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THE

THEOSOPHIST

A MAGAZINE OF

ORIENTAL PHILOSOPHY, ART, LITERATURE AND OCCULTISM

[*Founded October, 1879.*]

CONDUCTED BY H. S. OLCOTT.

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THE THEOSOPHIST.

(FOUNDED IN 1879.)

VOL. XXIV., NO. 1. OCTOBER 1902.

“ THERE IS NO RELIGION HIGHER THAN TRUTH.”

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

OLD DIARY LEAVES.*

FIFTH SERIES, CHAPTER VI.

(Year 1893.)

HYDERABAD, the Territory of the Nizam, is the largest of the Protected States of India, nominally enjoying an independent sovereignty and having about as much as an Arab horse who is ridden on a curb bit. Its ruler, the Nizam, a title which means “Regulator of the State,” like all the other Protected Princes whose ancestors were kings, is allowed to do as he pleases until he pleases to do something which seems to jeopardise the welfare of his subjects and the stability of his State, when the military curb is tightened a little and the ruler is made to understand the difference between “protection” and “independence.” The territory covers an area of nearly 100,000 square miles, with a population of about ten or twelve millions. The government is Mahomedan but the majority of the people are Hindus. It was erected into a separate kingdom in 1512 by a Turkish adventurer, and in 1687 became a province of the Mogul empire. After passing through many exciting and military changes, in which, at times, the English and French participated, peace and stability were finally secured by the military power of the East India Company, and since 1857 the State has been under the protection of the British authorities. The capital town, Hyderabad, to which our tour had now brought us, has a population of about a quarter of a million, mostly Mahomedans. Its walled area is crowded with buildings, among them some fine mosques and palaces surrounded by gardens of

* Four 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 of the volumes are available in book form. Prices : Vol. I., cloth, illustrated, Rs. 3-12-0, or paper, Rs. 2-8-0. Vol. II., beautifully illustrated with views of the head-quarters, Adyar; cloth, Rs. 5; paper, Rs. 3-8-0. Apply to the Manager *Theosophist* or to any Theosophical book agency throughout the world

remarkable beauty. In the neighbourhood there are large water tanks, one of which is twenty miles in circuit. Many of the streets are narrow and crowded with little shops in which, after the Eastern fashion, amidst squalid surroundings, are displayed goods of the richest and often the most artistic description. The Nizam maintains a small standing army, some of the regiments composed of Arabs and other wild warlike people, looking as though they had just been transplanted from the desert: a parade of these troops with the accompaniment of camels and elephants in the procession, is a most picturesque spectacle. I have been in no town in India which shows so little trace of a veneering of Western civilization over Eastern picturesqueness: at the same time I have seen none in which I should care less to reside, for one can feel in its atmosphere the preponderance of influences of the physical, over those of the spiritual plane.

On the morning after our arrival Mr. Dorabji drove with us through the city and took us to pay our respects to that good lady, the daughter of the late P. Iyaloo Naidu, whom the Society has every reason to hold in honour. When I made the contract for the purchase of the Adyar property, it was Mr. Iyaloo Naidu who bought it of the former owner for me, and his widowed daughter who generously loaned a part of the purchase-money on the most liberal terms as regards interest. At 5-45 p.m. Mrs. Besant gave her first lecture at a public hall called Bashir Bagh, on "Theosophy *versus* Modern Science." Her audience was mainly composed of Hindus and Europeans, Mahomedans as a rule not caring for lectures of our sort, nor being much in the habit of general reading. The next morning was devoted to the reception of visitors and to our usual desk-work. In the afternoon the lecture on "Death and Life after Death" was given at Secunderabad, the European civil and military suburb of the capital. The British Resident, Mr. Plowden, and the commanding Major-General Stewart, with their respective families, and many more Europeans, were present in the very large audience. The speaker treated her subject eclectically and with wise moderation, giving great satisfaction to all. On the next morning, Thursday, Dec. 13th, we three—Mrs. Besant, Countess Wachtmeister and myself—were photographed together and subsequently with a group of our local colleagues, in the Palace garden. A T. S. meeting was held later and various candidates were admitted to membership. Our party visited a Sanskrit school at the Palace of a Hindu Rajah, and on our way home called at the spacious house of Mr. Dorabji, who showed us every hospitality. In the evening at 5 p.m. Mrs. Besant lectured at Bashir Bagh on the subject "Is Man a Soul." I never heard more strenuous applause than that which followed it. We left at 8 p.m. for Rajahmundry, a coast port on the Bay of Bengal. Many people thronged to see us off and we were quite loaded down with gifts of fruits and flowers. As I

was sitting inside the railway carriage, a couple of Hindu gentlemen brought a person to introduce to me. He was a Hindu, but was dressed in a European suit so begrimed with oil and black stains that I knew in a moment he must be either an engine driver or an assistant; to make doubt impossible, he was wiping his oily hands with a bunch of cotton-waste. His sponsors presented him to me as a Brahmin quite familiar with Sanskrit literature and the person himself corroborated this and said he had looked forward to a meeting with me with great pleasure because of what I had done for his country. He then made me an offer which amused us all greatly: he said that he was the engine-driver in charge of this train and would regulate the speed to suit our pleasure; if we wanted to go fast or slow I had only to say so! Fancy the making of an offer of this sort, by the driver of a Mail train in Great Britain, France or Germany.

We travelled all that night and all the next day until 8 p.m., when we reached our destination. A most picturesque-looking multitude, lit up by torches and fireworks, had gathered to await our arrival. One address was read to us in a pandal (palm-thatched shed) on the bank of the Godavery river, and another en route through the city to our stopping-place, by representatives of the Vais'ya (mercantile) community. The torch lights borne at both sides of the procession threw into high relief the artistic and turbaned figures of the multitude and the fronts of the buildings; the whole forming a picture impossible to match in any Western country in these artistically degenerate days, when all the pretty costumes of the olden time have disappeared and are replaced by the vulgarly ugly dress of modern civilization. It is something really saddening to one with the least cultivated artistic sense to see this deadly monotony of ugly clothing in all the countries of the world, outside Asia.

On Saturday the 16th, at 7-30 a.m., Mrs. Besant lectured at Museum Hall on "Theosophy and Science," after which visitors thronged in upon her. I admitted fifteen candidates to membership and formed a new Branch of Vais'yas under the title of "The Gautama T. S." At 6-30 p.m. her second lecture of the day was devoted to "The Inadequacy of Materialism." On the next morning at 7-30 there was an address to students, by her, and I raised a fund for a Boys' Library after she had finished her discourse. During the day members and inquirers were received at Amiruddeen's Bungalow, our stopping-place. At 6-30 p.m. Mrs. Besant lectured on "Reincarnation in its Bearing on Social Problems," after which we were escorted by a torchlight procession to the house-boat on which we were to continue our journey parallel to the Coromandel Coast. We left on the morning of the 18th for Bezwada where we arrived at 1-30 and stopped until 7-30 p.m. Bezwada is a small place and it was rather amusing,

after the monster audiences which we had faced hitherto, to see Mrs. Besant giving a magnificent lecture on the subject of "Pilgrimages of the Soul," in a lawyer's office to an auditory numbering about seventy-five people. At the hour above-named we continued our journey, going by paddle-boat through two locks and across the Krishna river to what was then the terminus of the East Coast Railway. The great bridge, a noble engineering work which now spans that historic stream, was then in course of construction. We entered the train at the point above mentioned and travelled all night, the next day and following night, reaching home, Adyar, on the morning of the 20th December. Many friends met us at the station with handsome garlands and Adyar looked so charming that it is no wonder that it provoked the admiration of the ladies. For that matter, when is it not charming? Its beauties continually grow on one and from the terrace of the house, in whatever direction the eye turns, it sees nought but pictures of beauty.

The time being short before it would be necessary for Mrs. Besant to give all her attention to the preparation of her Convention lectures, we proceeded at once to discuss with Mr. Sturdy, Countess Wachtmeister, and Messrs. Edge and Old, the points in the case of Mr. Judge as presented in the mass of documents which I had got together out of the Society's archives. The case, even on that *ex parte* view, was convincing enough as to his guilt in a long-continued and deliberate scheme to deceive his colleagues and the public about his alleged intimacy with the Masters and his holding of a brief, as we might say, from them, to convey messages and express their wishes with respect to the private conduct of members and the management of the Society. And yet it was made much stronger when we came to compare facts with Mrs. Besant, for it then became as clear as day that he had been playing a double game of deception, and telling her one thing and myself the opposite. In fact, the further we went into the inquiry, the blacker became the case, and a point was finally reached where no further doubt as to his culpability was possible. As Mrs. Besant said at the Convention of 1894, in a review of the circumstances—referring to these very conferences between us before the Convention of 1893 above noted: "I looked into the mass of evidence which was in the hands of Colonel Olcott, but which, taken by itself, while arousing the gravest suspicion, was not sufficiently clear, definite and conclusive to justify Col. Olcott, or Mr. Keightley, the Secretary of the Indian Section, in taking action which would commit the Society. But it happened that within my knowledge there were other facts unknown both to Col. Olcott and Mr. Keightley, which made the evidence which was in their hands complete and so rendered it, to my mind at least, convincing. What I knew by myself was not enough for public action, and what they knew themselves

was not enough for certain action, though that was stronger than mine; but all put together made so strong a body of evidence that it became a duty to the Society that it should be placed before it, and that Mr. Judge, as its Vice-President, should be given an opportunity of definitely meeting the charges if he could, so that an end might be put to a position so painful to all concerned, and so dangerous to the reputation and the honour of the Society."

Having reached this point we were all of the opinion that Mr. Judge's connection with the Society should cease, both as General Secretary of the American Section and as Vice-President of the whole Society. He was, moreover, President of the Aryan Branch T. S., of New York, which had full right of jurisdiction in questions of the private conduct of its members. My official responsibility in such private cases does not become active until the case reaches me on appeal from the decision of the General Secretary of a Section, to whose notice it comes officially through the officers of the Branch itself. But with the cases of misconduct on the part of a General Secretary or a Vice-President I have very much to do and am called upon to act as the terms of our Constitution provide. The step which Mrs. Besant took when the whole case lay before us, was one of which I strongly disapproved, as I regarded it unwarrantable on her part. That she was led into it through her then intense personal friendship for our delinquent colleague did not seem to me to excuse her action: she not only wrote to Mr. Judge—as I did myself—advising him to resign office—a fully warranted proceeding on her part—but, and here is where the irregularity comes in, she sent him a copy of every piece of documentary evidence on which the case rested: these documents being strictly in my custody and only usable with my knowledge and consent. Mrs. Besant's motive was of the highest, that of helping a beloved friend in great difficulty, to see all the cards held by the prosecution. Is it not inconceivable that after her having given this supreme proof of her personal friendship to him, Mr. Judge should have turned upon her later, when he found that two of our three Sections were in favour of his expulsion, and have done all he possibly could to destroy her influence, blacken her character (for instance, by the charge of her using black magic to harm him) and discredit her as a teacher? Our line of action having been made clear to us, the matter rested for the moment until Mr. Judge's reply as to his proposed resignation should be received.

The head-quarters buildings now began rapidly filling up with delegates arriving from all parts of India. On the 21st (Dec.) Mrs. Besant gave a public lecture at Victoria Town Hall on "The Dangers of Materialism," to a vast and enthusiastic audience. On that day I received from Mrs. Higgins, of Colombo, her resignation of the Principalship of the Sangamitta Girls' School at Maradana, Colombo, in consequence of a disagreement between herself and the Executive Committee of the Womens' Educational Society of Ceylon.

It may be remembered that, on arrival in the Island and her election as Principal, I inducted her into office at a public meeting of the womens' Society and made them pledge her that she should not be interfered with in her management of the institution. I did this because the women of Ceylon had never been associated together in any public work before and as their domestic relations and house customs differed diametrically with those of Western women, I knew that it would be impossible for Mrs. Higgins to get on with these associated Sinhalese ladies unless she were given freedom of action. All had gone well for a time but, during my prolonged absence from the Island, their former wise policy was gradually changed and the result was this rupture.

