communion with the divine guides and helpers of man. But alas ! we are too material and earthy in our conceptions to enter into sympathetic relation with these simple narratives of the unseen beings that surround us.

I have referred to the translation in our bibles of the word Elohim in the singular ; it is not for one who is unable to study the original, to suggest that our translators have erred ; but surely they should have given us a clew to the plural form of the noun they almost invariably translate in the singular ; and this defect is not remedied in the revised version. I think that a careful reading of the above study from Renan will make this appear still more clearly, as imperatively demanded by the original Hebrew.

Truth is always universal, truth is always in harmony with itself ; as one says of God, " it cannot deny itself." Truth is infinitely varied in its manifestation and expression, but never isolated. Truth veils itself in symbol and parable, in dark sayings and witty inventions ; in subtle forms of thought, in history, in myth and allegory. She does not blazon her wares at street corners, or cast her pearls before swine. Her lovers are ever the pure in heart, those of open mind, the humble and teachable, who know somewhat their own poverty and ignorance, and the inestimable value of the ' pearl of great price.' These thoughts are suggested by our contemplated attempt to discover traces of her presence in the Pastorals of Israel, to which we now invite attention.

Who is Abraham ? We have been attempting to trace the genesis of the Divine visitants in their outward, separate form, but before we attempt to throw a little light on the inner or spiritual side of their manifestation, it may be well to give a little attention to the patriarchs of Israel who stand before us in the ancient records in such vivid, and truly human colouring. No doubt the recorded lives of Abraham, Isaac, Israel, of Esau, Ishmael, etc., trace for us in mythic fashion the genealogical tree of Israel, of the Jew and the congeries of allied tribes who migrated from the east, and eventually conquered and settled in Palestine and surrounding countries. Babylonia is the ancient home of the Semitic races. From the historic city of Ur, Israel traced and claimed her origin. Says the writer to whom we are already indebted : " The inhabitants of Padan-Aram were particularly attached to the legend of the fabled Orham, King of Ur, and called him Ab-orham (Abraham), the Father-Orham, a name which was destined to go down into the deepest strata of mythological history (' Pater Orchamus Ovid,' *Metam.* iv., p. 212). These Kings of Ur were more or less patriarchs, at once Kings and Fathers of their peoples. A chief title of Father Orham to the veneration of his pacific admirers was that he had substituted the sacrifice of a ram to that of human beings, as in the case of his son Isaac. I am inclined to think that this Orham is the real or imaginary person

who has lent his name and several of his most characteristic traits to that of Abraham."

Abraham is the type, the representative of Humanity ; in the language of St. Paul, " he is the father of us all," at an advanced stage of our spiritual evolution. And all the other members of the patriarchal family or families, are various facets of the same in its infinitely varied stages of development. The story of their lives and actions typifying the various stages and phases through which we pass in the course of our evolutionary career, and also the relationship of soul to soul and their action and interaction on each other. And the same also may largely be said of the Elohim who have reached a higher stage on the path of progress. And may we not take another view of them ; our relation to them also is not exclusively one of externals. The Elohim are not hidden aloft, they dwell not exclusively in the " eternal snows : they may or may not be met with as in the time of Moses, in the mountain defiles ; they dwell in the heart of man. Their action may be thwarted and obscured, but they cannot be driven out. Justice, truth and goodness are willed by a Higher Power. The progress of reason is only fatal to the false gods. The true God of the universe, the one God, He whom men adore when they do a good deed, or when they seek the truth, or when they advise their fellowmen aright, is eternally seated and established in the heart of things ; is their centre and circumference.

There is another feature the patriarchs have in common. The land they sojourn in is theirs, but for the present they are not in possession of it, they are pilgrims and strangers in it. They sojourn in it, they walk through it, and it is to them the land of promise (" all things are yours, ye are Christ's and Christ is God's " says St. Paul), possessed by faith only. Yet to their deepest intuitions there is no substantial reality in it ; it is a mere shadow-land, a type of better things. If they had been mindful they might have had opportunity to possess it, but in truth they sought a better country, that is, a heavenly one. St. Paul in his epistles to the Galatians and Romans treats Abraham entirely from the typical and allegorical standpoint. Abraham and Christ are to him impersonal and universal ideas. We are all the children of Abraham by faith in Christ Jesus. Christ being in us the pledge and the hope of future glory and immortality. He breathes the air of the spiritual worlds, and is entirely oblivious of all our historical sequences and bondage to the mere letter. The outward forms serve him merely as coverings to, as vehicles for, the inner realities.

W. A. MAYERS.

*WILL THE HEGEMONY OF THE WORLD FALL
ONCE AGAIN TO INDIA?*

THIS question is incidentally answered in the negative in a contribution which appeared in the *Theosophist* (August 1901), entitled "Astrological Warnings," which deals with the last remarkable conjunction (or to use the author's word "congress") of planets which occurred on the 3rd December 1899—a conjunction which was the occasion of several astrological predictions, the most interesting of which, at least to the theosophical student, being that it was regarded as "the end of the present cycle," marking some very important period in the history of the world's spiritual progress. The writer of the article agrees with Mr. S. Stuart of New Zealand, in holding that "such a congress of planets as that of the 3rd December usually occurs at intervals of 172 years, more or less," and adds that therefore, "too much must not be expected from its occurrence, such as for instance, the hegemony of the world falling once again to India."

The author expresses his meaning more clearly by saying, "The men who, five thousand years ago, raised Bharata Varsha to its pinnacle of material splendour, are now incarnating in European races. The Sudras of the time of the 'Five Pandavas' are now-a-days the Brahmans and Rajputs of Hindustan. It is no more possible to revivify a dead nation than to bring a corpse to life; even though Mrs. Besant is attempting the impossible at Benares, and Europe is similarly experimenting with Greece and Rome—how unsuccessfully is shown by the results of the Greco-Turkish war of 1897 and the Italian disasters in Abyssinia and a little earlier."

I do not know—and I shall be happy to have my ignorance dispelled—that any one was ever told, or believed, that the remarkable conjunction of the planets towards the close of the nineteenth century would produce as its chief result, or at least as *one* of its results, the regaining by India of the hegemony of the world. On the other hand, the general apprehension was that there would be a terrible ordeal to face, an ordeal so great that our revered Teacher H. P. B. often spoke "of the importance of carrying the Theosophical Society through this period, of holding it together as an organic body through this critical time, and of keeping the link unbroken." Such would certainly not have been the language employed if the conjunction of the planets were expected to raise India to its former pedestal of spiritual glory.

In effect, what has been the actual experience of this critical period? To repeat a quotation from Mr. George Wright, President

of the Chicago Theosophical Society, which appeared in the contribution above mentioned (as an extract from a private letter to its author): "The world has already been showing the preliminary symptoms of disturbance, and India—the 'sacred land' of the fifth race—reeling under plague, famine and earthquake, is receiving the full brunt of the torrent. Darker yet looms the future, and cyclonic storm-clouds lower on the horizon of the nations." This expresses concisely the material effects of the conjunction. Turning to the spiritual side of the picture, and taking theosophic activity as an average test of spiritual progress, the opinion may be safely advanced that as yet the attempt to keep the link unbroken has not been unsuccessful. Rather it must be admitted that the establishment and the steady maintenance of the Central Hindu College at Benares is a strengthening of the link—a strengthening that is expected to produce marvellous results in the future.

It is not clear whether the conception of the hegemony of the world, as held by the author of the contribution in question, relates to material splendour or spiritual greatness. But I am inclined to think that it is the former, as he calls the nation dead, on account of the men who raised Bharata Varsha 5,000 years ago to the pinnacle of material splendour, reincarnating in European races, leaving the Indian field open to the development of the Sudras of the Pancha Pandava times.

Now India never attempted to obtain the leadership of the nations of the world in material splendour. Gauged by that standard, the Atlantean civilisation far outshone any later achievement of the Aryan races. In the case of the Atlanteans, to quote the words of Mrs. Besant:* "the great civilisation—mighty as it was perfect in its social order, glorious in the strength and the wisdom by which it was builded—broke into pieces under the selfishness of man, broke into pieces under the yet unconquered lower instincts of humanity."

As regards the Aryan race, we further read: "Another attempt had to be made, and the great Aryan race was founded—again with Divine Rulers, again with Divine guides, with a Manu who gave it its law, founded its civilisation, sketched out its polity, with the Rishis who gathered around Him, who administered His laws and guided the infant civilisation; Then once more the great Teachers drew back for a while to let humanity again try its own strength, again experiment if it were strong enough to walk alone, self-reliant, guided by the *Self* from within, instead of by outer manifestations. And again, as we know, the experiment has largely been a failure..... Looking back, as we now do, to the India of the past, we see its perfect probity, its marvellous civilisation, and we trace its degeneration, millennium after millennium, as the guiding hand withdraws out of the visible sight of man, and once

* "The Path of Discipleship:" p. 7.

more humanity blunders and fails as it tries to walk.....We glance over the modern world and we see how the lower nature of man has triumphed over the Divine ideal which was set before him at the beginning of the Aryan race. We see how in that day there was the ideal of the Brahmana, an ideal that might be summed up as that of the soul approaching liberation, which asks no longer for the goods of the earth, which asks no longer for the enjoyment of the flesh, which asks no longer for any gifts of wealth, of power, of authority, of earthly pleasure; the type of the Brahmana being that he was poor but wise; whereas to-day we too often find the man who bears the Brahman name not poor and wise but wealthy and ignorant."

The above extract clearly shows that the withdrawal of the guiding hand of the Divine Teachers, the Elder Brothers of Humanity, was the signal for the dawn of degeneration. The glorious civilisation of the Aryans was the gift of the Divine men who planted the new race after the destruction of the Atlantean civilisation, and in no sense was due to the efforts of the men who lived "five thousand years ago" and to whom the author of "Astrological Warnings" is inclined to attribute it. Leaving only the Sudras of that period to reincarnate in India, the author of that article would have us believe that the twice-born of that self-same period are incarnating in European races. Apart from the impossibility of yielding credence to such a sweeping assertion, in the absence of incontrovertible proof, or at least an assurance from those who have developed sufficient self-consciousness to function consciously on the higher planes and the requisite power to call up and examine at will the âkasic records relating to the subject, even the ordinary possibilities such as non-occult minds may grasp, appear to be opposed to such a theory.

The "Five Pandavas" period was the period of the incarnation of the Blessed Lord Srî Krishna, on this earth, with his hosts of devotees, for the lowest developed of whom even it was probably the last compulsory incarnation on earth. The heroes of the Mahâbhârata were all highly developed souls approaching liberation, and even the ordinary herd of the twice-born castes consisted largely of souls in such an advanced state of evolution, that it is highly difficult to believe that their further development could appropriately take place under the intensely Rajasic conditions prevailing in the West. At all events the conclusion may be safely arrived at, without fear of the slightest contradiction, that those who were as the salt of the earth, who by the rectitude and nobility of their lives and character helped to keep intact what little they could of the glorious Aryan ideals and civilisation, inaugurated by the Divine Manu and the Helpers of our race, can possibly have nothing more to do with the turmoil of earthly life, and the West is probably the last place which could have been chosen for their reincarnation, if

they still required further incarnation to cross the ocean of Samsara.

Spirituality is at the root of all material prosperity, *i. e.*, without the substratum of high moral virtues, it is impossible to acquire and maintain for any length of time, material greatness.

In the Bhagavad Gîtâ we have the same teaching. In the fourth discourse (Sloka 31) the Lord says :

“ This world is not for non-sacrificers, much less the others, O best of Kurus.”

Compare the following extract from the third discourse of the Gîtâ :

Having created mankind in ancient times together with sacrifices, the Prajâpati, the Lord, said : ‘ By these shall ye propagate, may this be your Kâmaduk, that which can fulfil your desires. 10.

‘ With this do you nourish the Gods and may the Gods nourish you ; thus nourishing one another, ye shall reap the supreme good. 11.

‘ For, nourished by sacrifice, the Gods shall bestow on you the enjoyments you desire.’ A thief verily is he who enjoys without returning to them what has been given by them. 12.