On the 23rd Mrs. Besant held a conversazione in the Convention Hall at head-quarters, among her audience being several of the most influential leaders of Hindu Society. It will be easily imagined what ability must have been displayed in the questions upon the most difficult problems of philosophy, metaphysics, science and religion by men of such a high grade of intelligence as Sir Muttuswamy Iyer, a Judge of Her Majesty's High Court of Judicature, the Hon. V. Bashyam Iyengar, the leader of the native Bar, since knighted by the Queen and raised to the Bench of the same Court, Hon. S. Subramania Iyer, to whom the same honours have also been given, Dewan Bahadur R. Ragoonath Row, one of the highest financial officers in Madras, and men of that stamp. I have attended many of these question-meetings and held many myself in various countries but have never heard these imposing themes so ably handled as I have in India. They are naturally skilled metaphysicians and logicians, an heredity behind them of an hundred generations having developed the acutest intelligence within these lines. And yet, among ten thousand high-class Brahmmins one could hardly meet a single person capable of inventing the simplest of the ingenious contrivances for which patents are granted yearly in the United States and European countries. These are the men who are lumped together in the mass of the population of India as "ignorant heathen," by returned Missionaries when they go around begging for more money to carry on their hopeless religious propaganda.

On the next day I went to the station to receive Miss Henrietta Müller, the renowned woman-suffragist, coming from Bombay for the Convention. She was, then, quite full of a scheme for taking our Bombay Branch under a sort of tutelage and installing as its Manageress a Swedish-American lady member of our Society; she proposing to take rooms for her and the Branch in a desirable quarter of Bombay. Her idea was that the lady in question should receive European and other inquirers and help the Branch to launch out into a more active propaganda than they had hitherto made. It turned out, however, that they were not willing to be dry-nursed.

Daily the delegates arrived by battalions, all the rooms in the house were crowded and Mrs. Besant's daily conversazioni were attended by large gatherings. She would sit on the floor, cross legged, in the Hindu fashion, along with the others, on great carpets that I had had spread, and answer the hardest questions with a readiness and lucidity that was charming. The Convention met, of course, on the 27th as usual, at noon; but, at 8 a.m., Mrs. Besant gave the first of her course of four grand lectures on "The Building of the Cosmos:" the theme this morning being on the agency of sound, *i.e.*, vibration, in the outworking of the grand scheme.

Among the features touched upon in my Annual Address were the relationship of the E. S. T. to the Society, the activities of the year, a notice of the Chicago Theosophical Congress, a sketch of Mrs. Besant's first Indian tour, the Gopalacharlu defalcation, my work for Buddhism in Ceylon and in connection with the acquirement of Buddha Gya and the other usual matters. The year 1893 was one of exceptional activity and the results supremely important. In Europe, the United States, Australasia, India, Ceylon and Burma, very extensive tours were made, scores of lectures delivered, forty-eight new Branches chartered, the Chicago Congress held, new Indian centres formed and such like activity kept up in many countries throughout the twelvemonth. I laid great stress upon the question of the future direction of the Theosophical movement after my death, because as the Society swells every year and invades more and more, previously unreached countries, it is a growing question as to what shall happen when the original and only President it has had shall be removed in the course of nature, and whatever successor may be chosen must come into the management under totally different conditions. I think that, as nearly ten years have come and gone since then and the number of our charters issued has increased from 352 at the close of 1893 to 656 at the close of 1901, and will probably reach the figure of 700 by the end of the current year, I had better include in this historical narrative the opposing views of myself and of my respected colleague, Mr. Vice-President Sinnett, although his have been somewhat modified since that time and he has brought his own Branch, the London Lodge, within the European, now re-christened British, Section. I quote from my Address as follows:

"Results yearly prove the wisdom of the plan of dividing the Society into Sections, and I hope in time to be able to extend it over the whole world. Australasia and New Zealand are almost ripe for it, and in time I hope to find some competent person with the requisite leisure to re-organize the Buddhist Section in Ceylon. But for the formation of the American and European Sections, the tie between Head-quarters and those distant parts of the world must have been ruptured before

now. My endeavour has been from the first to build up a federal league on the basis of our Three Declared Objects which, while giving all members and branches the greatest latitude of opinion and choice of work, should yet be a compact working entity, with the welding together of its units by the bond of a strong common tie of mutual interest and clearly defined corporate policy. The chief Executive has already become in great part, and must ultimately be entirely, the mere official pivot of the wheel, the central unit of its life, the representative of its federative charter, the umpire in all intersectional disputes, the wielder of the Council's authority. As I gave autonomy to each Section as it came into being, so I mean to treat each future one, believing that our common interests will best be guarded by local administrators. I abhor the very semblance of autocratic interference, but I equally detest that principle of nullification which drives people to try to subvert constitutions under which they have prospered and which have proved in practice well fitted to promote the general well-being. This feeling has made me resent at times what seemed attempts to make the Society responsible for special authorities, ideas and dogmas which, however good in themselves, were foreign to the views of some of our members, and hence an invasion of their personal rights of conscience under our Constitution. As the official guardian of that instrument, my duty requires this of me, and I hope never to fail in it.

My respected colleague, Mr. A. P. Sinnett, and a few others, hold views quite different from my own upon the subject of T. S. solidarity. They think that, after my death,

'No successor should be elected as head of the Society all over the world, but it should drift into an organization which would be much better adapted to the proportions the Society has now assumed Control of the Presidential sort, as regards the Society as a whole, is an idea, in fact, that only belongs to the infancy of such an organization. Now that the movement has firmly taken root, it does not require that kind of nursing At any given moment when the system . . . would be carried out—supposing that moment ever to arrive—the Presidents of the then existing, or chartered Lodges, would be the Parliament of the Society, and might have the opportunity of coming together in a conference once a year, at some time and place fixed by the General Secretary. Then it would be publicly notified that any bodies of people who, since the last period, had formed themselves into a Theosophical Lodge, could communicate with the General Council, and, if found to understand the ideas of our Society, be then and there recognized as having formed a new Lodge. Then the President of such a Lodge would take his place in the sectional Parliament or Council. The functions of the General Secretary would, of course, be reduced almost to a nullity, but the Presidents of Lodges could freely communicate amongst themselves, and if, from time to time, any co-operative action became desirable, could agree upon it.'

While unconvinced of the superiority of this plan over the one in vogue, I have deemed it my duty to quote a few passages from a semi-private letter, that the views of a small group of able friends may be recorded at this stage of affairs. For my part, I cannot see how a world-covering movement like ours could possibly be kept advancing without

some official thread to string the beads of Sections and Branches upon, and without one general and various local central offices, from which official circulars and other documents should issue, a propaganda be directed, the results of sectional and general conferences be communicated, and information of general interest be disseminated; one at which disputes might be decided and archives kept. The plan proposed seems to me one of segregation into units called Branches, of the fostering of exclusiveness, of the abandonment of the propagandist work whose fruits are the spread of the movement, of the destruction of the sense of moral responsibility to the Society as a whole, for industrious and altruistic work, of the sweeping away of our present constitutional limits, which keep the movement strictly within the lines of our Three Declared Objects, and of the rupture of the common tie of fraternity which makes every member feel a family interest in all that the Society does in every quarter of the globe. However, the plan is laid before you for your information and such consideration as it may deserve."

The ten years of additional experience has only confirmed me in the opinion I then expressed, and I am now satisfied that the Society will incur the risk of being divided up into fragmentary societies equal to the number of Sections that may exist at the time of my death, if the present excellent and very practical scheme of administration should be abandoned. I cannot see for one moment how it could be dispensed with, and to my mind, the only real problem is to find a person for President who will administer his office with strict impartiality as between nations, sects and political systems. He must live at Adyar, develop the library, keep up the *Theosophist*, push on the educational work, now so prosperous, in Ceylon and Southern India, and be ready to visit all parts of the world as occasion shall require, to weave the outlying Sections into the great golden web of brotherhood whose centre and nucleus is at Adyar.

Over four hundred delegates were fed at the Brahmin kitchens at the head-quarters on the opening day and the Convention was the largest ever held up to that time. On the second day the Annual Group photograph was taken, after which Mrs. Besant gave her second lecture on Fire as one of the elements in the building of the Kosmos. At noon the Society's Convention re-assembled, and after the close of the session the Convention of the Indian Section followed. At 5 p.m. the 18th Anniversary of the Society was celebrated in Victoria Town Hall before a monster audience. The speakers on the occasion were Messrs. Ragoonath Row, N. D. Khandalvala, Purunenda Narayana Sinha, the Countess Wachtmeister, Mrs. Besant and myself. The morning lecture on the 29th was on "Yoga" and that on the 30th, the last of the course, on "Symbolism." The sessions of the Society and the Indian Section closed on the 29th. At 5-30 p.m. the late Mr. Sivasankara Pandiyaji lectured and Mrs. Besant kindly gave an extra lecture in the evening at 8-30 on "Karma," a superb argument. The house began rapidly emptying after the morning lecture of the 30th. Mrs. Besant, Miss Müller and I went to a reception

by Hindu ladies and gentlemen at the house of Rajah T. Rama Row, in Triplicane, where Mrs. Besant answered, with inspiration, questions about the use of Temples, Vedic Fire, Mantrams and the symbology of the Puranic story of the churning of the Ocean by the Suras and Asuras. By the morning of the 31st the house was nearly empty. Mr. Sturdy, Miss Müller and others left, and Mrs. Besant, the Countess and I, indulged ourselves with the pleasure of a drive along the superb Marina.

H. S. OLCOTT.

HUMAN PROGRESS AND PHILOSOPHY.

WHEN we endeavour to look back over the history of our race, and attempt to review its course, and if possible to ascertain in some measure to what end (if any) its efforts have been mainly directed, to find what it is which mankind, consciously or instinctively, proposes to attain, and by what means, the very first thing which strikes us as remarkable is that there should be any continuous, or even sporadic and more or less temporary, effort at all.

Taking external nature as a whole, her products and appearance have not essentially altered in their general aspects and characteristics during such part of her manifestations as the known history of humanity covers; there would appear to have been the same species and varieties in the animal creation, much the same trees, rocks, rivers, and mountains, with only such modifications in their general appearance as must inevitably follow from the nature of the circumstances. Animals in their wild state do not show any marked tendencies either to advance or recede in their qualities, over the given period of some few thousands of years; and it is only when, with our present refined science, we come to look more deeply into the past, that we perceive there have formerly been times when both vegetable and animal forms presented a very different aspect from that which they at present display. And even then, there has been no apparent volition in the change, no conscious choice in regard to the alteration of form or other qualities which go to make up the general evolution, so far as science can tell us; all this has, according to it, been regulated by the necessities and exigencies of times and seasons, the relations of the earth and sun to each other, and the consequent modifications of environment thence arising.

But with man we see it is far otherwise. Anon he builds up systems of government, or he tries to penetrate the hidden secrets of Nature. He is forever enquiring: Whence am I? What am I? Whither do I tend? Beginning apparently with the merest state of savagery, but little removed from that of the beasts, birds and reptiles among whom he finds himself and, like them, occupied with but little else than the obtaining of sufficient food and shelter, the propagation of his race, and much the same quarrels which

those creatures indulge in, as time goes on there comes a difference which they do not show. In the first place, he finds that he, unlike them, is not provided with weapons ready-made, nor clothing; and the food necessary to his sustenance is not, as in their case, always available with but little effort. And it becomes apparent that, in some inexplicable way, he differs from them in his inmost nature; for there he possesses something which teaches him how to become in a measure superior to the outward circumstances of his position. He develops a power of observation; and this enables him to fashion weapons of destruction, or means of offence and defence. Then he finds also the means of building a shelter for himself, both against the vicissitudes of the seasons and the assaults of the lower animal creation; and he devises garments to cover his nakedness, and converts them also into defensive armour against the weapons he himself has made.

At first his appliances are rude and without symmetry or beauty; but very soon he begins to feel that they are capable of greater perfection. If he hollow out a log in which to cross the seas or the rivers, sooner or later he begins to study the most suitable form to give it; and therein he works, not altogether to the bare necessities of the case, but most often with the view of giving expression to *an ideal* which he forms within the recesses of his own consciousness. If he build him a hut, sooner or later it must be of symmetrical form and dimensions, as well as fulfilling the primary needs of keeping out the wind, the rain and the cold. And the things which he makes for his use in hunting and fishing, they also must conform to an ideal; as likewise his clothing and the various utensils he employs in his domestic economy. Very soon he is not satisfied with mere symmetry of form; for the same innate quality which leads to this, also makes him seek to embellish all the works of his hands; and thus he studies how he may employ all the products of Nature to ornament and beautify that which he constructs, as well as to set off his own body to what he for the time being considers to be its best advantage. Soonest, perhaps, of all the arts which he ultimately manages to attain, does this one of ornamenting and embellishing begin to develop; and not a little is it curious and noteworthy, that the first beginning of science seems to be in that direction which, while it does nothing to satisfy the bodily needs, is one which addresses itself wholly to the gratification of an ideal perfection, in no way needful to the relief of those exigencies of circumstance which encompass him about.

In developing the arts of design and ornament, he begins to study the relations which lines and colours bear to each other; and in his efforts to become superior to his immediate surroundings—which efforts are likewise the outcome of idealistic imaginings—his inventiveness leads him to observe the relations of forces, and the interactions of material bodies. Then he begins to draw in-

ferences and to form analogies; and from the incidents of the known, seen, and felt world about him, he begins to infer the details of the unseen, unfelt, and generally unknown world that he instinctively feels he may in future attain.

Such would appear to be the beginnings of all human art, science, and philosophy. So it is that arise the arts of drawing, painting, sculpture—of architecture and design. Thus would it seem that the sciences of mechanics, of mathematics, of chemistry have their commencement; and so also arise, in their due time, the details of all religious systems. For in studying the relations which he bears to the world about him, and thence by analogy to that other from which his dreams and reveries (if not the direct teachings of a higher power) have told him he may most likely have come, and back to which he will most probably go, he develops a science of ethics and of morals—rules of conduct towards his own race; as also, upon the same basis, towards the beings he imagines to occupy the Great Beyond.

During the course of vast ages, the efforts of scattered individuals build up in this way many complex and elaborate systems; and a great body of knowledge (or, as it too often is, also pseudo-knowledge) is so piled together. And as all branches of art, science, polity and religion do, on the whole, keep pace with each other, in time there comes what we call civilisation. Then man is not content with the mere outward comforts of life, he must have all its luxuries as well; and these, also in pursuit of an ideal of some sort, always striving after imaginary beatitudes, such as material conditions can never fulfil. Thus it comes that he builds unto himself exquisite palaces filled with the rarest performances of art; and thus, also, he seeks a heaven in music, striving to reproduce harmonies and cadences which can only be realised in the airy dreams of fancy. From all these things, in pursuit still of his ideals, he creates beautiful cities, whose noble architecture fills succeeding ages with a solemn feeling of awe at the immensity of the genius and labour of a former time—cities whose towers, if they did not scale the heavens, were at least marvels beneath them; and whose surpassing gardens were paradises upon earth. All that the sublime and unlimited genius of the oriental mind can picture, man has endeavoured to reproduce upon the material plane; and the glory he could not achieve in this most outward and visible form, he has endeavoured to find in the undying fame of conquest in every other field, whether of war or peace, of science or religion. Nay, not yet satisfied with all these things, he has sought to defy the power of Nature herself and thus to overcome the limitations of time, and by its arts to conquer death.

Of all these heterogeneous elements has mankind built up its power and with their aid has founded mighty empires, which anon have passed away; leaving, perhaps, scarcely a recollection behind. Yet, undaunted by failure, undismayed by defeat, and

unconquered by fate, humanity again and again tries the experiment, again and again pursues the old path, only to be once more cast down into the abyss whence its great efforts have so often raised it. If it build up vast civilisations through long ages of labour and thought it likewise destroys them when the fullness of time comes; just as the child who spends its time building up a fabric of cards only in the end to tumble them all down again. Whenever the apex of man's temporary effort is reached, he feels how far it falls short of the ideal he had proposed to himself, and in despair he surrenders himself to the dominance of the creature he has himself brought into existence, which from thenceforward begins to decay and to disintegrate. Then he takes refuge, not in the failing work of his body and the results of his handicraft, but seeks another empire within the recesses of his own mind—and, despising the things which gratify the senses alone, looks only to the inwardness of nature for the power he cannot otherwise compass. Here it is that he thinks the true solace is to be found, here alone does he deem there is an infinite field open to him; and at once he plunges into abstruse research, and begins to hold in contempt the delights of the senses which usually go to make up the sum-total of the happiness and misery of his race. And although, in thus separating himself from his kind by becoming buried in the world of his own thoughts, he in a large measure cuts off those wider sympathies without which he does but little for humanity, yet too often the Enchanted Land thus entered has a fascination before which all other considerations fail; and he is apt to forget that his duty lies, not in enjoyment of the mere retreat from the world, which philosophy affords, so much as in securing from it what may serve to ameliorate the general stock of human misery or to increase its happiness; and putting what he secures into a form available for those purposes.

Yet, even in pursuing his lonely way in this vast world of the mind, too generally it is but the lower side of that mind; for though he may gauge the heavens or seek to lay bare the innermost strata of the earth; though he may explore the secrets of his own physical body, or analyse the rocks, yet here, too, though the field may appear unlimited, yet the conditions under which he works are far otherwise. If he would measure the distances of the stars, he must have time, patience, labour; and his life is but a span compared with the immensity of that which he proposes to accomplish. Nay, let him take up what science soever he may choose, the same bar is put to his too great advance, the same limit confronts him and his powers begin to fail ere he has reached but a fraction of the way. And even though he be provided with the results of the labours of all those who have preceded him in the course he elects to follow, a lifetime is needed to acquaint himself even partially with their total attainments, so that unless we admit a succession of lives, there cannot be any advance beyond a certain point. In short,

each one who seeks in exoteric human knowledge for a key to unlock the riddle of the universe, will at the best merely obtain an entry to some small compartment of it ; and can thus only become a specialist, very much devoid of that comprehensive view which alone might clear away all doubt and uncertainty.

Thus, in the mental field, the horizon of man is limited, as it is in all other directions he has in general tried ; and therefore the cultivation of intellectual knowledge does not in reality offer so very much more satisfaction than his conquests on the physical plane and, like them, are just as apt to be totally swept away into oblivion. How many stupendous systems of philosophy, like the empires of the past, have arisen only to fall—have most laboriously been built up, only in their turn to pass away. At this time we have but the merest fragments of some of them, as we have of the cities and temples of their advocates. At one epoch we have, perhaps, a new religion, based, it may be, upon nothing more solid than the faith of its supporters ; at another, some political scheme, and at another, some scientific theory ; and all these, in the course of events, being found defective or otherwise unsuitable, although they may perform prodigies during the time of their popularity. And this must necessarily be the career of all systems based upon acquired knowledge or upon blind faith, or any combination of them ; because as human attainment through the medium of the brain-mind must of necessity be limited, no system can provide for every contingency ; the minds of its supporters cannot foresee all those to which it may be subjected. Hence it is that most systems fall ; but probably the measure of their temporary success depends on the modicum of *true* philosophy they may contain. Just in so far as they contain truth, and are adapted to the needs of the time in which they flourish, just to that extent will they succeed ; but when the time for their fall comes, it is seen that the measure of truth they contain is not exclusively theirs ; and that, like the moon when the light of the sun is withdrawn from her, they have no light within themselves, but are dependent upon that which they have borrowed.

Hence there has never been any scheme of universal philosophy known to man as we see him, nor can there ever be such ; because his consciousness, like his form, has had its past evolution, as it will have its future. It does not stand still ; and the degree of its receptiveness to truth, and consequent power of comprehending Nature, must of necessity differ at various epochs. If all human knowledge were confined to that which is attainable by a man who is wholly dependent upon the sense of touch, it could by no means equal that which might be attained by another who, in addition, was also provided with the sense of hearing ; for though the knowledge attained by the man who was dependent upon his fingers for all his knowledge might contain a considerable quantity of truth, mixed up no doubt with many fantastic theories of his own to account for it

all, yet, is evident that it would contain much less of truth, and a greater proportion of error, than that of the man who could hear, as well as feel only. And again, no one will doubt that one who could not only feel and hear, but also see, would be in possession of just so much more of truth, and less of error, as he might be able to attain by means of those three avenues of knowledge. And these are, as yet, the main sources of it which are open to men; who in the main are provided with but two other senses, more or less subsidiary to the three principal ones.

And again, it must be evident that if the man who could feel and hear were to attempt to communicate the results of his observations to that one who could only *feel*, the latter would not be able to accept the extra knowledge so offered, supposing it communicable at all—because it would only be comprehensible to him in so far as it accorded with his own possibilities of attainment; and it is not unlikely that the man of feeling would, out of the profundity of his limited knowledge, look upon the other as one who was not quite sane—as one given to indulge in fancies and mistake them for facts. And all this would likewise happen, so far as the first two men were concerned, when they came to deal with the third man, who, not being solely dependent upon feeling and hearing, could also see. And then, as they would be two to one against the third man, and the votes would go with the majority, if the third man's contradictions of the mistakes made by the other two were not accepted in good part, the third man would be in danger of suffering by the anger of the majority; and could only save himself from such a fate by using his additional power of sight to escape from them—but when he had done so, they, not comprehending the method of such escape, would form a theory of their own to account for it, in accordance with the extent of their perceptions; which theory would most likely be accepted by all others in the same condition with themselves, so that, in course of time, the third man would come to be considered as a rank impostor, whose lies had been fully found out and exposed, and he would not be in possession of any means by which he could contradict such nonsense. But all who had attained to the faculty of seeing as well as merely feeling and hearing, would side with him, and would merely laugh at the wise folly of the others who had brought in the adverse report, and so solidly bolstered it up with the only sort of "facts" they were capable of comprehending!

This is just where most of us are at the present day; for as all are possessed of five senses, and these in various degrees of perfection or training, it is insisted that the attainable measure of perfection in philosophy must be bounded by the sort of proofs which are acceptable to the senses which the majority possess; and if any man is so venturesome as to suggest that there may be other senses not yet in possession by the majority of mankind, and to offer them some

small measure of additional knowledge attained by aid of those means, he is instantly challenged to prove such knowledge to them by the only tests *they* are acquainted with—and naturally he cannot always do it except in a partial and imperfect manner. Then the world at large, which cannot bear to feel its inferiority to him, begins to seek other explanations in accordance with its own limits of information—and those who seek with a foregone determination to find, will never lack for “evidence” after their own wishes—so that the unfortunate who has endeavoured, out of a wish, perhaps, to serve humanity, to give out some little knowledge over and above that already generally possessed, finds himself, in relation to the public, exactly in the position of the man who could see, at the hands of the other two who could not. He comes to be looked upon as more or less of a fraud, and is for the most part treated as such. But before we decide to go with the majority, and to accept the condemnatory evidence, it may be as well to bear in mind that the case brought forward by an enemy, is *always* gotten up, however plausibly, at the ruthless sacrifice of some measure of the truth; and so much we may always know, when we find that such attacks embody charges calculated to bring about the moral injury or destruction of the one who is attacked. The presence of *that* element is not compatible with the service of truth; and wherever such attacks are found, away goes, in one fell swoop, *all* the value of the alleged “proofs” collected, no matter how elaborate and apparently conclusive they may be.