The righteous who eat the remnant of the sacrifice are freed from all sins ; but sin do the impious eat who dress food for their own sakes. 13.

From food, creatures come forth ; the production of food is from rain ; rain comes forth from sacrifice ; sacrifice arises out of action ; know then that action comes from the Veda (Brahm), and that the Veda comes from the Imperishable (Akshara). Therefore the Veda, all-pervading, is ever established in sacrifice. 14-15.

He who here follows not the wheel thus revolving, who is of sinful life, and who rejoices in the senses, he lives in vain, O son of Pritha 16.

The highest authority thus declares that without spirituality and the performances of the sacrifices ordained by the Sastras, it is impossible to prosper in material things. In a much higher degree and in a loftier sense is sacrifice necessary to attain spiritual liberation.

But he who does not follow the wheel thus revolving, who rejoices in his own senses, who is selfish and grasping ; he lives in vain, he attains neither material prosperity nor spiritual liberation. And when a nation comes to be composed of such individuals, it falls, in the scale of nations, both materially and spiritually.

Let us turn to history for the proof of this. India affords the most striking illustration, it has fallen so low as to have to look to the West for guidance even in its special *forte* of spirituality, for the revival of spiritual learning may be taken to date from the coming of the Theosophical Society to India.

But let us turn to the European nations. Every religion teaches the law of sacrifice and every nation follows some religion

or other. Even where religion does not interpenetrate the social life as in India, the moral code based on Religion, Reason or Philosophy, is never absent. The Good Law of the Universe, the Law of Truth and Justice, of Love and Mercy, is the same at all times and in all climes. A nation therefore that practises these virtues is bound to rise in the scale of nations. Reaction as certainly sets in when these virtues are thrown to the winds. Look at the empires that Greece and Rome founded. Trace their rise and fall, and this truth is forcibly illustrated. In the middle ages, or rather with the revival of letters subsequent to the mediæval oblivion that overspread Europe, a spirit of foreign enterprise became evident and the European maritime nations founded colonies and acquired empires beyond the seas. Of these, what became of the mighty empires which Spain and Portugal reared centuries back? And why are these countries reduced to their present condition? Let history furnish an answer. On the other hand, the English speaking Teuton has extended his Empire as wide as the wide world itself, and verily the sun never sets on this Empire. Wherefore this favour of the Gods? Truth and Justice (though not in its abstract entirety, but as much as, in fact more than, the average human is capable of, in this *mâyâvic* existence), sympathy for the weak and suffering, and above all, the quality of stern honesty of purpose and intention in every undertaking, irrespective of consequences, mark the British nation,* and these qualities are the secrets of the "Splendid Isolation" of the British Empire. Of course, wherever the actual falls short of the ideal, the national Karma is enhanced to the extent of such shortcoming and must inevitably work out its appointed course.

It is a matter of common belief among the Hindus that in the 5,000th year of the Kali Yuga there will be *Varna Samkara*, amalgamation of castes. The ordinary people believe that this will be a gradual abolition of the differences observed in the caste system, as a beginning of which they point to the general lack of respect for, and non-performance of, the religious duties enjoined by the Sastras, especially found in the case of those who have been brought into touch with western education, or with western civilisation, culmi-

* Many persons may regard me as a dreamy enthusiast, but when they cannot find such noble motives in the acts of Britain towards a particular country, I would beg them to ponder over the following remarks of Mrs. Besant in her series of papers on "Thought Power, its Control and Culture," contributed to the *Theosophical Review*, Ch. III., 'Thought Transference.' "There are also certain national ways of thinking, definite, and deeply cut channels, resulting from the continual reproduction during centuries, of similar thoughts arising from the history, the struggles, the customs of a nation. These profoundly modify and colour all minds born into a nation, and everything that comes from outside the nation, is changed by the national vibration rate. As thoughts that come to us from the outer world are modified by our mental bodies, and when we receive them we receive their vibrations *plus* our own normal vibrations—a resultant—so donations receiving impressions from other nations—receive them as modified by their own national vibration rate. Hence the Englishman and the Frenchman, the Englishman and the Boer, see the same facts, but add to them their own prepossessions, and quite honestly accuse each other of falsifying the facts and practising unfair methods."

nating, in some instances, in the "beef and brandy loving Hindu." But the correct explanation of this amalgamation of castes appears to be the incarnation of Hindus in western bodies, and of some westerners in Hindu bodies, and this process has already commenced. How far this prophecy can be taken to mean the exclusive reincarnation of the twice-born classes of the Pancha Pândava period in European races, is an open question, and has already been commented upon. As for the corollary to this theory of the writer of "Astrological Warnings," namely, that the Sudras of 5,000 years ago constitute the Brahmans and Rajputs of Hindustan, it is only necessary to point out that the periods of Devachanic rest between the intervals of two earth-lives are so vast that it appears quite impossible to conceive that the Sudras of the Pancha Pândava times (who were perhaps not very far removed in grade from their compeers at the present day, if we are to believe that, at the period, Adharma had reached such a pitch as to necessitate an *Avatâra* of the Blessed Lord for restoring things to rights), could in this short interval of 5,000 years—infinitesimally short, in comparison with the immeasurable periods of time required for the growth of the human soul—have developed into the present-day Brahmans, some of whom, in subtlety of intellect and spiritual devotion, bid fair to equal, if not excel, any unit of everyday humanity on this globe of ours, and who, taken as a class, are far more intellectually developed than any similar class of persons in any other part of the world.

If, however, one could be assured that such is nevertheless the fact, that such mighty progress is possible in two or three lives, it is most welcome news, as it, more than anything else, will buoy up and cheer the drooping spirits of Hindu Theosophists, such as are anxious to tread the path but are awed by the stupendous prospect of the task.

I have a word more to say regarding the statement that "Mrs. Besant is attempting the impossible at Benares." On this statement, the Editor of the *Theosophist* remarks: "If only a few are induced to make a stand for reform, the effort will not be wasted." This remark ought to act as a spur to greater exertion in the case of those who sincerely love the dear soul who has sacrificed everything that makes life acceptable to the ordinary individual, at the altar of service to Humanity, and who heartily wish her every success.

The Blessed Lord teaches that there is no loss of effort here below, and there is no reason to despair. We can all, however, but try our best and stand aside to see the causes set in motion produce the effects ordained by the Lords of Karma.

Even at the present day, India has, so to speak, placed her claim for the hegemony of the world in matters spiritual, at the bar of the world's judgment. The Theosophical Society has its Headquarters on Indian soil, and every Lodge in every part of the world looks up to Adyar as the centre of Theosophic activity. Going

behind the movement, the Masters of the White Lodge who watch over and guide its progress occupy sacred Himâlayan soil. With the band of devoted workers who compose the E, S. T., and the immense potentialities for future development which are being evolved on the arena of the Central Hindu College, there is every hope that in the near future—near compared to the ocean of time which stretches onward to eternity—India will have fully established her claim to the spiritual leadership of the world.

It is said, Pain and Suffering lead the individual self to seek the Place of Peace. What is true of individuals must be true of nations. And what nation in the world has so much suffering to show as India, with her plague, famines and earthquakes?

Appears it not then that India is washing herself clean, is working out her accumulated evil Karma, and thereby qualifying for her former position of Spiritual Leader of the nations of the world?

R. VASUDEVA RAO, B.A.,

RA'MA GI'TA.'

[*Concluded from page 53.*]

CHAPTER XVII.

Hanûmân said :

O LORD, knower of Vedic truth ! I have drunk enough of the honeyed words which issued forth from Thy lotus-like face, and which mainly brought out the sweet meanings of the Hundred and eight Upanishads. (1)

And I have, undoubtedly, thereby attained my object. Even then, for attaining wisdom (or proficiency) there is something more to be heard. (2)

O Illustrious one ! Many Vidyâs (or methods for practically realising the knowledge of the SELF) are explained in the Ten Upanishads. Men of highest culture say that they (those Vidyâs ought necessarily to be known. (3)

And without the knowledge of the extent (or expanse) of (those) Vidyâs I think that I would be a mere smatterer. Be thou pleased, therefore, to teach me those Vidyâs. (4)

Śrî Râma said :

O Hanûmân ! Hear me, I shall tell thee the wonderful expanse of Vidyâs declared in the Ten Upanishads* and highly respected by the wise. (5)

* For discussions on these Vidyâs see Adhyâya III., Pâda III. of the Brahma Sûtras translated into English by Prof. George Thibaut, "Sacred Books of the East" series, Vol. xxxviii., pp. 184 to 284 ; and more especially pp. 219, 230, 232, 233, 238, 239, 240, 243, 245, 249, 257, 280 and 281.

I. SATYA VIDYA'.

These Vidyâs are explained in the Chhândogya and the Brihadâranyaka (Upanishads). One of them is called Satya Vidyâ in which (or by means of which) one's own SELF (*i.e.*, the Brahmic portion in him) is gratified (or propitiated). (6)

Both day and night one should contemplate (upon the identity of Self and Brahman) thus : " He alone is myself whose form is undivided, and who is that Self-luminous One who is meditated upon in the right eye and in the Sun. (7)

If such contemplation be (directed) on the SELF without support (*i. e.*, if that luminous form be contemplated upon without the help of the right eye and the Sun for its support), then it will be the cause of immediate emancipation. If it be with support, then, without doubt, Kramamukti will be attained. (8)

The object now referred to as being located in the eye as well as in the Sun, is not Saguna (or endowed with attributes). It is Nirguna, because to the wise it is pure Light, is True, and is the place wherefrom there is no return. (9)

II. DAHARA VIDYA'.

Another is called Dahara Vidyâ, in which is said that he who is the part of Brahman is located in the centre of the lotus of the heart of all beings without exception. (10)

That ought to be searched for in loveliness, that Ether in the heart should be known, and that True and concentrated Intelligence should be meditated upon as being ALL-FULL (or all-pervading) like the outer sky. (11)

If that meditation reaches its end with success in seeing the SELF having a support, then it will, as stated before, bring about Kramamukti, on account of the partial perception of the SELF (or because of his seeing the SELF in part only). (12).

III. VAIS'VA'NARA VIDYA'.

Another is the Vidyâ (or the knowledge) of Vais'vânara, by means of which one should see (or directly cognise) the Pratyagâtman—the Brahmic portion—of the size of a short span, and (then) meditate upon Him as being ALL-FULL. (13)

All Prâṇâgnihotrans * without exception, daily meditate upon Him (the Vais'vânara). Even then, O Mâruti ! they do not know the truth of it. (14)

Even though the support (or âdhâra) is censured (or discarded) by those who desire Moksha, they, without doubt, attain (only) Kramamukti, on account of their not meditating upon the idea of Its being FULL. (15)

* Those who perform the internal sacrifice called Prâṇâgnihotra (or oblations made to the Prâṇas), where the chest is considered as the Vedi, the hairs the sacrificial grass, the heart the gârhapatya fire, the mind the anvâhârya-pachana fire, and the mouth the âhavaniya fire.