Since, then, there must always be some who, through exceptional circumstances, are in possession of exceptional knowledge, the philosophy which suits the mass will not suit them, because their horizon is that much the wider. So that, for the mass of our race, there cannot yet be any universal philosophy, inasmuch as all philosophy must, for them, extend no further than their ability to accept it at some special time. But that is not saying that no such philosophy can exist, for on the contrary the fact is, that in all the systems which have passed away there has been a residuum of truth; and the collective body of such residuary truth being always harmonious and never contradictory in itself, shows that such a philosophy either must exist, or is at least probable.

In the supreme consciousness of the Cosmos—the collective experience of all past time—there must lie latent, as we may figure it, a vast body of true knowledge. As we gradually develop our perceptive faculties more and more, so do we as gradually come into contact with further and more extensive portions of this great body of latent knowledge; but as, at any given point of our evolution, we can only cognise so much as may be fitted to the particular stage we have reached, so we cannot at that time claim to be in possession of any universal philosophy. According to the Theosophical theory of evolution, the consciousness, of which a spark

centres in each of us, has aforesaid been extensively conversant with a vast ocean of truth which we, as mere units of the consciousness of the Logos, can only claim to know in a very small measure ; but by virtue of the divine particle within each of us, we are able to recognise that truth and that knowledge as soon as we are placed in suitable circumstances. When, by continuous concentration of the mind upon some one subject, we create currents of thought-matter which have an affinity for others of like nature, we unconsciously come into contact with the collective thought and experience of the race thereon, and thence draw a degree of illumination proportional to our efforts and degree of receptivity, which the world calls labour and talent, or genius, but which in reality is that special adaptability of the brain-mind arising from the ego having followed the same path through a series of lives.

And it is because of the human being including such an ego—such an entity which has lived through many lives, and through its origin is always straining forward in search of that supreme knowledge which by its nature it has an affinity for—because of these things it is that the course of the human race differs so widely from that of the beasts, the birds, and the other parts of what we call animated nature. In their case the consciousness is working along another line, and is satisfied for the time being by the degree of experience it gains in those forms proper to it but which will only exist as such, so long as the stream of consciousness filtering through them, requires such means of contact with the earth-plane. But in the case of mankind, they are ever pressing forward in search of that birthright and heritage which lies always just beyond the threshold of the known. It is shown alike by the most gigantic efforts of the mind, as in its least objective aspect—or that which we are in the habit of calling “mere idle curiosity.” The most stupendous labour of genius in the resolution of some intricate problem, as the merest prying into the affairs of others for no seeming purpose, alike take their rise in this one central principle—the one main-stay and sheet-anchor of the race, which keeps it from falling back, without hope of recovery, into the barbarism whence it last emerged. As long as this principle continues in activity among any nation, so long does that nation stand a chance to progress and become great, although when wrongly applied it may lead to ultimate destruction ; but when it becomes languid, and there is no vigorous effort, that nation is doubtless doomed, for its course is run ; and the egos using it as their means of expanding consciousness will stream away in other directions, and the race become extinct.

Hence the reason why mankind passes through so many vicissitudes, such is the reason why man at one time piles up vast fabrics of religion, of science, or of philosophy, or seeks in world-wide empire the satisfaction it can never give ; while at another

time he sweeps all these things away as toys, and they are scattered as chaff before the wind. Restlessly does he press forward, the heir of all the ages, in search of that grand central philosophy which shall unriddle for him the mystery of his own nature; and in so doing discover also the mystery of time and the secrets of eternity.

S. STUART.

(To be concluded.)

*SRI KRISHNA.**

WHEN an appreciative student studies the character of Sri Krishna, he finds himself so overwhelmed by its wondrous beauty that he literally stands speechless before it. That towering form of love, wisdom and strength seems to envelope him on all sides, to irradiate his whole being, and contemplation is all that his heart allows him to offer. Words are so petty, so presumptuous, so completely inadequate to describe that subtle manifestation, that it seems child-like to use them. But one must sometimes force himself to expression by words in order that others may share in a conception that reflects some of the light and life—in however small a degree—of the one considered.

The name Krishna means dark, or that light which we call darkness because our eyes are not sensitive to higher vibrations. Sri Krishna is the earliest of historical saviours; he is recorded as an incarnation of Vishnu, the second person of the trinity, who is the primeval source of all incarnations, all forms. Divinity itself takes form on earth when evil so predominates that no lesser force can stay it and bring about equilibrium, and Sri Krishna came to the aid of the Hindu nation at a time when the Kshatriya caste had become demoralised and blind to its duty, when kings neglected to be protectors and had become tyrants and oppressors of their subjects. It was near the close of a cycle, and at such times evil always predominates, and an Avatâra, which is a manifestation of the Divine in a physical form suited to the needs of the case, comes to restore order and inaugurate the foundation of a new era.

Although Divinity itself, an Avatâra does not make a sweeping end of evil and a prompt restoration of good, for the laws that were wisely established at the beginning of a universe have not proved unwise and will not be disregarded by the Great Lawgiver. The law of cause and effect will not be interfered with, and all things great and small will work out to their appointed ends. Only, where great souls are needed to counsel and strengthen, wise ones will reincarnate and, coming forward in accordance with the gradual working of the law of evolution, will effect a steady strengthening of those oppressed. And so came Sri Krishna, born as a child, to

* A lecture delivered before the New York Branch of the T. S.

patiently go through all the years of childhood and early manhood. Full of all wisdom at every stage, capable of all power at any moment, he limited himself to the dharma of the time, and gradually drew together all the karmic threads that should centre in the climax, the almost total extinction of the Kshatriya caste on the field of Kurukshetra.

Hindu records say that Sri Krishna completed his mission on earth and left this world in the year 3001 B.C., but a clearer statement as to date, for those who only get a definite idea of time from a modern way of reckoning, is to say 5,000 years ago. At this time, India was under persecution from the wicked king of Madura, Kansa, whose ambition was to conquer the whole country, and who had entered into an alliance with another powerful king for that purpose. This ally, Kalayeni, king of the Yavanas, was a black magician, a friend of Rakshasas, and a priest of serpent worship; together the kings were terrifying the entire country.

There is more than one version of the story in regard to the birth of Sri Krishna. Some say that he was born of a virgin Dvaki, sister of king Kansa; others that Dvaki was not a virgin but the wife of Vasudeva. However, a point of agreement is, that he was born of the king's sister, who was as pure and pious as Kansa was the opposite. King Kansa received warning that his conqueror was about to be born of his sister Dvaki, and at once took measures to protect himself by planning to kill the child. According to one author (Edouard Shurè) the virgin Dvaki, warned by a priest, escapes to the woods, where she is received and cared for by ascetics, and where she conceives a child, the son of Mahadeva, the supreme God. Another author (Mrs. Besant) says that Dvaki and her husband Vasudeva are thrown into a dungeon and are strictly guarded, while the king determines to kill any child that may be born to them. The child is born in the night, and the dungeon is illuminated by his radiance. He instructs his parents as to what they shall do with him, telling them to send him to a place called Gokul, where the wife of Nanda, a cowherd, is about to give birth to a child, with whom he is to be exchanged. The prison doors open of themselves for the father, and all is accomplished as the child dictates. The girl child brought back in exchange is killed by Kansa. From this point, the stories agree in general outline. The pasture lands of the cowherds are said to have been in the Himâlayas, at the foot of Mount Meru, under the pure odor of vast forests of cedars. Here the child Sri Krishna becomes the adopted son of Nanda, and we are given a picturesque description of his life as a child among his playfellows.

King Kansa finding out that he had been deceived, repeatedly sent out spies to locate and destroy him, but they were always frustrated by the supreme power incarnate in the child. The Supreme, as Creator, Destroyer and Regenerator, is a conception

difficult to grasp at all times, but the rôle of destroyer is particularly confusing to those whose conception of divinity as divine love is marred by records of severity or seeming transgression of moral laws; and so when we read of the child killing, stealing, deceiving, our twentieth century nerves get a series of prudish shocks. But we short-sighted ones must remember that in the form of a child was the consciousness of the All-knower, He who sees the inner man, the workings of the law of karma in all its minute details, who at any moment knows what effect is about to crown a past cause, and who makes himself the outward, karmic instrument of a force set going by the very one who comes under it, he who is the Supreme, who is the law, cannot fail in judgment. And another thing to be remembered is, that we from the depths of a material age, an age in which the subtle powers of man are clogged by gross matter, or atrophied by disuse, are looking back upon a time when evil met good in subtle forms inspired by magic, black magic, as we call it when magic is relegated to the side of evil. In those days, men were so powerful in knowledge—set to wrong purposes—that nothing short of Divinity itself could cope with them, which was the reason for the incarnation of Vishnu. So when we read of the child killing those who were sent against him in animal forms, we must either admit that his enemies had the power to take such forms or that we are face to face with an allegory.

It is extremely difficult for us to decide what is allegorical and what is fact in the stories of any of the World-saviours, but at the root of these things lies the mysterious truth that they may be one or the other and be in accordance with law. What do we know of law? Only that small portion that has been found applicable to our condition, our state of mental development, our minute circle in evolution. Our laws are girdles to our inclinations but they do not measure the girth of all epochs. Laws pass away when they are no longer needed, and other laws take their places. Minor guardians make the minor laws suited to the need, and these details of law fit into the great laws of nature, but as men emancipate themselves they become laws unto themselves, for as they develop knowledge, purity and discrimination, they draw near to the heart of nature, the fountain-head of law, and seeing with chaste eyes they cannot err and may safely guide themselves.

We often hear indignant criticism of some of the recorded actions of incarnated Gods, of great Rishis, which are declared immoral. But it is not for us to criticise or to imitate the things done by initiates; we do not stand on a level with them, we are only passing through the stage of the breaking up of old habits, freeing ourselves gradually from habits built up by desire acquired in lower grades of life, and we narrow-mindedly try to measure the whole scope of life by our habits. Through habit, we have made one or another nerve centre more sensitive than the others, and we

imagine that this is the case with all grades of men and is a universal law, but it is not so. Any organ may be made more sensitive than any other through a habit of focusing sensation there. The organ is only a vehicle of the one life-force ; direct the force persistently elsewhere and the organ relapses into quietude ; direct the life-force equally into all nerve centres and one is harmonized ; withdraw it from all, and all organs are revealed as simple pieces of human machinery, as motionless as any other kind of machinery when the motive power is turned off. Now the difference between a Rishi and an ordinary man is, that the Rishi is not subject to habit. He has gone through the stage of habit-breaking and is master of his body. He directs the life-force where reason dictates that it should go, through one organ or another. The organ fulfils its original purpose and does not hold his attention when the purpose is fulfilled. He, the Thinker, always works for the welfare of the world, not to gratify his desires. He is beyond law, for he is capable of wisely directing law. This said, some of the incidents in the life of Srî Krishna may assume a different aspect.

While tending his foster father's herds among the hills, Srî Krishna became the leader of all around him. The other boys, employed like himself in guarding cattle, were devoted to him, for none were so daring, none so lovable and joyous, none so wise a protector as Srî Krishna. Animals loved and obeyed him also, and the task of the cowherds was an easy one so that they had plenty of time for play. It is recorded of the child Krishna that he played many mischievous pranks on the housewives, slipping into their houses and running away with their curds, and that he was reprovèd and punished like other children, but all loved him so dearly that they could not bear to have him out their sight. We are told that the Devas became jealous and tried to test his divinity, and that he humbled the pride of Brahmâ by creating a host of cows that the god had caused to be stolen from him. Also, that he held up the hill Govardhan, on the point of his little finger for seven days as a shelter for the people of Gokul when the god Indra sent down a deluge of rain. These are statements that it would be useless to comment upon. Whether allegorical or facts, we are not in a position to decide, even upon an appeal to common sense, for our brains are not measuring-cups for all the common sense contained in the universe but simply hold as much as may be profitable to our present requirements.

And now we come to an incident that has served as a lash in the hands of his enemies and has been a doubting-point of Srî Krishna's character for many who would lovingly defend him. It is always labeled the Rash Lila incident, and is, in its bare and distorted outlines, as follows : While the boys loved him as their leader, the girls looked upon him as a possible husband, and prayed the goddess Durga, the giver of victory, that he might be their common husband.

One day they went to bathe in the river Jumna, leaving their garments upon the bank. Srî Krishna stole in upon the scene, captured their coverings and carried them up into a tree. When the Gopinis, so they were called, discovered what had happened, they were ashamed to come out of the water and begged that they might be given their clothes. But the divine child would not do as they wished and forced them to come out naked before him. This is the story in all its crudeness, and one calculated to cause scandal 5,000 years later among the pruders of the saxon race. But let us examine the incident and see what we can make out of it. First, let us remember that God himself was present in the form of a child, a child of six years, according to Mrs. Besant; God, to whom nothing is hid, who reads the inmost heart, who is self-sufficient, and therefore—age aside—could not be actuated by desire of any kind. Then we have in the Gopinis a number of Rishis, souls of great knowledge, who have long since transmuted sexual desire into higher forms of love, and who have reincarnated around their Lord to aid in carrying out his purpose. What does it matter to us, after realising this important fact, what details accompany the story? No profane thought could find an instant's harborage in a mind that believed in the Great Incarnation. If the incident be a fact, is it not reasonable to accept the explanation that the God-child chose this way of teaching a lesson to his disciples? That they, although they were Rishis, should observe the moral code of the time and preserve womanly modesty by not going naked into the stream? Or, to accept another explanation, why should not the Divine Master force them to come out naked before him so that they might learn the lesson that nothing is covered to the sight of God. And if we take the story as an allegory, are we not taught in other scriptures that the soul must drop its false coverings and stand naked before its God? And if we look upon this as a lesson for the soul, is it not true that the soul must strip itself of vanity, of shame and all other false pretenses and stand in naked simplicity before its Lord, asking for no covering, pretending to be no more than it is?

Hindu literature is full of stories that hide an ethical lesson under a form startling to Western minds, but as other writers point out, our Christian scriptures contain stories, allegorical and otherwise, that are scandalous in the dead-letter interpretation. The culminating scandal of this Rash Lila incident is that Srî Krishna told the Gopinis that their prayer in regard to his being their common husband, should be granted. The Lord of all, the father, mother, husband, treasure-house, abode—as the Bhagavad Gîtâ puts it—why should he not be the common husband of all? Is it any more scandalous to look upon God as the husband of all than as the father of all? Is He not our refuge for all heartaches? Love, as I have said elsewhere, is of one kind in essence, the earthly forms are only varying embodiments of the same essence, and when

we realise this and hold fast to the life, not the form, what does it matter what term we apply to the one whom we love. God is to the yearning soul whatever it wills, for God is love in its essence.

ANNIE C. MC QUEEN.

(To be concluded.)

EXTRAORDINARY VIRTUES OF INDIAN PLANTS.

IT was many months ago that I had the pleasant diversion of repeatedly noting the virtues of two extraordinary plants peculiar to India, viz., *Jothishmathi* and *Rodanti*. The ancient Sages of India spared no pains in finding out the virtues of important plants that minister to the healthful existence of man.

The *sarira* or physical body is somewhat disregarded, as being impermanent—liable to wear and decay—but its healthy existence is generally regarded as the *conditio sine qua non* for spiritual progress. The body must be healthy though not too strong.

About thirty-six years ago, in addressing the students of Edinburgh University, Carlyle said that the word 'holy'—in the German language 'heilig'—means 'healthy.' Heilbroun means "holy well." The English word 'whole' is the same word. Carlyle had no better definition of what 'holy' really is than 'healthy,' completely so—'Mens sana in corpore sano.'

A man must have a healthy body if he would have his intellect "a clear plain geometric mirror brilliantly sensitive to all objects and impressions around it and capable of imagining things in their correct proportions."

How Carlyle's conception accords with that of the Hindu Sages, who said that the means to the attainment of Dharma is the healthy body.

Are not all the fasts and almost all the rituals of the Hindus, as also of the ancient Egyptians, directed to the same purpose? The Hindu theory is that there are many plants and herbs which possess virtues that can not only preserve the healthy bodily condition but also vastly contribute to the clearness of mental vision. There are *Oshadhis* and the moon is the controlling lord. Certain plants are to be gathered and used only at particular phases of the moon.

Westerners are awfully afraid of hydrophobia. It means death to them. Pasteur's Institute is supposed to be the only Saviour, and those that cannot bear the expense of going to it must succumb, sooner or later. There is a small plant generally known as *Ummettha*, which grows as cactus about the walls of every deserted house and in all neglected compounds. The plant is plentiful in grave-yards, and so, perhaps, it is looked upon as of ill omen. It is said that the juice of the plant—root, branch, and leaf—is a certain cure for

One day they went to bathe in the river Jumna, leaving their garments upon the bank. Srî Krishna stole in upon the scene, captured their coverings and carried them up into a tree. When the Gopinis, so they were called, discovered what had happened, they were ashamed to come out of the water and begged that they might be given their clothes. But the divine child would not do as they wished and forced them to come out naked before him. This is the story in all its crudeness, and one calculated to cause scandal 5,000 years later among the prudes of the saxon race. But let us examine the incident and see what we can make out of it. First, let us remember that God himself was present in the form of a child, a child of six years, according to Mrs. Besant; God, to whom nothing is hid, who reads the inmost heart, who is self-sufficient, and therefore—age aside—could not be actuated by desire of any kind. Then we have in the Gopinis a number of Rishis, souls of great knowledge, who have long since transmuted sexual desire into higher forms of love, and who have reincarnated around their Lord to aid in carrying out his purpose. What does it matter to us, after realising this important fact, what details accompany the story? No profane thought could find an instant's harborage in a mind that believed in the Great Incarnation. If the incident be a fact, is it not reasonable to accept the explanation that the God-child chose this way of teaching a lesson to his disciples? That they, although they were Rishis, should observe the moral code of the time and preserve womanly modesty by not going naked into the stream? Or, to accept another explanation, why should not the Divine Master force them to come out naked before him so that they might learn the lesson that nothing is covered to the sight of God. And if we take the story as an allegory, are we not taught in other scriptures that the soul must drop its false coverings and stand naked before its God? And if we look upon this as a lesson for the soul, is it not true that the soul must strip itself of vanity, of shame and all other false pretenses and stand in naked simplicity before its Lord, asking for no covering, pretending to be no more than it is?

Hindu literature is full of stories that hide an ethical lesson under a form startling to Western minds, but as other writers point out, our Christian scriptures contain stories, allegorical and otherwise, that are scandalous in the dead-letter interpretation. The culminating scandal of this Rash Lila incident is that Srî Krishna told the Gopinis that their prayer in regard to his being their common husband, should be granted. The Lord of all, the father, mother, husband, treasure-house, abode—as the Bhagavad Gitâ puts it—why should he not be the common husband of all? Is it any more scandalous to look upon God as the husband of all than as the father of all? Is He not our refuge for all heartaches? Love, as I have said elsewhere, is of one kind in essence, the earthly forms are only varying embodiments of the same essence, and when

we realise this and hold fast to the life, not the form, what does it matter what term we apply to the one whom we love. God is to the yearning soul whatever it wills, for God is love in its essence.

ANNIE C. MC QUEEN.

(To be concluded.)

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hydrophobia. I think *Ummettha*, is the colloquial word for *Ummattha*, which means madness—an insane condition. In Indian villages there are always any number of pariah dogs. Some of them eat the putrid corpses unearthed by jackals in the grave-yards and go mad and bite the villagers. They can never hope to go to Kasauli and yet be cured and live. The prescription is the juice mixed with old jaggery. In some cases the juice of the white babûl (*Thumma*) tree is used as also that of the neem (*Vepa*) tree—root, bark and leaf.

The extraordinary virtues of the neem tree are now beginning to be seen. The tree absorbs injurious and poisonous odors. It is looked upon as the preserver of health. The branches are hung at the doorways of the rooms of confinement. Some say that only stupid old people do so. That it is looked upon as rank superstition is due to crass ignorance. Many a superstition is worth being looked into.

Some Yogîs observe *Kalpam*, i.e., they select a particular plant as possessing the virtues they want and use it daily as part of their food. The neem fruit has three layers. Each possesses a virtue peculiar to its own. Similarly *Karaka* (gall-nut), *Thadi* and *Usirika*, each has three sheaths one over another. Each sheath has its particular *guna*. These are known as *Three Phalam*. The *three phalakalpam* keep up an equilibrium of bodily condition. The wandering Sanyâsis use the expression, "serving the plant," or *Oshadhi*. Some accustom themselves to eating the root, bark and leaf of the neem tree, each of which, as also their combinations, possesses far-reaching virtues. They do not ordinarily reveal the process or the effects. They wander from place to place unaffected by climatic conditions. They drink and bathe in any water. No malarial fever anywhere affects them.

I know of a Sanyâsi called Jnananandaswamy. Myself and a few friends used to wait upon him and serve him a long time ago, as he was reputed to possess miraculous powers. Before any of us could get up he used to go towards the burning-ground and pick up and use some herbs; what he did with them I cannot now recall. The man struck me as a fine specimen of a human being with a flowing beard and a beautiful body of golden color. Our ambition was to learn some of the nature's secrets which wandering Sanyâsis of the kind were reputed to possess, and publish them for the general good. We tried every means with him but he was inexorable. The greatest drawback in him was his unquenchable desire for drink. Alcohol of any kind was most welcome. He was a worshipper of Kâli. My friends who were more familiar and spent a longer time with him used to tell me that he could perform wondrous miracles. *Thalakam* is a poison used in medicines. The Sanyâsi used to eat any quantity we could supply him with. These pieces were mere biscuits to him. His bodily color was just that of

the *Thalakam*. We thought he must have been chewing some herb that would take away the evil effects and enable him to assimilate it with his bodily system. After considerable coaxing he told us that one of the efficacious ways of purifying *Thalakam* was to put it in the hollow of a cucumber—the ash colored one—and bury it in a pit of dried cow-dung cakes and remove it after letting them burn to a particular degree of heat. We did as he told us but in the holiday rambles of the day we forgot the affair and came home late in the evening and discovered to our dismay that the heat being greater than necessary the *Thalakam* was burnt down and turned as black as charcoal. It used to lie quite useless with us. In villages *Thalakam* is used in making fever pills. We used the *Thalakam*, which we feared was spoiled, in making some pills. That was a most severe winter and fever of a virulent type was prevalent. We distributed the pills among the poor people. What a fever cure it was! How many came to bless us as they were rid of fever by using the pills. The thought came uppermost to my mind how man can usefully minister to the comfort of his fellow beings just by ordinary labor and research.

Arsenic which is used now and then for committing suicide can be used even to cure leprosy. I know some who eat it from habit and have lived to an old age, but it is condemned by many as something like opium eating.

Some say that cobra poison can be served so as to cure many a loathsome disease. There was a time when I was wondering what on earth the Indian cobra, the most deadly creature, was useful for, and questioning the divine wisdom that brought it into existence. A few years ago a large, dashing cobra of whitish color was caught by a snake charmer in a sugar-cane plantation. He was going from house to house with the head held tight in one hand and the tail in the other, and offered to give poison for a small price. The daring of the man in catching such a fiery snake was admirable. I got him to extract the poison, which he did by a dextrous grip of the fingers which held the neck of the reptile. There fell from the jaws liquid drops as beautiful and tempting as drops of pure honey. Lo, these drops are death! But they are also life. Some diseases, the cure of which Western science knows not, can be cured by snake poison. One thing is generally known. When a person is smitten low by disease, when he is gurgling and gasping for breath, when his throat passage is choked with phlegm quite hard and unyielding, when it is impossible to send any medicine into the stomach, and when he is about to expire in the agonies of death, in many a case it is *garalam*, the snake poison that clears the throat as the sun clears the mist and restores life. Even where the ravages of disease are so great that life could not be sustained, its effects for the time being are marvellous. Everything around us has properties which if we

acquire the knowledge of, can be made to serve man's comfort. Man is lord of the earth only when and so long as he has knowledge.