IV. PANCHA'GNI VIDYA'.

Another is Panchâgni Vidyâ in which are heard the five fires—
heaven, rain, and earth, and also man and woman. (16)

He that contemplates on Brahman alone after meditating on
those fires in due order, attains emancipation. If not, he becomes
the enjoyer of the fruit of Virakti (or non-attachment). (17)

V. SHODAS'AKALA VIDYA'.

Another is the Shodas'akala Vidyâ taught in the Pras'na S'ruti
(or Upanishad) whereby the Brahmic-SELF is pleased with the
knowers. (18)

Therein are mentioned sixteen Kalâs (or parts) beginning with
Prâṇa. The wise should abandon those Kalâs after reaching That
which is not Prâṇa and That which is imperishable. (19)

O Hanûmân ! If the NON-DUAL and FULL Brahman which is
the support of Prâṇa, etc., be contemplated upon, then to the wise,
here accrues immediate emancipation, and it is never otherwise. (20)

VI. UDGÎ'THA VIDYA'.

Another is the Udgîtha Vidyâ whereby Kramamukti accrues to
the pure by contemplating on the Udgîtha* in the shape of Praṇava
of three Mâtras. (21)

Because, O Son of Marut ! it is clearly stated that before medita-
ting on the divided Praṇava, one should, for the purpose of Sadyo-
mukti, meditate on its sixteen Mâtras. (22)

VII. S'ANDILYA VIDYA'.

Another is the S'ândilya Vidyâ in which is said that the Self
who consists of mind, whose body is Prâṇa and whose form is light,
should be meditated upon. (23)

Here also, O thou that strictly observeth all religious vows !
Kramamukti is said to be the result (of such meditation) because of
the fact that what is here meditated upon has the qualities of Pra-
tyagâtman. If those qualities are annihilated (or discarded) then
Sadyomukti too is attained. (24)

VIII. PURUSHA VIDYA'.

Another is Purusha Vidyâ where Purusha is ordained to be
worshipped by means of sacrifice, for the sake of long life. This
Vidyâ is (therefore) connected with wishes. (25)

Here also it is proper to reject the qualities in the same manner
as spiritual powers like those of entering heaven, etc., are rejected,
but never should Purusha (himself) be rejected. (26)

IX. PARYANKA VIDYA'.

Another is Paryanka Vidyâ wherein it is stated that the man
when approaching Brahman seated on the couch frees himself on
his way from his good and bad deeds.† (27)

* Literally, the chanting of the hymns of the Sâma Veda.

† Cf. Pages 230 and 232 of Vol. xxxviii., " Sacred Books of the East " series.

And as the object to be attained by *Mumukshûs* in the world of Brahman is possessed of three characteristics, the three (results) viz., the leaving, the taking and the state of being void of tattva, follow in succession. (28)

X. AKSHARA VIDYA'.

Another is Akshara Vidyâ wherein is declared, by the best Brâhmaṇas, the imperishable and unqualified Brahman having such marks as subtilty, etc. (29)

Because this supreme Vidyâ pertains to the eternal and the One Kûtastha, Intelligence, it can therefore, bring about gradual or instantaneous freedom (according to the nature of the meditation). (30)

XI. SAMVARGA VIDYA'.

Another is Samvarga Vidyâ in which the Vâyû called Samvarga (or absorption) is separated from the Prâṇa (the adhibhûta or that concerning the elements), and converted into the adhyâtma or that concerning the self, and the âdhidaivata or that concerning the gods. (31)

As there is the mention of the attainment of Vâyû's Sâyujya and Sâlokya, this Vidyâ is certainly qualified, *i.e.*, (it pertains to the qualified Brahman), and if it is cognised by the desireless for the sake of Kaivalya Mukti, then it is gradually attained. (32)

XII. MADHU VIDYA'.

Another is Madhu Vidyâ in which the earth, etc., constituting the Universe, is meditated upon as being of the nature of honey. As it (the word *madhu* or honey) is of the last (*i.e.*, the neuter) gender, this Vidyâ is unqualified or Nirguṇa. (33)

XIII. PRA'NA VIDYA'.

And another is Prâṇa Vidyâ. Because Prâṇa is said to be superior to all others and because it is an effect, this (Vidyâ) is, verily, qualified (or Saguṇa). (34)

XIV. UPAKOSALA VIDYA'.

Another is Upakosala Vidyâ where the teacher and the three fires, taught this unqualified A'tma-vidya to the disciple. (35)

This Vidyâ should be known by the wise as the bestower of instantaneous mukti, because, we hear "of the not-sticking of sins" like that of the water on the lotus-leaf. (36)

XV. SAD-VIDYA'.

Another, indeed, is Sad-vidyâ—that extremely sublime one—whose form is the indirect knowledge of the existent Brahman, and which is taught to S'vetaketu in the Chhândogyopanishad. (37)

Even though the identity of the SELF and the Supreme (Brahman) is taught there by means of the formula, "That thou art," yet it is certainly useful for Kramamukti only, because of the non-

mention of any necessity on the part of the teacher for advancing any more arguments (or proofs) in support of his teaching. (38)

XVI. BHU'MA VIDYA'.

And another is Bhûma Vidyâ. Even though one may not cognise the non-difference, this queen of Vidyâs is said to be concerned only with direct cognition. (39)

And even without the mention of arguments (or proofs), this Vidyâ is capable of effecting immediate liberation, because of the loss of importance of the teacher (as the disciple himself should here realise the identity without the help of the teacher), and because it depends upon the direct experience of the disciple. (40)

These and certain others are the Vidyâs taught in the Vedânta. These Vidyâs that are briefly stated here, should be known by men. (41)

A knowledge of the expanse of Vidyâs and a scrutiny of the disciple's mind-stuff, are necessary for all, and specially necessary for teachers. (42)

Just in the same manner as the Vidyâ taught by a teacher to the disciple who has not been examined, and who is naturally not entitled to such teaching, becomes fruitless ; even so, O Hanûmân ! is the Vidyâ taught to a disciple who is fully entitled to it, by a teacher who is devoid of the knowledge of the expanse of Vidyâs. (43 & 44)

Just as it is ordained that a Vidyâ should be imparted to a disciple, only after knowing that he is a worthy recipient, extremely stainless, and rich in all the characteristic marks (of a student) ; even so is it ordained that a Vidyâ should be accepted from a teacher, only after knowing that he is extremely stainless, and rich in all the characteristic marks (of a teacher.) Be sure of this. (45 & 46)

The meaning taught by the good teacher gradually grows more and more, like the waxing of the Moon, and always increases the knowledge of the disciple, who thereby becomes full and stainless. (47)

The meaning taught by the wicked teacher gradually grows less and less, like the waning of the Moon, and always diminishes the knowledge of the disciple, who thereby becomes ruined and impure. (48)

Just as the teacher, on coming to know of the very great corruption contracted by the disciple in course of time, should, with anger, avoid him at a distance ; even so should the disciple, on coming to know of the very great corruption contracted by the teacher in course of time, avoid him, with anger, at a distance. (49 & 50)

O Mârti ! The master and the servant, the husband and the wife, and the father and the son, are, in this world, bound together in the S'âstraic way. (51)

Just as, on the downfall of any one of a couple among these

pairs, the other (making up that couple) is not liable to be rejected, even so is the case of the teacher and the disciple, although both of them were previously bound together. (52)

He who is addicted to adharma, who is ignorant, and who has given up his caste and order of life, is, verily, ordained to be chastised even though he be the teacher. (53)

The wise one deserves to become a teacher even though he be of a degraded caste by birth; whereas, one who has degraded himself by his karmas will never become a teacher anywhere. (54)

Some persons accept teachers in this world with Dharma * as their aim, some do so with Artha as their aim, and some again do so with Kâma as their aim. (55)

Just as the services, etc., rendered by them to their teachers, become in vain when they are defeated in their respective aims; even so is the worship of the teacher, with liberation as the aim (if that liberation is not attained). (56)

Thou shalt, therefore, reject those former teachers who go against Dharmas. My father-in-law, Janaka, too, did reject his secondary (or unimportant) teachers. (57)

O son of Anjanâ! On finding in me the least unlawfulness (or violation of duty) either in the past, present or future, thou shalt, thenceforth, O wise one! reject me. (58)

Whether knowledge is accomplished by thee or not, never give up the auspicious Achârâs (or observances). There is not the least loss of excellence (or prosperity) to any of those who do good actions. (59)

O Mâruti! Be sure that he is a blockhead who is devoid of his own Achârâs, even though he may be clever enough to discourse upon all the Vidyâs declared in the S'rutis. (60)

The real Vidyâ (or knowledge) born of Vedântic texts is acquired by observing one's own duties. Hence, with due reverence, be devoted to the observance of thine own duties. (61)

Thou hast now clearly heard the extremely secret meanings proclaimed by the S'rutis and Smritis. There is nothing else for thee to know. Even then mayst thou have natural (or artless) devotion for Me, thy teacher, to the Hundred and eight Upanishads and to the observance of thine own duties. (62)

She—My Mâyâ who deludes all persons, who is the chief cause of all the worlds, who causes the great fear of Samsâra, who mocks at the knowledge endowed with Vairâgya, who is difficult to be overcome by Indra and Brahmâ, who is extremely fearful like the attendants of Yama (the Lord of Manes), and who is the cause whereby all persons are led away from their own duties—is, verily, victorious. (63)

* See footnote under verses 46 & 47, chapter X., for explanations regarding Dharma, Artha and Kâma.

Hence, O Mâruti ! mayst thou remember Me at every step, as such remembrance is the cause of overcoming that Mâyâ, and is the destroyer of all fears. By that (remembrance) alone even the best among the gods have crossed this ocean of Samsâra, have become full of SELF-knowledge, and have reached THAT, My Supreme Seat. (64)

O Mâruti ! All that has to be heard, has, with devotion, been heard by thee, from My mouth. Make all of them (*i. e.*, My teachings) fruitful, by means of thine own intense reflection and meditation. This (intense reflection and meditation on thy part) which increases the (knowledge of the) meanings of tattvas, is alone the teacher's fee (or reward) that is dearest to Me. If not, these words of mine, like seeds sown in a barren soil, will be the source of My grief. (65)

On account of My excessive love towards the knowledge of the stainless SELF, it was otherwise doubted by Me thus (in the aforesaid manner). I am nevertheless, O son of Marut ! quite right in thinking that thou art now, O wise one ! the knower of all the meanings. (66)

Thus in the glorious Upanishad of the RA'MA GI'TA' the secret meaning of the Vedas, embodied in the second *Pâda* of the Upâsanâ Kânda of Tattvasarâyana, reads the Seventeenth Chapter, entitled :

THE CONSIDERATION OF THE EXPANSE OF VIDYAS. AND OF THE REAL NATURE OF TEACHERS.

CHAPTER XVIII.

Hanûmân said :

O Lord ! I have heard from Thy lotus-like face all that has to be heard. Even then, I have a desire to hear once more the meanings taught by Thee. (1)

O My Lord ! Please therefore briefly remind me once more of the facts relating to the meanings taught me before, in their due order, for the sake of my remembrance. (2)

S'ri Râma said :

Of all the Vedântas (Upanishads) and likewise of the three divisions (into the Ten, the Thirty-two, and the Hundred and eight), the authoritativeness of the Hundred and eight is chiefly taught at first. [CHAPTER II]. (3)

Then it is decided that the practice of meditation on the identity (of SELF and Brahman) is necessary, after the dawn of the knowledge of Existent, Intelligent and Endless Brahman. [CHAPTER III]. (4)

Then the nature of Jîvanmukta who is subject to Prârabdha is taught. [CHAPTER IV]. Thereafter, (is taught) the nature of Videhamukta which is free from Prârabdha. [CHAPTER V]. (5)

Then the annihilation of Vâsanâs, gnosis, dissolution of mind,

etc. [CHAPTER VI]. The consideration of seven stages is the subject taken up thereafter. [CHAPTER VII]. (6)

Then the consideration of six Samâdhis, beginning with the Dris'yânividha. [CHAPTER VIII]. Then the wonderful decision regarding the observance of castes and orders of life. [CHAPTER IX]. (7)

Then the division of karmas into Sanchita, etc. [CHAPTER X]. (Then) the consideration of the three Guṇas pertaining to the Karmin, the Bhakta, the Jnânin, and the Yogin. [CHAPTER XI]. (8)

(Then) the teaching of the Universal form of the SELF, for the sake of (causing) thy fear. [CHAPTER XII]. Then the consideration of the sub-divisions into Mâtras of the Târaka Pravaṇa. [CHAPTER XIII]. (9)

(Then) the teaching of the Mahâvâkyas which contain the secret meanings of the four Vedas. [CHAPTER XIV]. Then the discrimination of the Nine chakras beginning with Mûlâdhâra. [CHAPTER XV]. (10)

Then follows the refutation of the Eight Siddhis beginning with Aṇima. [CHAPTER XVI]. Then the teaching of the expanse of Vidyâs and of the real nature of teachers. [CHAPTER XVII]. (11)

Thus, O Hanûmân ! has been taught thee My Gîtâ, the mighty S'âstra (or science), solely pregnant with all the secret meanings of the Vedânta. (12)

The people's mania for (going to) sacred waters, temples, and religious festivals, is the LOWEST OF THE LOW. O Hanûmân ! reflecting on Mantras of various kinds is the LOWEST. Reflecting on the Vedânta taught by the Thirty-two and the Ten Upanishads is said to be MIDDLING, and reflecting on the truths taught by the Hundred and eight Upanishads is the HIGHEST. (13 & 14)

Reflecting on this Gîtâ—the mighty S'âstra—which is capable of explaining clearly the hidden meanings of all the Vedântas (Upanishads), is the HIGHEST OF THE HIGH. (15)

This Gîtâ that thou hast got, should, with effort, be kept secret. Thou art not authorised to give out even the least portion of it to any one who has no regard for it. (16)

Hanûmân, having excessively drunk at the stream of such ambrosial words of S'ri Râma, with eyes full of tears of joy, and with words choked in his throat, spoke thus. (17)

Hanûmân said :

O S'ri Râma, the destroyer of my sorrows born of Samsâra ! O Lotus-eyed one, who is worshipped by S'ri Vasishtha and others ! O Husband of S'ri (the goddess of wealth), my Lord ! what am I to say now ? (18)

In my mind which is intoxicated with the drink of this ambrosial Gîtâ, I cannot conceive what to say now. Even then, the thoughts, pertaining to the practice of that most wonderful meditation on the Truth taught by Thee, quicken my speech. (19)

O S'ri Râma ! Many Gîtâs treating of tattvas have been heard of (by me) before this. I think that even all of them put together here, will not be equal to a very, very minute part* of this (Gîtâ). (20)

This I, who am content with the ambrosial drink of S'ri Râma Gîtâ, who disregard even Indra, and who am devoid of old age, death, sorrow, hunger and thirst, (now) remain in my own natural condition (of the SELF). What else have I to acquire? (21)

O Lord ! I think that the word "Bhagavan" (with which Thou art very often addressed), if rightly understood, is very significant † because of the fact that Thou hast not allowed even the least smell of Samsâra to linger in me. (22)

O Râma ! I think that this Gîtâ is the highest reward for the (accumulated effects of) unselfish deeds that I have done in thousands of my past lives. (23)

Just in the same manner as I formerly crossed the (Indian) Ocean, which is very difficult to be crossed, by bearing on my head the dust of Thy lotus-like feet, even so have I now crossed the Ocean of Samsâra. (24)

Ever being unsteady is my nature on account of my parentage (because my father Vâyû is ever unsteady) and the monkey species to which I belong, ‡ how wonderful it is that after removing all those (defects), Thou hast made me (extremely) steady. (25)

O Râghava ! Of what use is speaking too much ? I am certainly fortunate. Even then, O good Teacher ! I now pray for that incessant thought on Thy lotus-like feet worshipped by Brahmâ, Indra, and others, by means of which I shall be able to preserve without damage, my gratitude (towards Thee). (26 & 27)

On being thus addressed by Hanûmân, S'ri Râma—the Ocean of Mercy—smilingly spoke these affectionate words which are pregnant with subtile meanings. (28)

S'ri Râma said :

O Hanûmân ! Many are those that have formerly become my devotees as well as disciples, but not even one who is equal to thee has, anywhere in this world, been seen by Me. It is merely on considering that qualification which entitles thee to be taught this mighty Gîtâ which is pregnant with the secrets of Vedânta, that it has been taught thee ; and it should, therefore, with effort, be kept secret by thee. (29)

* A part equal to One by Ten million squared.

† Here, there seems to be a pun upon the word "Bhagavan." It is derived in such a way as to convey the idea expressed in this verse by attaching suitable meanings to the letters forming it, as follows: *Bha* or *Bhava* means, Samsâra. *Ga* or *Gandhamâtra* means, even the least smell. Then the last two letters are taken to mean, 'because Thou hast not allowed to linger in me.' This is perhaps a fanciful derivation, but it well suits the purpose of Hanûmân here.

‡ Apart from the fact that the reason assigned for his unsteady nature, is true from the mythological standpoint, it is also true from the philosophical standpoint. Hanûmân represents the Manas which is usually compared by Indian authors to a monkey, and the tattva called Manas is born of (or is originated from) the undifferentiated element called Vâyû.

By making (or considering) the Self as the strong (lower) araṇi* and all the Vedântas beginning with I'sāvâsya and ending with Muktika (Upanishads) as the upper Araṇi, has been produced the fire of (this) Gîtâ. Let this fire blaze in thy heart (or mind) after burning thy fuel of (Samsâric) pains, by the churning of sound logic (or reasoning); and manifesting itself in the shape of thy words, (let it) burn the forest of Samsâra resorted to by all good people. (30)

As the result of the churning of the Vedântic Ocean of milk by the wise Surâs and the ignorant Asurâs with the aid of thought, as the serpent Vâsuki, and Buddhi as the mountain Mandara, was (first) produced that deadly poison of wicked S'âstras (or sciences) which I, the three-eyed (S'iva) who is joined to Sîtâ, the Umâ, drank; and then (was produced) this nectar of My Gîtâ which I gave thee in preference to the Devâs, and thereby feel Myself happy. (31)

To him who drinks enough and more of the nectar of My Gîtâ, what is the good of other S'âstras, and what even of worshipping other teachers and gods by means of prostrations, praises, etc. O Mâruti! What even of drinking enough of the nectar which is (actually) produced from the ocean of milk. To the Devâs, verily, immortality is only a complementary attribute, but the case of one who has drunk the nectar of (this) Gîtâ is not so. (32)

Thou who hast drunk the nectar of (this) Gîtâ, will attain long life, but O Sinless One! to thee no harm will (ever) be done by Asurâs. (33)

O Hanûmân! I am responsible for the Moksha of those superior men who eagerly drink by their ears the nectar-like essence of this dialogue between us; or of those who, as a matter of duty, regularly read from it, every day, either a chapter, a verse or one half of a verse. (34 & 35)

My teacher, verily, is satisfied (or pleased) with thee who art endowed with all the characteristic marks (of a disciple). O Son of Anjanâ! when shall I be so satisfied with such a disciple of thine? (36)

Having said thus, the Lord S'rî Râma with his lotus-like eyes full of tears, of his own accord instantly embraced him—the disciple Hanûmân. (37)

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

THE CONSIDERATION OF THE CONTENTS OF ALL THE CHAPTERS.

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

FINIS.

* One of the two pieces of wood used for producing fire by attrition.

PHOTOGRAPHING THE UNSEEN.

[We take pleasure in reproducing the following which appeared in the *London Sun*, over the well known signature of A. P. Sinnett. —ED. NOTE.]

PROBABLY almost everybody who may read these lines will have heard, one time or another, of what are called 'spirit photographs.' These represent, in a more or less shadowy fashion, beings—spirits, ghosts, or astral entities—call them what you like—that are perfectly invisible to ordinary eyesight. The simple reason why such appearances on a photographic plate are not overwhelming in their effect on popular incredulity is that such photographs can be very easily 'faked,' or fraudulently imitated. Nothing is easier than to dress up a living person in floating drapery, to give a momentary exposure of the plate with this imitation spirit focussed upon it; afterwards to use the same plate for an ordinary sitter, and so obtain the semblance of a ghostly form standing by his side. The value of a spirit photograph depends entirely upon the perfect *bona fides* of the whole operation. And innumerable private photographers, also Spiritualists, have taken such photographs themselves, and, knowing that no improper trickery had been concerned with the results, have obtained photographs of spirit faces on their plates.

SOMETIMES OBTAINED UNEXPECTEDLY.

I suppose there are few professional photographers who, if they told the truth, would not have to confess that sometimes strange effects come out on their plates that seem to represent something 'supernatural.' But it would not be good, in the present age of the world, for an ordinary photographer's business, that he should be supposed to dabble in such 'uncanny' achievements, so when the strange results come out, the ghost is treated as a defect of the plate and is suppressed accordingly. However, unless the sitters or the photographer, or both, are mediums, such results are unusual. On the other hand, when the photographer is a medium and lays himself out for the unusual effects, they are exceedingly common. I have seen an immense number of such spirit photographs taken under conditions that have made me quite sure they were genuine, and very recently I have obtained a series under conditions that make any question as to their authenticity altogether absurd for me, and equally so for any other persons who are capable of understanding that I am telling the truth.

A STRIKING SERIES.

I went to a photographer who had been successful in obtaining several such photographs for friends, and, with his cordial concurrence, took precautions which put all possibilities of fraud on his part out of the question. I should like to remark that these precautions would have been unnecessary for my own satisfaction, first, because the honesty of the man and his sincere interest in the whole matter makes his *bona fides* perfectly obvious to any rational person having to do with him; and, secondly, because I was accompanied by a lady of my own acquaintance, gifted with clairvoyant sight, who could *see* the spirits being photographed. But, in order that I might have an answer for people to whom I might be inclined to show the results, and who might not be able to attach importance to the ideas I have just expressed, I took my own packet of plates—purchased the day before at Whiteley's—went myself into the photographer's dark room, put my initials on the corners of the plates, and arranged them ready for use, saw the first put into the dark slide, and came out with it into the studio, sat, and afterwards saw the plate developed under my own eyes. It bore a spirit form, as did all the others used that morning, more or less completely. In two cases the faces of the astral entities are as clearly defined as if they had been physical sitters.

A lady of my acquaintance, wishing to obtain spirit photographs, arranged a series of private sittings with a few congenial friends, used her own camera, and after a few failures obtained some of the desired effects. But then a very wonderful development ensued. The spirit friends present said (for be it understood that in this case the sitters included some who were clairvoyant and 'clair-audient,' so that they could converse with the visitors from the astral plane), 'Do not bring your camera any more. Merely sit in the dark with a photographic plate in your hand, and we will do the rest. Following these instructions the lady used to take her plates to the séance, unfasten them in the dark, hold them by the corner for a minute, wrap them up again, take them home and develop them in the ordinary way. Under these circumstances faces used to appear on the plates together with a number of curious and unintelligible markings that covered the rest of each plate; but the faces are in all cases quite distinctly recognisable, in some cases as those of departed friends. I have a collection of prints from these extraordinary negatives by me as I write, and they are a defiance of what ignorant, materialistic people call the 'Known Laws of Nature. But, at the same time, they are facts, like Nelson's Column at Charing Cross, and human beings capable of reason have got to revise their views of Nature's laws accordingly.

HOW THE SPIRITS MANAGE IT.

Now the spirit photographs obtained with a camera like those of my recent series, are produced in one way, and the photographs

without the camera in another which is less easily explicable; but still I hope to give the reader a clue to the comprehension even of that process. There is really very little that is truly mysterious in the camera-spirit-photograph. But it has nothing whatever to do with the method by which the unseen in astronomy is photographed. That process is one which should be understood by anyone wanting to understand the spirit photograph, only that it may be put aside as inapplicable. It is interesting enough in itself, and has given us knowledge concerning some phenomena of the heavens that could not have been obtained in any other way.

If you look with the eye at the constellation called the Pleiades, for example, you see a certain number of stars. If you look with a telescope, you see more; but however many you see in either case, you do not see more by continuing to look. Now, take a photograph of the Pleiades with a short exposure, and the plate will show you much the same effect as the telescope, but the longer you let the camera look at the constellation the more it will see. That is to say, the very faint light from small stars or nebulous matter surrounding the stars that are bright enough to be seen with the eye, produces an effect on the plate by degrees. The effect of the light on the sensitive plate is cumulative, and in this way we have come to know that the whole constellation called the Pleiades is surrounded by a wonderful nebula of colossal magnitude, quite too faint to be seen by any telescope.