No one on earth is more pitiable than are the present ignorant Indians. They do not follow the researches of their predecessors, nay, they care not to take means to be benefited by them. If you pass along the road in the mid-day summer sun, you find the Indian cows prefer the shade of the *Ganuga* tree to the others and comfortably herd themselves under *its shade* though larger and thicker trees are close by. The shade is peculiarly refreshing and one Doctor told me that the tree possesses extraordinary medicinal properties. The villagers only know to use the twigs as tooth-brushes and they say it preserves the gums and the white color and healthy condition of the teeth. It is certainly more efficacious than the Carbolic tooth-powder for which we pay a dear price. The instinct of the animals seems to be more potent and reliable than the intellectual faculty of the modern villager.

The above are only a few instances. But for such aids to nature, how could our ancient Rajahs who spent three-fourths of their lifetime in their palaces, in cities, in luxurious ease, transfer themselves from environments to which they had been accustomed, to forest recesses and mountain caves, and there with a precarious food of leaves, herbs and roots to eat and impure water to drink, and surrounded by regions of terrific malaria not only preserve the health of body but be strong enough to pursue Yoga in the search after the Divine. Plants and herbs are around us everywhere. We do not know their virtues. We never experiment on them. We do not care to know them. The ancients after careful and laborious research found out their virtues and wrote books and treatises about their gunas. We do not study them. The inheritance has no value to us. We make no fresh researches or discoveries. Our powers of observation have grown dim. Even from a worldly point of view we are still surrounded everywhere by wealth of plant and herb which far surpasses the wealth of "barbaric pearl and gold." India is depleted of the latter but the former dies only to grow again. India needs the enterprise of the American people and their laws that protect the gains of individual learning and research.

The Puritan fathers and mothers crossed the Ocean and made the American forest their home, so that they might there worship God according to their faith and conviction, unmolested by State harpies. The mothers were mostly family doctors acquainted with the use of herbs which they grew around their cottages. We have half forgotten the names of the herbs which our fathers used to speak of. Our children hardly know them and their children will be entirely innocent of them. We are content with any mixture which is made in the modern hospital. The enquiring spirit is well-nigh gone. There is a creeper plant known as *Saraswathi*. If the present state continues the name

will soon be forgotten. Even if the word were to last there will be nobody to identify the plant. Tradition says that the ancient Hindu was enjoined to eat the leaf in its green and dry condition during his tutelage. Why was it so? What virtues has it? Does it produce any and what effect in the cerebrum? Has anybody ever cared to investigate? Again from Veda downwards the Aswattha or Brahmin tree is praised in many forms. In the Gîtâ, Srî Krishna says that of all the trees he is the Aswattha. The *S'astras* say that the man who plants this tree and the neem tree together goes to heaven. The leaves shake easily like aspen leaves. The old Brahmins say that rain falls on the leaves and drips on the neem fruit, and this is tantamount to the planter making *abhisekam* on the holy *lingam*. The tree is specially directed to be used for sacrificial purposes. Is the teak tree not stronger and more useful? Is the mango not more delicious? Why does Srî Krishna say that of all the trees he is this puny, brittle and comparatively useless tree? Why do Veda and Smriti give foremost place to this tree in the plant kingdom? Why does tradition say that it is instrumental in curing barrenness and several diseases supposed to be incurable? Why does tradition say that such holy trees should not be grown in the compound of a *grihastha* (house-holder)? Is this not enough for us to presume that this tree possesses extraordinary virtues? Has anybody of the present day investigated and found out the virtues and *gunas* of the tree and published the result for the general good or made any profitable use of the knowledge? The enquiring spirit is gone. The ideal of the ancient Hindu was entirely spiritual and whatever he did was done to facilitate the attainment of that ideal. That was the motive power. Not only in the physical realm but also in the astral and other planes we find our ancients making remarkable and far-reaching discoveries. Some contrivances spoken of in the Puranas which are summarily dismissed as ancient myths are now shown to be possible by the discoveries of Mr. Edison.

No doubt the motive power which impels the Westerner is the acquisition of knowledge which gives power and wealth for the assertion of one's superiority over others. We find Westerners diving into the bottom of the sea and digging into the bowels of the earth and scaling the highest mountains, impelled by such power to make discoveries useful and serviceable to mankind, while the descendants of the ancient noble race stagnate in the torpor of fatalism. Let us hope for a better day and trust we hope not in vain.

K. PERRAJU.

THE THEOSOPHICAL SOCIETY AND ITS MEMBERS.

“THERE is no Religion higher than Truth” is the motto of the Theosophical Society.

The knowledge of Truth or the One Reality is Theosophy. Is Theosophy apart from Hinduism? No, for our learned and beloved Sister, Mrs. Annie Besant, says:—“Theosophy is the Gupta Vidya of ancient India. It is the ancient teaching of the Masters of Yoga. It is not to be put against Hinduism, or apart from Hinduism, as if they were rivals.” This can be seen by us also, obviously, from the current Theosophical teachings and literature regarding the One Reality, Cosmogony and Rounds of the Universe, Karma, Reincarnation, Salvation, Consciousness, etc. etc. What are they? They all are only extracts from the (Hindu) Vedas, Upanishads, Puranas, etc., explained esoterically in the Western language. The Hindu Religion is the oldest and most comprehensive, and it contains the moral and spiritual teachings of all religions of the world.

For arriving at the knowledge of Truth, the Theosophical Society was founded at New York, on the 17th of November 1875. Its objects are:—

First.—To form a nucleus of Universal Brotherhood of humanity, without distinction of race, creed, sex, caste or colour.

Second.—To encourage the study of comparative religion, philosophy and science.

Third.—To investigate unexplained laws of Nature and the powers latent in man.

“Of these three objects, the first is the only one which is binding on all members, the two others being meant to subserve the first.”

No brotherhood can exist unless the members are compassionate, for compassion is the main-spring for working unselfishly for the welfare of humanity. Sri Bhagavan says we should, at least, work for the maintenance of the world, although we have no object in working.

(1) Janaka and others indeed attained to perfection by action; then having an eye to the protection of masses also, thou shouldst perform action (Gîtâ, iii. 20).

What is the benefit of working for the welfare of humanity? may be our question. Selfishness—the outcome of egoism, and the greatest of all barriers in the journey of our Jiva (Individual Soul) to reach its destination (Moksha)—is destroyed by working for the welfare of humanity, who are the beloved of the Lord, for He says:

(2) Having known Me, as the Lord of Sacrifice and of auster-

ity, the mighty ruler of all the worlds, and the Lover of all beings, he goeth to Peace (Gîtâ, v. 29).

Therefore, no man can attain Moksha (salvation), who is not intent on the welfare of humanity, for Sri Bhagavan says :—

(3) The Rishis, their sins destroyed, their duality removed, their selves controlled, intent upon the welfare of all beings, obtain the Brahma-Nirvâna (Gîtâ, v. 25).

(4) They who worship the Indestructible, the Ineffable, the Unmanifested, Omnipresent and Unthinkable, the Unchanging, Im-mutable, Eternal (*Ibid*, xii. 3),

(5) Renouncing and subduing the senses, regarding every-thing equally, in the welfare of all rejoicing, these also come unto Me (*Ibid*, xii. 4).

As Sri Bhagavan has said, we should make no distinction of race, creed, etc., for—

(6) He is highly esteemed who regards impartially lovers, friends, and foes, strangers, neutrals, foreigners and relatives, also the righteous and unrighteous (*Ibid*, vi. 9).

By the first object of the Society we should learn unselfishness, and have no prejudice as to race, etc., and work for the brother-hood of humanity.

The second object " leads to co-operation in the search for the Truth, to softening of prejudices, to liberalizing of minds, and to the growth of a gracious friendliness and willingness to learn. Thus the Society is a wall of protection against the twin-foes of man—superstition and materialism—and should spread wherever it goes a gentle and refining influence of peace and goodwill, forming one of the forces that make for good amid the conflicts of modern civilization."

" The third object also tends to brotherhood, in that it leads man to understand himself and his environment, and finally dem-onstrates to him the underlying spiritual unity of all beings." For Sri Bhagavan says :—

(7) The self, harmonised by Yoga, seeth the SELF abiding in all beings, and all beings in the SELF ; everywhere he seeth the same (Gîtâ, vi. 29).

(8) He who seeth me everywhere, and seeth everything in Me, of him will I never lose hold, and he shall never lose hold of Me (*Ibid*, vi. 30).

(9) He who, established in unity, worshippeth Me, abiding in all beings, that Yogî liveth in me, whatever his mode of living (*Ibid*, vi. 31).

(10) He who, through the likeness of the SELF, O Arjuna ! seeth identity in everything, whether pleasant or painful, he is considered a perfect Yogî (*Ibid*, vi. 32).

This is the state of a real Theosophist and of Universal Brother-hood. These blessed ones cannot own anything that is not of uni-

versal benefit, as they understand the Reality, *i.e.*, the omnipresence of the ONE SELF (Paramâtma) in all beings, and identify themselves in pleasure and pain of all others, so this is the greatest sacrifice that a human being can make ; and it is the only worship of the Universal Lord (Paramâtma), because by Unity, duality caused by delusion, is destroyed. Then, what can hinder a man from attaining Moksha (Salvation) ?

To become earnest workers for humanity means to sacrifice, unselfishly, our Time, Work and Money for the maintenance and spiritual progress of humanity, and not the flowery speech and selfish progress sought, devoid of help to others. What a hard task it is for us—the worldly-minded—with selfish desires for our own gratification.

We will see what is said of those addicted to the gratification of desires, in the Gîtâ, by Sri Bhagavan :—

(11) Surrendering themselves to insatiable desires, possessed with vanity, conceit and arrogance, holding evil ideas through delusion, (they) engage in action with impure resolves (xvi. 10).

(12) Giving themselves over to immeasurable thought whose end is death, regarding the gratification of desires as the highest, feeling sure that this is all (xvi. 11).

(13) Held in bondage by a hundred ties of expectation, given over to lust and anger, they strive to obtain by unlawful means hoards of wealth for sensual enjoyments (xvi. 12).

(14) Bewildered by numerous thoughts, enmeshed in the web of delusion, addicted to the gratification of desires, they fall downwards into a foul hell (xvi. 16).

For—

(15) Triple is the gate of this hell, destructive of the self—lust, wrath and greed ; therefore let man renounce these three (xvi. 21).

(16) A man liberated from these three gates of darkness, O son of Kunti ! accomplisheth his own welfare and thus reacheth the highest Goal (xvi. 22).

(17) Man, musing on the objects of sense, conceiveth an attachment to these, from attachment ariseth desire ; from desire anger cometh forth (ii. 62) ;

(18) From anger proceedeth delusion ; from delusion confused memory ; from confused memory the destruction of Buddhi ; from destruction of Buddhi, he perisheth (ii. 63).

And that—

(19) The delights that are contact-born they are verily wombs of pain, for they have beginning and ending, O Kaunteya ! not in them may rejoice the wise (v. 22).

Although we may not be wise in the literal sense of the word, yet I think we are wise in a sense, *i.e.*, by becoming Fellows of the Theosophical Society, and binding ourselves—

To form a nucleus of the Universal Brotherhood of Humanity without distinction of race, creed, sex, caste or colour.