Again, there is another variety of the unseen that can be photographed on different principles. The peculiar kind of light called the Röntgen ray is not perceptible to the eye because the vibrations of the ether which constitute that variety of light are too rapid and minute to suit the mechanism of the eye, delicate as that is. Every one knows that there are sounds too shrill to be heard, and just in the same way—to put the idea paradoxically—there is light too bright to be seen, but the camera can see that sort of light. In other words, the sensitive plate can be impressed by it, hence we get our radiographs of people's bones and all the other phenomena of X-ray photography. And hence also—for the matter is not more complicated than that—do we get our spirit photographs of the ordinary kind—those which are taken with the camera. The spirit may be in a vehicle of consciousness that is not of a kind to impress ordinary vision, and yet it may impress the photographic plate.

How, then, does it happen, an intelligent inquirer may ask, that we do not get superphysical effects on every photograph taken, since we are told that the astral plane is all around us, and the whole of another world always in sight if we could only see it? Just so, but the light emitted from, or reflected by, *astral* matter does not affect the plate. The spirit or astral entity who wants to get himself photographed—and nobody ever yet photographed a spirit who did *not* want to have his portrait taken—has to suffuse his astral body

with matter of a somewhat different kind in order that its shape and appearance may become visible to the plate. The matter in question is spoken of by students of occultism as 'Ethereic,' and it exists, though unseen by the eye, in the constitution of every human being. From the constitution of some it is very easily withdrawn by astral spirits who want to borrow it, and susceptibility to that sort of treatment is one of the attributes that go to constitute a medium. Such withdrawal is a weakening, enfeebling process, and that is why mediums often feel very much depleted and exhausted after séances at which materialising phenomena have taken place. But the materialisation of the spirit sufficiently for the purposes of the photographer need not be carried nearly so far as that which aims at making the spirit actually visible to ordinary eyesight; all the same, it is still more or less of a strain, and Spiritualists generally who do not study the science of their own experiences are often foolishly reckless about strains of that sort themselves—indeed, only one kind among many perils that beset the practice of mediumship.

I said the method of X-ray photography was the same as that by which we get the portraits of spirits. That is because the X-ray is really an emanation—from the 'cathode' or negative pole of the electric circuit in a vacuum tube—of etheric matter. Ordinary science has not yet realised this fact, for in many ways it lags behind the knowledge gained by occult research; but such is the fact, and many other interesting possibilities of the future hang on to that fact. To see astral matter, a person in the physical body must have an altogether new sense developed, but to see etheric matter it is only necessary for the present eyesight to be improved, as already it is improved for some few persons. The eye is an instrument of very varying capacity. This may be illustrated by an interesting experiment with the spectrum.

If we arrange things so that a solar spectrum—the rainbow-coloured band of light—is thrown on a sheet of paper or a screen, it will be found that some people can see colour beyond the violet tint visible to all. That is because the eyes of such persons are enabled to cognise vibrations of a higher order than those which are perceptible to the rest of us. Persons who can see a good deal further in the spectrum than others will probably be able also to see the Röntgen ray. That is to say, such persons have, in a greater or less degree, the etheric sight. When this is perfectly developed the possessor of such a faculty can see through opaque matter of some kinds—of those kinds which the Röntgen ray penetrates—and are thus endowed with a species of clairvoyance—not of that kind which is the true clairvoyance of astral sight, but of a sort that seems very wonderful, nevertheless.

PRECIPITATION PHOTOGRAPHS.

Now, as to the rationale of the spirit photograph taken without the aid of the camera. To explain that I must refer to a phenomenon

almost as wonderful, but of which I have had abundant experience. It is possible for the few who not alone can *see* with the astral sense, but can make use of some of the elemental forces belonging to the astral plane, to produce writing on paper without the aid of pen or pencil. This is done sometimes at spiritual séances even, and is not understood in the least by the ordinary Spiritualist, but it is done by a process called in occultism 'precipitation.' I have endeavoured to explain that, on the astral plane, thought is a creative power. Your thoughts, if they are sufficiently intense and clear, form images there which are perceptible to others. If you form a thought image of the words you wish to write, and know how to materialise the image by means of etheric matter, you can condense it on paper. Nothing I can say here will enable anyone to *do* the thing, but many things we cannot do ourselves may nevertheless be intelligible as doable by persons adequately gifted. Now that which seems to take place when a photographic image is produced on a sensitive plate without the aid of a camera is analogous to the precipitation of writing. Only the thing precipitated is not visible matter, but a chemical influence. The whole idea is extremely subtle, but there is the accomplished result lying before me, and the solution I have suggested seems the only one available if we want to do something more than gape at it as an inexplicable wonder.

A. P. SINNETT.

THE LORD MAHA'DEVA AND HIS FAMILY.

IN the brilliant galaxy of the Hindu Gods, each one of whom gives so much food for thought to those who have patience and intuition enough to read the one ever-progressive Life behind their kaleidoscopic forms, there is hardly one who elicits greater reverence than the Lord Mahâdeva, the central figure in the drama of evolution, "the Lord of Hosts," the great Natarâjâ of Chidâmbaram. He who leads the eternal dance of creation, preservation and regeneration, the bestower of the gift of intellect to human beings, the uplifter of Life, the Logos Himself, the living tabernacle of Yogis, and the past master of the occult alchemy. God of gods though He be, as His name implies, He delights to dwell in the cremation ground, donning the tiger skin, with serpents twined around his body. Though His exterior may have but few charms to draw any one near Him, He is the ocean of mercy (*Karuna Avatâra*), the bestower of Bliss, as His other name, Shankara, implies. He is Wisdom and Peace combined: in Him are volumes of lessons for the Higher Life for those who devote their all to His service. To see Him seated in His household made up of so many discordant elements, with an indomitable will keeping all forces of evil at bay, wrapt at all hours in deep meditation, and with a defying gaze at everything that has not the ring of Truth in it, is a study in itself

The Lord holds all the powers of darkness in check, he is determined to keep the world unstained for His presence; by Him shall the good, the Power of Light, triumph over evil; and this mighty Cæsar of Yoga will wave above the heads of Humanity the glorious banner emblazoned with the golden words, "*Veni, Vidi, Vici.*" The Hindu mind alone, immersed in the mysteries of the Higher Life, can produce the emblematic figure of S'iva, a figure which has much to teach and much to edify mankind in all ages and in all climes.

We shall see the Lord in His domestic life, for what man is there on this globe, be he a Krishna, a Buddha, or a Christ, a Jivanmukta or a budding saint, who has not had something to do with it at one period or other of his career? The seed of man's divinity has the virtue to sprout forth in the very midst of the family circle, as much as in a hermitage, for there is hardly an inch of space in the vast Cosmos where the ONE does not rule Supreme. The serene Lord sits on the throne of Holiness with the gentle bull with sleek hair; by Him there is Pârvâti on her own *vâhan*—the lion—looking askance at that of her husband. From the Lord's head, thickly matted with tangled hairs, streams forth the sacred Gunga, the rival of the daughter of Himavat. Ganapati, the chief of the elementals, is riding over a mouse which is always whetting the appetite of the serpents round the body of the Lord; but these, in their turn, are much afraid of the peacock bestrode by Subramania. Thus the bull, the lion, the serpents, the mouse, the peacock, and the two mighty energies of the Lord represented by His two females, the spiritual and the physical, form a veritable medley of discord and restlessness. The antagonists are held in complete check by Shankara's powerful yogic spell. In the very midst of the brewing of the irrepressible ire of the mutual foes, all contending forces are brought into such utter subjection to His all-conquering will that there is not the least chance of any inmate of the family making aggressions on his unequal rival. Like as a rock constantly chafed by surging waves, the Lord of Yoga sits sedate and calm, unperturbed by the thoughts that are flashing from the minds of his own kinsmen, keeping all at respectful distances and never allowing any one of them to disturb him in his profound meditation.

Here is the Divine Teacher who by His own practical example enjoins upon us the necessity of preserving the balace of our mind in the midst of worldly broils; of fighting against the forces that rebel against Spirit. He it is who holds the key to the Palace of Peace whose vestibule none can enter who has not known the art of marching past all the unsightly ways of the chaotic passions of the Flesh.

Who has not got within himself the squeaking mouse of his own personality, his own peacock of vanity, his own hissing snakes

of jealousy, avarice and intemperance, his own lion of wrath and his own bull of lust? Are not our own Pârvâti and our own Guuga symbolic of our wedlock on earth and our wedlock in heaven with our soul? Then our Ganeshji and our Subramania dwell in our higher and lower minds, one pulling us up and the other tugging us down below. A grain of Spirit has to fight against tons of flesh, and the wonder of wonders is that in the long run the grain wins. "Not repression, but elevation" is the keynote of Evolution.

JEHANGIR SORABJI.

HISTORY AND THE GREAT TEACHERS OF RELIGION.

IT can hardly be without a certain reason that about those Beings who have influenced the inner life and the spiritual development of humanity we know so very few facts, and that from them also we possess no authentic writings whatever. What we know about the greatest Teachers of Religion and Philosophy, is absolutely based at best on writings of their disciples or of their followers in later centuries. Yet there is no doubt whatever as to the importance and greatness of such Beings as for instance, Zoroaster, Buddha, Pythagoras and Christ.

Now, history, and especially archæology reveals to us a great number of indubitable records and dates with regard to other men of importance. Names of kings, of heroes, of influential persons of all kinds, were engraven on monuments, were deposed in documents, and their deeds we may read with our own eyes on contemporary engravings and manuscripts. But where are such records of the Teachers of the highest Wisdom? Many ancient historians and poets have left their works to later times in books written by themselves. But in what written works have the teachings of the Great Ones been handed on by themselves?

We know that nothing in the evolution of mankind is allowed to be done, without an object. Therefore we may conclude that the spiritual intelligences who guide our evolution have intentionally let every historical trace of the great Teachers be hidden to our research. They probably wanted humanity to be influenced only spiritually by its great Teachers, and the spiritual influence, radiating from such individualities as Zoroaster and Buddha, Pythagoras and Christ, was apparently so strong that incidents in their lives, being thrown into the shade by those gigantic Beings themselves, were hardly noted down while their physical existence lasted, and while they were present in the body. All the miraculous incidents, reported of them, have been told by later writers, and were most likely ascribed to them because those writers could not understand the extension of their spiritual influence, without attributing to them an outer manifestation of their higher powers. If they had been beings like ourselves, or at least only towering above average humanity, they would certainly have left remarkable historical traces.

But they were beyond our ordinary evolution and thus also beyond history.

However, they left traces ; their footprints may be clearly seen on the great upward path humanity has to make, but they are not to be sought for in written history, nor are they to be looked for at all in the physical world. Those who felt their influence, tried to hand it on, materially as it were, to posterity. But with this materialisation, legends and errors, mistaken conceptions, reports without importance, have greatly gained predominance over the pure inner reality, and have often done more in the way of producing misunderstandings and misrepresentations of the truth, than they have helped to unveil it. Let us therefore seek for the written records of historical persons only, but not of super-historical Beings as the great Teachers of Religion were.

Shall we regret that all efforts to trace their historical existence have hitherto been in vain? Written records may fade ; papyrus-rolls and parchment may wither and crumble into dust ; monuments may be destroyed by human and elemental forces ; but the existence of Those from whom all knowledge and wisdom came and still comes, is written in unchangeable letters in the records of the higher worlds ; and though, for awhile, they may be withdrawn from our physical eyes, we may be sure that there is nothing of them that doth fade.

Theosophy in all Lands.

EUROPE.

LONDON, *27th September*, 1901.

As the holiday season only comes to an end with this month there is again nothing to chronicle in the way of London activities, but an important change in officials has taken place during the month. Dr. Wells, who so kindly stepped into the breach last year when Karma compelled the Hon. Otway Cuffe to resign office, feels that considerations of health and advancing years render the strain of official work too heavy for him and he has therefore asked to be relieved of the duties which for a year he has so assiduously performed. The Executive Committee has therefore asked Mr. Bertram Keightley to accept the vacant office, and we are glad to welcome him to the post. He will have the cordial good wishes of the Section, of which he assumes official leadership, for his success in the future, as his predecessor has its cordial thanks for his labours in the past.

Since his return from America Mr. Leadbeater has been in the country combining a holiday with a lecturing tour and has visited Edinburgh, the North and the Midlands, as well as Bath, Exeter, and Bournemouth, etc., in the South and West, giving lectures and talks at the different towns. He has now left England for six months' work on the continent.

Glasgow has been the scene of the meetings of the British Association for this year. The President was Professor Rücker who had no

startling revelations to make but contented himself for the most part with a careful summing up of the position of the scientific world on quite popular lines, on such important questions as the nature of atoms and the ether. The following paragraphs are culled from his address, for though they contain nothing new to all theosophic thinkers they are distinctly of interest as the admission by a scientific authority, on an important occasion of a fundamental change in position with regard to much that has been in dispute between the science of occultism and the science of the British Association—another stone in the edifice which is slowly being erected to the “memory of H. P. B. :”

“We are dealing with something different from matter itself in the sense that though it is the basis of matter, it is not identical in all its properties with matter. The idea, therefore, that entities exist possessing properties different from those of matter in bulk is not introduced at the end of a long and recondite investigation to explain facts with which none but experts are acquainted. It is forced upon us at the very threshold of our study of Nature.”

“No *a priori* argument against the possibility of our discovering the existence of quasi-material substances, which are nevertheless different from matter, can prove the negative proposition that such substances cannot exist. It is not a self-evident truth that no substance other than ordinary matter can have an existence as real as that of matter itself. It is not axiomatic that matter cannot be composed of parts whose properties are different from those of the whole. To assert that even if such substances and such parts exist, no evidence, however cogent, could convince us of their existence, is to beg the whole question at issue ; to decide the cause before it has been heard. We must therefore adhere to the standpoint adopted by most scientific men, *viz.*, that the question of the existence of ultra-physical entities, such as atoms and the ether, is to be settled by the evidence, and must not be ruled out as inadmissible on *a priori* grounds.”

A. B. C.

NEW ZEALAND SECTION.

September 1901.

There has not been much to report from New Zealand in the last few months. Mrs. Draffin has been ill for some time, but is now recovering, and is resuming active work in connection with the Auckland Branch. On July 28th she lectured in the Branch rooms, her subject being “Consolation in Theosophy for Sorrow.” During her illness the Ladies’ Meetings were conducted by Miss Davidson. A successful social meeting was held in Wellington on July, 16th : members and visitors gave a selection of vocal and instrumental music, after which refreshments were handed round, which brought to a conclusion a most enjoyable evening. Mrs. Richmond lectured on July 7th, on “The Three States of Consciousness—Waking, Dreaming, and Deep Sleep.” Christ Church Branch is entering on a period of activity. On July 28th the new Vice-President, Mr. W. D. Meers, lectured on “Religions and Philosophies.”

The Saturday afternoon “At Homes” in connection with Dunedin Branch are proving most successful, and are attended by many ladies who cannot go to the public meetings.

A lecture was given in Dunedin on June 30th, by Mr. D. W. M. Burn, M. A., “A Brief note on Certain Sacred Numbers ;” and Mr. A. W. Maurais has been carrying on a public discussion on “the Origin, Progress and Destiny of Man,” his opponent treating the matter from the Biblical standpoint.

Reviews.

THE PHILOSOPHER-REFORMER OF THE FIRST CENTURY A.D.*

Of the beginnings of the Christian Religion and of the social conditions which prevailed at the time, we know so little that we are very grateful to Mr. Mead for his endeavours to place before us all the information which can be obtained on the subject. The investigation requires great patience and fine scholarship, both of which the author has brought to his work. No writer of the first century seems to have considered the new movement of sufficient value to place on record its early history, nor do we learn much of the general social and religious conditions of the time. It is chiefly through the records of the contacts between the Government and the new religious sect that we learn what little is known.

It is only by piecing together, laboriously, isolated scraps of information and fragments of inscriptions, that we become aware of the existence of the life of a world of religious associations and private cults which existed at this period. Not that even so we have any very direct information of what went on in these associations, guilds, and brotherhoods; but we have sufficient evidence to make us keenly regret the absence of further knowledge.

But, you may say, what has all this to do with Apollonius of Tyana? The answer is simple: Apollonius lived in the first century; his work lay precisely among these religious associations, colleges, and guilds. A knowledge of them and their nature would give us the natural environment of a great part of his life; and information as to their condition in the first century would perhaps help us the better to understand some of the reasons for the task which he attempted.

Many have been the attacks made upon this great philosopher—a fate which follows all reformers.

Of religious associations, or brotherhoods, of the first century, there were many, of various grades. “There were also mutual benefit societies, burial clubs, and dining companies, the prototypes of our present-day Masonic bodies, Odd-fellows, and the rest. These religious associations were not only private in the sense that they were not maintained by the state, but also for the most part they were private in the sense that what they did was kept secret, and this is perhaps the reason why we have so defective a record of them.”

Among them are to be numbered not only the lower forms of mystery-cultus of various kinds, but also the greater ones, such as the Phrygian, Bacchic, Isiac, and Mithriac mysteries, which were spread everywhere throughout the Empire. The famous Eleusinia were, however, still under the ægis of the state, but though so famous were, as a state-cultus, far more perfunctory.

There was doubtless much to be condemned in the practices of the lower forms of private cults, “but the higher side of these mystery-institutions aroused the enthusiasm of all that was best in antiquity.” The greatest thinkers of those olden times speak of them with unstinted

* “Apollonius of Tyana,” by G. R. S. Mead, B.A., London, The Theosophical Publishing Society, 1901. Price 3s. 6d. nett.

praise. But, of them all, the Pythagorean Schools stood the highest. After the death of Pythagoras, the members of his school blended with the Orphic communities, and they together tried to reform the more popular cults. There were also the Therapeuts and the Essenes. Altogether, the first century had societies innumerable, and in the midst of them, a reformer of existing evils, a teacher of the divine, for those who would learn, a mighty power, as is proved by the fact that the early church fathers either ignore him altogether, or mention him only to condemn, lived Apollonius.

There seems to be no doubt that at that period Indian philosophy permeated, to some extent at least, the religious thought of Greece, and it is highly probable that Apollonius himself was well versed in it.

There is a "life" of the famous philosopher, full of interesting details, yet, as the author says, incomplete because there has been no plain history written. Mr. Mead has laboriously gleaned from many sources the facts presented to the reader, but the work is chiefly based on the "Life of Apollonius" written by Flavius Philostratus, "a distinguished man of letters who lived in the last quarter of the second and the first half of the third century."

Apollonius believed in prayer, but how differently from the vulgar. For him the idea that the Gods could be swayed from the path of rigid justice by the entreaties of men, was a blasphemy; that the Gods could be made parties to our selfish hopes and fears was to our philosopher unthinkable. One thing alone he knew, that the Gods were the ministers of right and the rigid dispensers of just desert. The common belief, which has persisted to our own day, that God can be swayed from his purpose, that compacts could be made with him or with his ministers, was entirely abhorrent to Apollonius.

There are some pithy sayings of the philosopher and a few short extracts of letters.

The book is well printed, with good type, and is well bound.

N. E. W.

MAGAZINES.

The Theosophical Review (October) opens with an article by A Russian—"Among the Ruins of the Faith of the Ancient Slavs." Mr. Bertram Keightley concludes his historical paper on "The Sikh Gurus," Mrs. Huntly has a very brief paper on "The Peplum of the Spirit," Miss Kislingbury writes on "Dante and the Dark Ages," and Miss Hardcastle on "The Valley of the Shadow"—a continuation of the Dialogue between a Roman Catholic and a Theosophist. "Theosophy and Materialism"—a most excellent subject—is treated by Mr. Fullerton in his own thorough and lucid manner. The article is to be concluded. "The 'Word of God' and the 'Lower Criticism,'" by G. R. S. Mead, is one of his best papers. Referring to the infallibility of sacred books, 'S'ruti, Bible or Korân,' Mr. Mead says:

This substitution of books for truth, of formulæ for direct knowledge, is a most interesting phenomenon which requires an elucidation at present beyond the power of a science which is still in the strife of battle against the conservatism of an ignorant past.

"The House of Hate," is a most interesting story by Michael Wood, and "The Religion of the Twentieth Century," by Dr. A. A. Wells,

finishes the main text and contains the results of the author's mature thought on this subject.

Theosophy in Australasia (September) has an opening article on "The Power of Thought." "The Theosophic Attitude" is discussed by H. B. H. George Peell, offers some further ideas in continuation of his former article--"Let every one be Persuaded in his Own Mind." "Practical Theosophy," by F. C. Ramsay, "The Second-Hand Baby," by C. A. E., and "A Plea for the Children," by Clara Moore, are brief but meritorious articles. Questions and Answers, and reports of various activities complete the number.

In *The N. Z. Theosophical Magazine*, Marion Judson concludes her article on "Dharma," and Agnes Davidson gives another instalment of her paper on "The Hill of Difficulty." A story "From Real Life," and Auntie Loo's contribution to the Children's Column follow.

The Theosophic Gleaner opens with an interesting article on "Helping the So-called Dead," by N. D. K. "Alberuni on the Persian Calendar," by D. N. C., follows, and there are interesting selections from the writings of some of our best authors.

Theosophia. The double number for July and August continues the translation of short essays by H. P. B. from the *Theosophist*. "The Path of Discipleship" and "Tao Te King" are continued. In addition there are "Steps on the Path," by Mr. Leadbeater; "What is a Star;" "The Imitation of Buddha;" "Akarikheyya Sutra," from the Pâli; a description of the Section buildings, together with a picture of them, book reviews, notes on the theosophical movement and, unfortunately, a translation of the "fake" interview we were unfortunate enough to print in our pages.

Sophia. The September number presents a variety of interesting matter to its readers, among the essays being several translations both from the English and the French.

Philadelphia. Buenos Aires. The double number for May and June contains "Tolerance," by Señor Collet; translations from Mrs. Besant, Dr. Pascal, W. Scott-Elliot, H. P. B., and an account of the White Lotus day meeting.

The *Revue Théosophique* for September opens with the first portion of the translation of Mrs. Besant's "Problems of Religions." Dr. Pascal's essay is completed; "Mysticism and Mystics" is continued, as is, also, "Ancient Peru." Among the remaining items we notice a portion of the translation of H. P. B.'s "Theosophical Glossary."

The September number of *Teosofia* continues the translation of "Problems of Religions," "Clairvoyance" and "Reincarnation," by Dr. Pascal.

Modern Astrology for October presents an excellent table of contents. "The Myth of Prometheus," by Mrs. Leo, is to be continued. Many points of much interest to the believer in astrology are written of: "Unlucky Dates;" accidents and that moot question, "Pre-natal conditions." In "Modern Science, Occultism and Astrology," the writer shows of what use astrology may be to those who believe in Theosophy. "To the intelligent person the Karma of the past lives lies revealed in the horoscope to such a degree that he is able so

to organise his life as to use the "good" to the wisest advantage, and cheerfully accept and combat the evil." The old idea that the stars rule the man is certainly not true, but it is very reasonable to suppose that, as the records of the past exist for all time, it is possible for the wise man to read many of them—in the stars, among other ways—and to see in the horoscope of the individual an indication of the karmic conditions which will govern that particular life. Much is given, of especial value to students, in the remaining pages.

The Arya is one of the brightest of our Indian Magazines. The September issue opens with the first instalment of a valuable paper on "Christianity and Modern Criticism," by K. Sundararama Aiyar, from which the reader can easily draw the conclusion that 'those who live in glass houses shouldn't throw stones.' R. Ragoonath Row has a very brief article on S'ri S'ankarâchârya. "The Life of the Tathâgata Buddha" is eulogised by Anagarika H. Dharmapala. "Drinking-Water and Health," a very important article, by Dr. Chandrasekhar, is continued. We hope it will be widely read, and we heartily concur with the author, in wishing that "the punishment laid down in Vishnu-Smriti," for certain common offences against health and decency might be strictly enforced. A translation of the "Brahma Gîtâ is commenced by T. V. Vaidyanatha Aiyar, and T. K. B. treats of "The Castes and the Vâyû Purâna."