Gratification of desires means our destruction, and hindrance in the welfare and progress of humanity. So, we who have the double object, *i.e.*, our own welfare and the welfare of humanity, should, at first, try our best to curb our desires, and learn unselfishness. Then only we shall tread on the right path leading to our final destination (Moksha). And it is the only real endeavour to become Theosophists in earnest, otherwise it is only pretension—or in truth it is hypocrisy. For, no man seeking his own gratification and comfort can spare anything for the welfare of others.

If we—the worldlings—are earnest in the work of humanity, we should, at the outset, learn to deny ourselves a little of our time, work and money spent in our own gratifications and comforts, for others' welfare. Get for instance, a suit for 40 rupees instead of one for 60 rupees; one newspaper instead of three or four; and so on. By this saving in quality and quantity of the articles, we can save money and time for the benefit of Humanity, with a little wholesome self-denial.

If a member has the wish for his welfare and for that of others, he, himself, most earnestly, will devise many ways for helping the grand cause of Theosophy, *i.e.*, the Salvation of Humanity. At present to help the great movement of the Central Hindu College of Benares, I think, is the duty of all members. It can be done—

(a) By a little unselfishness on the part of the members, at first, by binding themselves to give a small percentage of their income—say eight annas per cent., *i.e.*, by denying themselves only, nearly, a pie in every rupee of their income—and trying to increase the percentage gradually by unselfishness.

(b) By securing patrons and sympathizers to help this great movement, as far as possible.

I need not tell you of the grand scheme for establishing this College, as I think it is already known to you all, otherwise you will know the particulars by perusing its three Annual Reports, published.

In conclusion, I remind you all again, that no *selfish* man can accomplish his welfare, or the welfare of humanity.

The following are the three grades of unselfish work for Universal Brotherhood:—

(a) By giving a small part of our possessions.

(b) By sharing our possessions equally with others.

(c) By a complete self-denial of our possessions for others' welfare.

Of these, the first two are for the beginners—like many of us—who wish to work earnestly, and the last is the work of those blessed Ones, whose sins, desires and attachments are at an end. This last stage is that to which we should aspire, as Fellows of the Theosophical Society.

Overlooking my imperfect statement of the grand subject, you will consider it well for your personal welfare, and for the progress of humanity to attain Salvation (Moksha). This is the one main object of the Theosophical Society, and, consequently, of its Fellows.

The first Sloka of Srî Sankarâchârya's Shadpada Manjari is given below, as the most suitable prayer, to be recited daily by the Theosophists, and I hope they will endeavour to possess the four qualifications prayed for, to deserve the name of "The Fellows of the Theosophical Society."

त्रयिनय मपनयविष्णो

दमयमनः शमय विषयमृग तृक्ष्णाम् ।

भूतदयां विरत्तारय

तारय संसार सागरतः

"O Vishnu ! destroy insolence (in me) ; calm (my) mind ; appease (my) thirst in the search of objects ; increase universal benevolence (in me) ; and liberate (me) from the ocean of birth and existence."

Om, Tat Sat.

RAMA PRAPANNA DAS.

YOGA.

PART II.—NON-SEPARATENESS.

[Continued from page 738, Vol. XXIII.]

TO the Higher Self, the lower and personal self is illusive : the idea of personality is but a sensation ; the attributes of the lower individuality are only objective, untrue and illusive in their nature and dangerous in the delusive actions they produce. Belonging to the lower consciousness their attachment to it is manifest as depending on the Sankalpa of the separative sheath. This understanding then must be realised by deliberate mental action, and strengthened until the workings of this division of the intellect, becoming objective to the lower consciousness, lose their power to overcloud true knowledge. And there is another teaching with regard to the study of this Yoga. In the Brihadaranyakopanishad we read of the beginnings of the realization of unity and elimination of the personal duality. For there it is said that—

"Where there is duality, as it were,
There one sees another as another thing,
There one speaks of another as another thing,
There one knows another as another thing,
There one thinks of another as another thing ;
But how does one to whom all this has become One only,
speak of anything, know anything, think of anything
(as separate from himself)." II. iv. 14.

And this teaching is indeed the key-note to the whole. For when we examine carefully the intellect and mind we find that separateness exists by reason of their functioning. Let us study the nature and method of the formation of this quality, going back to the early stages of the evolution of consciousness. And this consciousness at first, we read, was half-aroused but centred in itself, indrawn so that with eyes it saw not, nor heard though having ears, but in a dreamy state drifted through life unconscious of externals (Prometheus Vincetus of Æschylus, quoted in "Secret Doctrine") until the life within the form, quivering under pressure of external impacts, began to stir within itself and answer to them. Slowly are these senses awakened by stimuli to function for themselves. At first they receive impressions only and take no independent action, but by such growth the life is thus at last sufficiently awakened to form a knowledge of itself and of external objects; for since the impacts are not constant but changing in their stimuli, the relatively permanent knower comes to be seen as different to these outside things. Thus a knowledge of the self is formed: these continued experiences produce Ahankâra, Egoism, the knowledge of the "I" and the "not I," the separation between the knower and the known, and thus a consciousness and care for self. For it is related * how that in some ancient battle of the gods an entity was sent against them, having no lower mind, unconscious of itself and therefore irresistible in valour. We read in it that self consciousness was gradually evolved by the deliberate action of its harassed enemies. Again and again there was but a pretense of battle given to it, and swift withdrawal from the fight, until by these repeated experiences, memory, recollection, and a sense of Egoism were produced. For a long period of time was this strange method adopted by its enemy, and at last on the arousing of Ahankâra, fear for itself was caused.

For external observation and impressions on the consciousness are the very source of Ahankâra: experiences of outside things are repeatedly impressed upon the consciousness, until the growing mind at last automatically functions of itself, spontaneously taking note of every detail of external things, and this increases by the growth of criticism, and by strengthening egoism tends to thus produce not only selfishness and the delusions dependent on this quality, but there is also formed a mental habit of endless thoughts, an abnormal aptitude for trivial details, those "many branched" and "endless particulars" distracting the mind, "innumerable as the minute divisions of time," nourishing the growth of "the thought producer" and making its methods of consciousness preponderate in the nature; and thus it is said that every minute external detail is at once noticed by a selfish man, displayed before his over-active lower mind, while he who is freer

* Y. V. B. : Sthithi Prakarana, 29.

from Ahankâra troubles himself, figuratively, not to be noticing beyond the pupils of his own eyes. And these internal impressions, causing the constant remembrance of details, give impulses to action and prevent its abandonment, for it is only the unconsciousness of action that is free from personality. An external circumstance must not cause a mental modification, for if the higher consciousness is to be vivified and attachment to action is to be abandoned, the recollection of activities must be destroyed. And every act that has to be done ought, as it were, to be done unconsciously and automatically, the consciousness meanwhile centred not on all these trivial details of the lower self, for if action is dwelt on or noticed then Ahankâra flourishes. For he who never takes account of the cause, of the effect or the doing of his actions is said to be above dependence on these lower sheaths. Thus free from multiplicity of thoughts forgetfulness of self is reached. For impressions on the lower mind and consciousness of self prevent the knowledge of the higher nature.

Again the growth of Ahankâra is the growth of delusion, from its dependence on mental impressions, untrue from their very nature, and by its abnormal evolution these delusions form a large part of the consciousness, so that from the presence of these in the mind there arise misconceptions, similar it is said, to a man who should think the whole earth was covered with leather just because he happened to be walking about with his shoes on : his ideas of everything are distorted in proportion to the development of this quality, and selfishness results from the delusions of Ahankâra—considering the “ I ” as a centre apart. And the abnormal growth of the intellect causes this increase of individuality. For Ahankâra prevents non-separateness. And criticism also arises when this separation is felt. All things are known as separate from the seer, and a simile is given with regard to the elimination of this condition, that when a man on meeting an utter stranger shall not think of him in his mind, this can be likened to a true knowledge of Brahman. For in this not only is it shown that the condition of thought is the condition of separation, but that the sense of separateness below shuts out also the sense of unity above. And in the Kenopanishad a similar sloka occurs : “ By whom Brahman is not thought of, by him is he known ; by whom Brahman is thought of, not is that known by him.” He is not known to the discriminating ones (Manas), but known to those to whom the knower and the known are one (Manasa-Buddhi). And for the knowledge of that one alone the objects of knowledge and the consciousness of self must be transcended. For how can unity be reached without the destruction of this function of the mind : the realisation of non-separateness is paralysed by its objective-making faculty : For even as it is said that “ not for the Gods’ sake the Gods are dear, but for the sake of the Self are dear the Gods,” so also it is said that “ the

Gods . . . disown a person who considers them as something separate from himself."

As Ahankâra produces separateness between the thinker and the thought it is only by the cessation of thought that Mânasa-Buddhi can be reached, and there can be no unity while the life above or below is seen as different from the Self. "For how shall one to whom all this has become one only, speak of anything, know anything, think of anything (as separate from himself), moreover, how shall he know (as different from himself) that one by whom he knows this all ; behold, how shall he *know* the knower."

And this consciousness of Mânasa-Buddhi is possible to be aroused. There is needed a transcending of the personal consciousness both by the recognition of its illusions, and also by its constant centreing in the universal. Individuality can only be transcended by a preponderating activity. "As the disappearance of an appearance makes an observer no observer of it"* so also are the lower modifications to be forgotten by gradual one-pointed absorption in the higher, and from the divine nature of this higher Kos'a there lie hid in it energies † of greater potency for the doing of the work : so that, in the making of this higher consciousness, a faculty is evolved by which can be sent down into the minds of all—now no longer separated as they were when mental consciousness alone was active, now no longer, from the transcending of mental delusions, apart from the thinker—so that into these also can be sent out energies, as into the self, for strengthening and enlightenment. And for the deliberate building towards this universal consciousness the characteristic of its evolution is laid down in the "Voice of the Silence." For the Karma of the universal life must find its place within the individual mind, since, to reach that state of consciousness where the one is seen behind the workings of the intellectual sheath, the interests of the individuality must be transcended, the mind no longer centred on the personal self, but able thus to take within itself that which affects the whole, and build the Karma of the universal life into itself as a permanent part of its nature. For in a later stage of its growth its very life will depend on its true realization of non-separateness and the amount of vitality thus wrought into the Buddhist sheath. And by this realisation within the individual consciousness and participation with the universal Karma, relying on the law, the subtler forces of the higher planes are utilised towards the universal liberation, potent by reason of this underlying truth of unity.

But before the reaching of this all-expanding consciousness a new condition is related ‡ as having to be met with ; a condition depending upon the very lines of study along which we have travelled.

* Y.V.B. Utpatti iv. 53.

† "In the Outer Court," p. 126.

‡ Cf. "I the Outer Court," p. 97.

The consciousness in the lower brain is clearly seen as untrue and automatic in its action, unreliable in its objectivity. How then shall the thinker dwell in this atmosphere of unreality surrounded by the illusions of these lower planes, his own creations. His very life will seem unreal until the arousing of the higher consciousness, and his very life will seem to die without the perfect sacrifice of this lower individual self. Individuality must be destroyed for the knowledge of non-separateness, and the mind comprises, from its very nature, individuality.

And now we will consider the use of the mind towards the attainment of this purpose. And thus, although the very nature of thought is delusion, although the nature of thought is separation, although the very act of forming an idea of the Great One separates us from That whom we might wish to know, yet this very thinking may be taken practically as a step towards the first stage of the realisation of union, of the attainment of a knowledge of identity; for, following the methods of Yoga, there is made a possibility of transcending the conditions of thought, of transferring the centre of consciousness into a higher kos'a. For in the words of the Upanishad* there lie great possibilities, not only taken as to their meaning for the lower planes of thought, feeble and limited in their nature, but also as foreshadowing a possibility of unity with that manifestation of the Supreme of which, in the matter of the mind, a reflection only can be made—"a man becomes that upon which he thinks."