Acknowledged with thanks: *The Golden Chain, The Theosophic Messenger, Light, The Banner of Light, The Metaphysical Magazine, Mind, The New Century, The Harbinger of Light, The Review of Reviews, The Phrenological Journal, The Arena, Health, Modern medicine, The Light of Truth, The Light of the East, Dawn, The Indian Journal of Education, The Psychic Digest, The Christian College Magazine, The Brahmavâdin, The Brahmachârin, Notes and Queries, The Buddhist, Journal of the Mahâ-Bodhi Society, Pra-Buddha Bhârata, The Forum, Theosophischer Wegweiser, The Indian Review, Coming Events.*

CUTTINGS AND COMMENTS.

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

The following from the New York correspondent of the *Daily Telegraph* records the latest scientific discovery in treating tuberculosis:

A new cure for Consumption.

At the Memorial Hospital, Brooklyn, Dr. Wilfrid Fralick, visiting Surgeon of the Metropolitan Hospital and a physician of good standing, demonstrated the use of a fluid invented by himself, which, he asserts, will cure consumption. In the presence of a dozen members of the medical profession the solution was injected into the veins of five persons in advanced stages of tuberculosis. The results are said to have been immediately beneficial in each case. This is the second demonstration of a public nature which Dr. Fralick has given. On the 30th August last he treated two patients at the Metropolitan Hospital, whose cases were considered hopeless. They were not expected to live more than a day or two, but both are still alive and show signs of improvement. At the demonstration the left arm of the patients was bared and sterilised. Then one of the large veins was opened near the elbow, and the fluid, heated to 110 deg., was poured directly into the blood, about 16 oz. being used in each case. The results were quickly apparent.

Within a few minutes the pale faces glowed with colour. Dr. Fraclik, explaining the action of the fluid, said that the germs could not live in normal blood. Upon this proposition he began experimental work. He sought for a fluid which would combine all the properties of good blood, and be, at the same time, destructive to the germs and a remedial agent. After many years' experiment he said he believed he had discovered such a solution, and that when it is poured into the blood the disease germs are destroyed and all objectionable organisms with which the fluid comes in contact are disintegrated. The blood is enriched and the system rendered impregnable to the further growth of any germs.

* *

We copy the following verses from *Light A prayer for Guidance.* (London). The author's name is not known. They are said to have been formerly published in a book entitled "The Dove on the Cross."

Show me the way, O Lord,
And make it plain ;
I would obey thy word ;
Speak yet again.

I would not take one step until I know
Which way it is that Thou would'st have me go,

O Lord, I cannot see ;
Vouchsafe me light :
The mist bewilders me,
Impedes my sight :

Hold Thou my hand, and lead me by Thy side ;
I dare not go alone : be Thou my guide.

I cannot see Thy face,
Though Thou art near ;
When will the morning chase
Away my fear ?

When shall I see the place where day and night
Exist not, for Thy glory is its light ?

I will be patient, Lord,
Trustful and still ;
I will not doubt Thy word ;
My hopes fulfil.

How can I perish, clinging to Thy side,
My Comforter, my Father, and my Guide ?

* *

The Chicago *Sunday Chronicle* published, some months ago, the following cablegram from Berlin, concerning the therapeutic employment of coloured light :

Red light as a cure for Measles. The treatment of disease by the use of coloured lights, however much it be ridiculed, is obtaining a foothold here. The latest novelty is the cure of measles with red light. Dr. Chatinir publishes in a popular medical magazine the results of a number of experiments, all having favourable results.

Patients with measles are kept in rooms lighted with a subdued red light, much like that in a photographer's dark room. Dr. Chatinir uses red silk-paper pasted on his window panes. The patient receives no medicine and is better in two or three days. Dr. Chatinir explains that the prevailing red light enables the inflamed skin to rest. All other colours, especially the strong shades of violet, excite the skin,

Dr. Chatinir was first attracted to his discovery by noticing that the peasant women in his district always wrapped up their measles-stricken children in red cloth.

* * *

George H. Means, M. D., of Winchester, Kentucky, having been asked to give his views concerning Mrs. Baker Eddy's book, "Christian Science," has complied with this request. A few extracts from his published reply which appeared in an American magazine, will suffice to illustrate his views. He says :

"The book is not even good nonsense. It is *idealism* run to seed. Science does not teach *a single truth* in this book. Psychology and philosophy are strangers to every proposition it contains. Theology is made to mean anything it does not mean, and Bible truths are denied all the way through. Professing to take the Scriptures for a text-book, the author 'wrests' them to the destruction of common sense, universal experience, observation, experiment, intuition, and inspiration.

"The book denies the existence of matter, and yet claims that matter is the cause of all error. It then denies the existence of error, and yet declares that error is cured by truth. It denies the existence of sin and sickness, and then proceeds to give the remedy for both. It declares that sickness exists only in belief. To believe that you are well is to be well. What about infants and idiots who have no belief? What about consumptives, who cannot be persuaded that they have consumption? What about people who have Bright's disease and never dream of having it until informed by doctors?"

"It denies the existence of sex and yet lays down rules for a happy marriage ... The world has no real existence. Its accidents and incidents are all a dream. Its sins, sicknesses and crimes are all delusions of mortal mind. Its marriages, courtships, commercial affairs and all its transactions, are chimeras, the mere phantasms of disordered minds, and yet the author demands something more than imaginary money for her books.

'Christian Science' denies the existence of death, the reality of dissolution, and yet its followers die like other people and with similar diseases."

"The author claims to have cured a few cases of broken bones and dislocated joints by her hoodooism, but she wisely suppresses the names of her patients. She mentions a few cases of cures and gives names of patients when it is possible, if not probable, that there was nothing organically wrong. If she could give names of those cured of a fever why not give cures of patients with broken bones. The author claims omnipotent power for her system of healing, but in the preface to her book she very shrewdly and wisely says that she "takes no patients and declines medical consultation." So this healer of mankind, this modern oracle, dispenser of light, truth and curative power, declines to put her own theory into practice for the benefit of mankind. The whole theory is superstition, pure and simple. 'Christian Science' is neither Christian nor scientific. It is a medley of contradictions, absurdities and incongruities. No one can understand the book, nor harmonize a single statement with reason, revelation, science, art, observation, or the common experiences of men. But all superstition has a basis in fact, and the whole superstructure of Christian Science—falsely so-called—is based upon the influence of mind over mind, and to a limited extent over the body. This fact is illustrated in hypnotism, and even in the ordinary suggestions made to men. Nervous affections, premonitions, hallucinations and all kinds of mental delirium are often cured by the power of simple suggestion."

"If the book could be understood, if it presented anything tangible to the common perceptions of men, if its statements were clear and

consistent with themselves, if its truth harmonized in any way with the experiences of mankind, or if its positions were in accord with Scripture or science or reason, there might be some reason for accepting it. But the whole work is an enigma.

* * *

The special correspondent of the *Chicago Post* writes of the weird customs of the Davatawi Yezias, a small race of fanatical Mahomedans inhabiting the island of Mindanao, one of the most southern of the Philippine group. These people differ from most of the inhabitants of these islands, in their strange worship which is offered to evil spirits instead of good ones. The *Post's* correspondent was enabled, "by a lavish disposal of gifts," to gain the friendship of the head men of the tribe, who invited him to view their strange ceremonies. The priest led him to a small valley near an impenetrable forest—the supposed abode of the devils. We quote a portion of his narrative :

*The
Worship of
Devils.*

In the middle of the glen was a large thatched temple surrounded on all sides for several hundred feet by numerous coffin-shaped structures hollowed out of tree trunks. These had been placed in the ground in an upright position and covered with numerous cabalistic symbols denoting the residence of some particular devil.

In the rear of the main temple a series of sheltered, alcove-like pens contained the sacred animals to be sacrificed during the ceremony. They were tended by several of the more important priests, whose duty it was to seek certain trees of the forest known to be the abode of devils, and with their branches to chastise the sacred animals in order that the latter might imbibe some of the much-desired evil tendency. The animals were also forced to drink potent drugs collected by the witch doctors from the roots of various sacred trees and plants. The constant cries of the beasts serve to "attract" the devils from the forest to the temple homes which have been provided for them.

After the priests had performed certain magical rites an auspicious time was appointed for the great annual celebration and word sent to the various villages.

As soon as it is dark the priests who have charge of the sacred animals open the door of the pen and allow them to escape into the forest, at the same time raising a wild shout and calling upon the assembled worshippers to join in the pursuit. This is the signal for the start of the celebration. In an instant torches are lighted, and, in the tumult, the worshippers join in the pursuit. Several days it continues, until the unfortunate beasts are captured and returned to the sacred pen.

All is now ready for the second and more important part of the great function. The large temple where it takes place is really a huge subterranean vault, originally a natural cave, over which a low, thatched hut has been erected as an entrance. It was in semi-darkness when we entered, and it was therefore not easy to determine its exact proportions, but it appeared to be about eighty feet long and forty broad. A series of recesses had been cut in each side and were filled with repulsive-looking idols, the substantial incarnation of the numerous evil spiritual persons who were to be worshipped.

The entrance end of the subterranean temple was occupied by the "koaks" (native priests), bearing huge torches which shed a fitful light over the assembly. At the farther end upreared a square stone altar, immersed in gloomy shadows. On this it was that the devil spirits were to manifest themselves to the awe-stricken worshippers, who, at a signal from one of the "koaks," prostrated themselves on the ground, chanting in the most dolorous strains and varying this by repeatedly slapping their neighbours on the backs.

Meanwhile several of the priests left the group and entered the dark recess in the rear of the altar to implore the devils to manifest themselves. In a few moments, with startling abruptness and accompanied by the most blood-curdling yells, a strange figure leaped into the uncertain gloom of the altar. Immediately the worshippers leaped to their feet in fury, crying out at the top of their lungs and slashing themselves with knives and sticks until the blood flowed. With suspicious promptness the first devil-spirit retired to the shades of darkness, while a more uncanny visitor appeared, running around on all fours, covered with the skin of a wild beast. In turn he was followed by other "ghostly" visitors, each one known to the worshippers by name, whose appearance was the signal for repeated prayers, accompanied with such frenzy that the din was deafening.

The last of the devils having disappeared, the sacred animals were brought in, slaughtered by the "koaks" and their bodies placed on top of a huge funeral pyre. The flames leaped out, the smoke and nauseating odor of burning flesh filled the dingy cave to suffocation until with frightful howlings the frenzied enthusiasts were driven to the open air again, where they gathered before the small coffin-like structures where the devils were supposed to gather, after feasting on the animals which had been sacrificed in their honor.

The functions of the supernatural inhabitant of each dwelling were denoted by the fetish sign on the outside. Accordingly in front of one supposed to be a powerful hunter there gathered the warriors and men of the tribe; in front of others the women and young children praying for long life and success; in front of still others those intent on bringing the soul to a high state of perfection in agriculture, fishing, spinning, cooking or any of the hundred other necessities of a well-ordered community.

But this is not the end of the ceremonies. Watch fires are kept burning on the hill tops for several days and nights, and "the natives indulge in an orgy, gorging themselves alternately with food and strong spirits until pandemonium reigns."

When they are tired of this debauch, and the food and drink have disappeared, the last sacred rite, the "Devil Dance," is performed in the presence of the whole tribe. The object of this closing ceremony seems to be to partially propitiate the good spirits, by "casting out" a carefully selected evil spirit, whose abode, in some distant tree, has been ascertained by the priests, and whom they think it will be safe to use as a scape-goat. After assembling at the appointed time and place, a fire is lighted and the ceremony begins.

"The offerings which are to be made to the officiating priest—the fowls, the goats and other dainties—are gathered and made ready, while the whole community forms a circle round the tree. Presently the priest appears. On his head is a high, conical cap, from the end of which hangs a red tassel. On his body is the moki, a long robe, extending from the shoulders to the ankles, on which are embroidered in colored silk, figures supposed to represent the goddesses of small-pox, murder, cholera and other diseases. In one hand he carries a spear and a bow, whose strings when struck emit a low, booming sound, while in the other hand is a curved, sacrificial knife—practically a sickle—on the blade of which are engraved numerous mystic figures and symbols.

This dignitary has either worked himself up into a state of intense nervous excitement, or else, as is more probable, has taken a decoction of some powerful drug in order to produce a condition of mental exaltation. From one cause or another, however, his gait is invariably curious and staggering. He advances through the crowd into the centre of the circle, where he seats himself, while the men and the women exhibit

the offerings which they are ready to make. Seemingly oblivious of their presence, however, is the half-maddened priest, who sits up, swaying slowly from side to side, while he hums or croons some powerful incantation.

As the drug begins to exercise a greater effect his hands begin to twitch and his movements become more marked. His body seems to quiver and huge drops of perspiration stand out upon his skin. All this while the beaters of tom-toms and the other makers of barbaric music have been keeping up an increasing disturbance. The music becomes faster and faster and the whole assemblage begins to rock and sway with religious frenzy.

Movements of the dancing priest grow wilder and more vigorous. With the sharp sacrificial knife he cuts himself and slashes his body, while his blood spurts out upon those near at hand who press toward him their offerings and beg to be saved from the machinations of the evil spirit. Wilder and wilder he becomes, and at times it has happened that he has even inflicted a mortal wound upon himself. If this untoward circumstance, however, does not develop, he dances until the drug has worked itself out, or until, through exhaustion, he falls headlong to the ground. Then he retires, washes his wounds and goes back to his home as if nothing had happened.

But the crowd is happy, the people are content. The powerful devils have been duly worshipped according to the customs of their father's fathers, the good deities have received proper attention, and life is once more free from evil in the land until another year has rolled around with its necessary renewal of the sacred rites prescribed by tribal custom and the inviolable law of precedent.

* * *

Dr. Welldon and the Hindu Religion. Dr. Welldon, the Lord Bishop of Calcutta, advises the Hindus that "they should not discard or disown the faith of the dominant races of mankind but should see how the destinies of their own country are bound up with the religion of Christ." Does Dr. Welldon think that nations of the world, because they are politically dominated by other races, have less religious truth in their possession than their rulers? Has Dr. Welldon studied the Hindu religious literature as carefully as the Bible? If after a profound study of the Hindu scriptures he finds that that divine Force, which incarnated among the Jews and assumed the name of Jesus, has incarnated in India with supremely incomparable frequency and is worshipped among the Hindus under so many Sanskrit names, will not Dr. Welldon repent of blaspheming the God-made religion of the Hindus? Is it not an insolence towards God Almighty to be hateful to his revelations in all cases excepting a particular system where one's mind is accustomed to find a solace? The spirit of God, as incarnated in a human form, was better understood in India at all times than in Palestine where its greatest incarnation had its human existence put an end to, abruptly, by the highest penalty of law. To say that Christ paid for the sins of mankind by his crucifixion is utter ignorance of the Divine law of Karma which regulates this universe. Every soul is the framer of its own destiny, and the worship of God is to a soul what a guide is to a strange traveller in an unbounded forest.

The Kingdom of God of the fanatical Christians is to bring all mankind into the fold of Christ. The Kingdom of God of the fanatical Mahomedans is to bring all mankind under the banner of Mahomed. The Kingdom of God of a man like Dharmapala is to make all mankind give supreme homage to Buddha; but the Kingdom of God of the Hindus is universal piety, universal innocence, universal benevolence, universal peace, universal justice, universal toleration. There is a Kingdom of God where there is no robbing one saint of his glory for better glorifying of another; there is no beggaring any neighbour, no

lording it over fellow-beings, no "gloating over the misfortunes of others," but a world where existence is innocence, love, and harmony.

'Hindu' is a name given to us by foreigners; and so the word Hinduism is also a foreign word. The indigenous name for Hinduism is Sanatana Dharma, *i.e.*, eternal religion. The excellent virtue of Hinduism is that it is not named after any particular Saint; the eternal religion has ample scope for the work of the Saints of all ages. Hundreds of Divine incarnations and thousands of Saints and Sages have glorified it by their life and work. It has been preserved through every crisis brought on by the convulsions of misguided humanity. All worked under the one comprehensive name 'Eternal religion,' but the followers of some recent faiths have made a great error in naming religion after their respective favourite prophet. The results of this error are intolerance, cunning, hatred, injustice and cruelty. But the Hindus hold that religion is *one* and *eternal*; the idea that every great Saint preaches a new religion is wrong and ruinous. The eternal religion is for all mankind. In this eternal religion, there may rise different religious systems founded by the great Saints according to the exigencies of time, place and circumstances; there is no harm in naming religious systems after their respective founders. In this light, Christianity, Mahomedanism and such particular faiths are not religions, but the branches of the great eternal religion. Hindus have never confounded religion and its sects: we say Chaitanya Panth, not Chaitanya religion, Shaiva Panth and not Shaiva religion, Nath Panth and not Nath religion, Ramdas Panth and not Ramdas religion, Nanak Panth and not Nanak religion. By not understanding what is the difference between religion and its sects some recent faiths have let loose hell on mankind by their fanaticism. In name they work for God but their actions are the work of Satan. In a metropolis it is impossible that one road can suit the convenience of all men for leading them to the Palace, the central building in the city; so there are many roads laid out by the city engineers. The same is the case with religion. We Hindus well understand this and regulate our conduct in accordance with this conviction. At one time the commerce of the world was conducted by the Hindus, but in their long intercourse with the different nations of the world they were never actuated to slander other faiths and to try to obliterate them.

The greatness of any people is to be estimated by finding out the degree of excellence attained by them, and to such who intrude upon the serenity of the harmless Hindu to raise him in matters of religion, he has to say, "Physician heal thyself; setting aside false pride learn innocence from us, learn to love, learn kindness to all beings, learn sobriety, learn to discover in yourself the knowledge and laws of the unseen, repent, be an humble seeker of truth and redeem thyself." Lastly to those who glory in conceiving the intention of obliterating the Sanatana Dharma, or Hinduism as it is called, the Hindu has to warn that if Jesus was pure love itself, if he hated none, he must be so, even in his spirit-existence now; and as such it is an absurdity to believe that he should be jealous of other spirits like him who once incarnated in India and whose memory is worshipped to-day. If the betters of Christ (for Christ said that he was the son of God, while Rama, Krishna and other Avâtaras were God himself, as was said by them in their injunctions to mankind), or the peers of Jesus, are traduced by the Christians or their teachings misrepresented by them, meet punishment is sure to be inflicted on them by the all-just God Almighty, even at the hand of Christ. And who will hesitate to say that Atheism, Materialism, Anarchism, Nihilism and so many *isms* which are devastating the Western world, are not such chastisements?—*The Mahratta*.

A will revealed by a Graphophone. A wealthy Russian land owner died not long ago, and after the funeral his heirs looked vainly for the will, but without success. A few days later a young man, seeing a graphophone on the table in the library, put into it a record which he supposed was that of a popular Russian song. To his amazement and terror, instead of a song, he heard the dead man's voice recite the words of the missing will. Lawyers were summoned, and they lost no time in examining the record containing the will. It was to be flawless, and the question, whether a will left on a graphophone cylinder is valid is now before the Supreme Court at St. Petersburg.

* * *

The Chela's Gift. It was in the month of *Chaitra*. The queen of night was trickling her silver fluid on the soft rippling bosom of the holy Gunga. Dead calm and silence spread everywhere, now and then broken by the wearisome chirp of a cricket or a grasshopper. Hushed was the noise of the busy world; Nature had wrapt herself in the folds of Samâdhi. Things had gone into their wonted rest prior to the morrow's waking. To be in that serene region, with stolen gazes on the blue dome above, or the crisping waters below, was a priceless prize that comes but once in a lifetime to the fortunate few.

Suddenly there looms in the distance the majestic form of a Yogeshvar, with face as benign and peaceful as the surrounding atmosphere, followed at respectful distance by one who walked with profound reverence with eyes fixed on the earth, anxious to drink any words of wisdom that may fall from the lips of his Master. The man-god gently asked the follower what would he give Him if he were taught the secret of finding his divinity within himself. Full of enthusiasm and studious to do His will, the disciple who happened to be a king, replied, "O Prabhu! my kingdom is thy own, if thou but deignest to receive." On a remonstrance being made that his throne was not rightfully his own but was the property of his sires and sons, the Chela said that his body was his and might be dealt with in any way the Yogeshvar liked.

"No," said the Holy One, "that belongs to thy wife and children, and therefore I cannot lawfully own it. What I want from thee is thy mind, give me *that* and thou shalt be ushered into the Kingdom of Heaven."

The gift was worthy the asker.

Ye aspirants of the Path! Give your mind to the Holy Guru-deva and save yourselves from the trammels of Mâyâ, for Mâyâ comes from the mind, and Mâyâ vanishes with the consecration of the mind.

JEHANGIR SORABJI.

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TO GENERAL SECRETARIES OF T. S. SECTIONS.

For the benefit of all concerned, it may be well to quote from the Constitution of the T. S., Rule 20th, under the head of "Organization," which says:

"The General Secretary of each Section shall forward to the President, annually, not later than the 1st day of November, a report of the work of his Section up to that date, and at any time furnish any further information the President may desire."

THE GENERAL SECRETARYSHIP OF THE EUROPEAN SECTION.

As stated in our London Letter, Dr. A. A. Wells has, on account of feeble health, resigned the office of General Secretary which he has filled so acceptably, and Mr. Bertram Keightley has been appointed by the Executive Committee, as his successor, *ad interim*, until an election shall take place in regular form at the next July Convention. The *Váhan* of Oct. 1st, says, in relation to the above: "To this Mr. Keightley consented on the understanding, that the arrangement should be a temporary one, limited to his stay in England, and should not involve any severing of his connection with the Indian Section." Mr. Keightley also "assumes the duties of editor of the *Váhan*," from Oct. 1st.

BRANCHES IN AMERICA.

September 5, 1901.

A charter has been issued to the San Francisco Lodge T. S., San Francisco, California, with 25 charter members, 20 demitting from Golden Gate Lodge. The President is Wm. J. Walters, the Secretary is Miss Lucetta M. Laing, Room A, Odd Fellows' Building. The Golden Gate Lodge has established a Headquarters at Room 11, 809 Market St.

The Findlay T. S., Findlay, Ohio, has surrendered its charter and dissolved. There are now 70 Branches in the American Section.

ALEXANDER FULLERTON,
General Secretary.

BURMA.

Brother Babu Devi Das, Sub Store-keeper, Burma Railways, Rangoon, has kindly placed at the disposal of the Rangoon Theosophical Society a plot of land measuring 50 x 58 feet, in the centre of the town and in a very healthy locality. The sincere thanks of all members and sympathisers are due to this generous brother, and it is hoped that other brothers will follow his example by coming forward to help in the erection of a permanent building, and thereby placing the foundation of the Theosophical movement on a sound bases in this Province. This credit is due to the efforts of the President who has promised to help a good deal towards the erection of a suitable building. Plans are being prepared and the subscription list is now under circulation. Rs. 650 have been subscribed by 9 members.

Yours fraternally,
M. SUBRAMANIA IYER,
Clerk,
Sanitary Commissioner's Office,
Rangoon.

NEW BOOKS FOR THE ADYAR LIBRARY.

"The Jain Stûpa and other antiquities of Mathura," by Vincent A. Smith, vol. xx. of the Archæological Survey of India, New Imperial Series; "The Varivasyârahasya with the commentary of Bhâskarâya," edited by R. A. S'âstrî; "The A'ngala Sâmrajyam," in Sanskrit, by Râja Râja Varma, M.A.; "The teaching of the Bhaghavat Gîtâ," an address by H. H. Apte, Supdt. Anandâs'rama; "Earth's Empress and Victoria," a romance of two queen souls, by Carmen Reed; "Report of the Hindu Orphans' relief movement started by the Arya Samâj of Lahore;" "The gospel according to Nature," by a North American Indian; "The transformation of Evil," by Caroline Wheeler."