For He, it is said, is neither an external object nor an internal conception. He is invisible, unseizable, not an object of experience, beyond thought, not to be defined; the belief in this one Self is the only proof of Him: all these multiform modifications of the lower world disappear when He is obtained, and His nature is blissful and without duality.† For at the end of the *Bhāgavata Purāna* the realisation of this Lord of all beings is spoken of in the story of the Rishi Mārkaṇḍeya. For when the Lord of Tapas approached the Rishi, he saw that "all the mental faculties of the great Sage were wholly stopped as regards the external world." The Rishi could not be conscious of himself and of the approach of Rudra, for he had reached that Sushuptic region of subjective Samādhi in which there is no sense of difference and no quality. He was again quite unconscious of himself as different from the outside world. This is the third stage of Ahankāra in which the separated consciousness expands to embrace the universe, the highest form of Yoga, for there the individual is transcended and the one life is seen behind the intellectual sheath. To "the heaven of the inner heart of this ascetic" the great God came from Turiya, Maheswara, the Lord of the burning-ground, clothed in his own illusory

* Chhandogyopanishad III, xv. 1.

† Mandukyopanishad, VII.

energy ; not as an object of experience, nor a consciousness of consciousness, but to that region where there is no objectivity, where thought has ceased and where identity is realised.

And so we have come to the last aspect of this subject, an aspect indeed showing out the underlying truth of the whole reason for following the Path of Compassion. We have read that He is without duality, similar to the all-pervading universal mind : how then shall the Path of isolated Liberation attain Him, He who dwells in His aspect of humanity. Without duality, below as well as above ; unity not separateness will find Him : the realisation of the unity of the individual with the universal Life, which appears as many separated lives, but is indeed an aspect of Himself.

And therefore is it said that the God dwells naked, his only clothes the Cardinal points of the compass, for as far as East and West stretch out, so far is part of Himself alone, and his realisation must be found in the hearts of Humanity also, recognizing these indeed as part of His manifestation.

M. A. C. THIRLWALL.

[*To be continued.*]

TOLERATION.

WE must learn to tolerate that which the Gods permit : for whatever of an adverse nature their efforts and ours combined cannot avert must be taken as inevitable Karma and so be borne with the best grace possible, be earnestly studied for the hidden lesson that was needed, and the effort be religiously made to garner the fruit of that lesson into the storehouse of the soul, looking always for the compensation, for it is there. And we should learn to find that which is given us, for that which has been taken. We would, any of us, think it very bitter, no doubt, if we were so poor, for instance, as not to afford butter to our bread, and it might not occur to us to look for any compensation in such a circumstance. Nevertheless, it is there, and if we would look we might discover that in the absence of butter, we learn, for the first time in our lives, perhaps, the true flavor and sweetness of that gift of the Mânu, *wheat*.

In time, trying ordeals will be gone through with, in a willing spirit ; then, with cheerfulness, later they are made welcome and then, perhaps, even looked for with eagerness by the anxious devotee who has become thoroughly awakened.

As this process of growth goes on, the wisdom and love in the individual soul becomes like a great light ; a luminous centre that will reveal the hidden things in the lives of all who come within its radiation ; and so—from this—discrimination must come forth, and then toleration, its bloom.

It is these two great qualities of mind that bring balance into the life and peace into the heart. It is these that establish faith in the powers that be, and assure the doubting soul that if *God is*, all must be well.

The position of the Theosophist is made quite difficult at times, when contacting those outside of the philosophy. If he does not vilify the murderer and pour forth the vials of his wrath upon the heads of all poor sinners, he is considered to be not only sympathizing with crime, but upholding it. In many cases he cannot even protest against such misinterpretation, on account of the mental distance intervening; so, at such times, he will greatly need his discrimination that he may know when silence will be golden, and his toleration also, that the cloak of his charity may be ample enough to cover not only the sinner but the one who judges him.

We would not feel impatience with a blind man because he could not see as we did, but minds can be just as blind to ideas as physical eyes can be to material objects. It is equally foolish then to blame in either case; but the world understands one kind of foolishness and not the other, that is all.

It is often said that all mortals are born equal; this seems to be an absurd statement; the only thing that all mortals have in common at birth is—nakedness. All manifestation runs in scales; much, more and most. Everywhere degrees and degrees, but nowhere equality.

If no two even of the simplest forms can be found of exact similitude, how then can it be reasonably supposed that more complex beings could be so? Each being must see and speak according to his own experience, each must draw all his conclusions from his own stock of mental pictures. As no two could possibly have the same stock it follows then that no two could see alike, feel alike or know alike.

My spiritual father (Emerson) says that "our eyes are holden that we cannot see things that stare us in the face, until such time as the mind is ripened; then we behold them and the time when we knew them not is like a dream."

There is but one law for seeing and it holds on all planes alike; the law of reflection or response. We might be argus-eyed and see nothing were it not for the reflective power of the ether and the vibratory response of the optic nerve. If we carry the law into the mental world we find that in reading a book or hearing a lecture, we see in that book or lecture only what we can reflect. Only such thoughts as find an echo in our own brain will we cognize. In listening to music, in studying art, it is the same. Everywhere does this Cosmic Law of seeing proclaim itself.

All thought that will ever be is now as much a part of the whole as is the material that goes to make up the North Star. We see the star if we get within range and open the eyes; we see the

thought under exactly the same conditions; get within range and open the mind. It is quite common to hear authors accused of plagiarism because they give out ideas similar to or the same as some other has given before them. This is unjust. For ideas, even the same ideas, belong to any who can grasp them. If one man ascend a mountain he will see much farther and will detect many objects quite unknown to those in the valley below. He discovers nothing new however, all was there before; it is only that his point of view has been lifted. Let a second man ascend and the vision becomes his. Not because the first man has seen and proclaimed his knowledge, but by virtue of his own ascent. By individual effort he has reached the level from which these things may be known.

Would it not be foolish then for these two men to revile the ignorance of those who dwell below—or to accuse one another of stealing knowledge? But the *mental* mountain-climbers do not always remember the conditions of their ability to see and so are guilty of intolerance towards the backward ones who are still toiling at the base. Just so much of the whole must and does belong to each as he is capable of responding to.

Nothing can keep from him any secret of Nature after he has reached its plane of vibration, and this power of response is the only *real* possession that any individual soul can ever have. All about us we hear people speak of right and wrong as if they were fixed principles that any one might grasp if he only wanted to. They may be fixed, it is true; but differently for every step of the ladder of progress; differently seen and differently approached by every soul who mounts.

Right and wrong? These are but words, illusions, will-o'-the-wisps. They are but appearances and will change their aspect as often as we change our point of view. A sort of abstract Chameleon; that looks now one colour and now another, according to its surroundings.

When asked the question as to what is right and what is wrong, man, if he were clear sighted enough to see truth and honest enough to admit truth, would *have* to say, "Well, all that is right which accords with *my* opinion; all that is wrong of which I do not approve."

Now from this, it would become quite clear that to insist upon one's own conception of right or wrong as a standard for other people is but evidence of colossal egotism, and we meet it every day.

But the more one learns of his own past lives, the more will this egotism diminish. It will grow less, and more beautifully less until in the great soul not a vestige will remain.

Carlyle in speaking of the two whom he so much loved and admired, Goethe and Shakespeare, says of them that "they tolerated all men and all things." They could work for a better state

of affairs, they could approach their own ideals without reviling that which already was. Such toleration is the result of slow and painful growth. We must learn, by degrees, that we are not fit to judge—and much less to condemn—another for any deed unless we can remember a like experience somewhere in our own past; and if we *do* remember, it is safe to say that we neither judge nor condemn. We may advise, perhaps; but if we have the great compassion we can but use the words of the Elder Brother—"sin no more." For evil is but a name which man applies to that which appears, *to him*, to be catastrophe; and he calls all that 'good' which tends to make his life glide smoothly along, upsetting nothing that belongs to him, and disturbing no one in whom his interest or his love is centered..... This is the attitude of the child mind which resents suffering in any form and when most heavily troubled will cry out that it is forgotten of God. Not knowing that "where pain ends, gain ends," or that it is really in the darkest hours that the Father most remembers.

When the right for more rapid growth has been earned, the Great Law gives the opportunity notwithstanding either ignorance or rebellion.

When one in advance of the mass of humanity responds to some Eternal Verity, and believes—with the rest of the race—that he has discovered something new, which is partially true no doubt, as it may be new to *his* age, such discovery will be received in three different ways, according to the three great classes into which mankind (as Mrs. Besant says) may be divided. The wise, the awakening and the unevolved. Those of the first class may say nothing, either because they recognize a truth at its first presentation, or because they keep ever in the back-ground of their minds the remembrance that there are always more things in heaven and earth than they have yet dreamed of; the second class will admit the possibility but await confirmation; and the third, in the security of knowing nothing, will ridicule. They may laugh long and loudly thereat; or, if a savage mood happen to be on, they will be for hanging or burning the bold one who dares to assert something of which they have never before heard.

We contact these three classes in our every-day life, so we need occasionally to draw on our stock of toleration when an individual of the third class comes along.

When we are able to always do this, no doubt we may feel quite virtuous over it, but the fact of the matter is, it is only the A B C of theosophic training.

He who is tolerant will respect the convictions of all men.

Methodism is a most beautiful and satisfactory belief—for Methodists. If it please some to affect extreme humility, likening themselves to worms, very well; why not, if such appear to them the proper attitude?

The worm himself is a most admirable creature in his place : surely there is no other in all creation that could do his work so well as he does it himself. It is best then to respect the worm also as well as his human emulators.

No matter how worship, how effort is offered up, it reaches to the Great One ; no matter how men approach, they are accepted for all paths lead there.

The attitude of the tolerant one is not so much to go forth and teach as it is just to hold himself ready ; for he understands that any souls that hunger and *he* can feed, virtually belong to him to help, and by the working of that great, silent law of attraction, they will gravitate to him.

Out of the Great All they will approach him, these souls whom he may help ; so should he stand ever ready, waiting, watching that he may stretch out and grasp them before the current of life, that swift tide in the affairs of men, carries them again beyond his reach and the opportunity be gone.

When the imperfections, the idiosyncracies, the faults of others, fail to irritate, know that toleration is getting its growth, backed up and supported always by love. But think not that the task grows easier, for as toleration and love increase in the individual soul, in just exact ratio will increase its capacity for suffering.

All must pass through that stage of sympathy where, to see a single tear on the cheek of another will call forth its fellow from our own eyes ; where, to pass, in the street, a hungry, homeless dog will make the heart ache.....At first the consciousness is mystified at all this : then, when Nature's great law of compensation or alternation is understood and he becomes resigned, and grows willing to pass through these shadowy places, knowing their necessity, he will learn, too, to look for the beauty of shadows, for shadows *have* beauty. By and bye he can make them welcome and will one day even cry "I will suffer, then, if I may but have this love for my fellow-men," fully realizing that although souls are rich in the love, devotion, admiration that they can command from those with whom they come in contact, still they are far richer in the amount of all these that they can throw out. It is possible for man to make of himself such a radiating centre of these benign qualities, that nothing evil can touch him, or soil him ; for even pitch cannot defile unless there is presented to it a surface that will *take* defilement.

It is true that we do, and we must, try to teach each other ; to encourage and to help each other ; but the fact remains and all know it in their own hearts that when it comes to the decision of any vital question, *every soul stands absolutely alone.*

In all creation then there seems to be but one form of the duality that is worth while considering ; that form is made up of the small self and the Great One : the consciousness and the con-

science ; the listening soul and the still voice for which it hearkens ; it is known then and fully, that the approval of the world is nothing if that voice *will not* commend.

Sooner or later must come to all, this solitude of the soul ; this realization by the mind that nowhere throughout all the universe is to be found its perfect twin ; and that all it can ever have, or know, or be, must exist within its own circumference.

I have a little picture which embodies this idea very well. It represents a naked man seated upon a naked rock ; he bends forward resting one arm across his knee with his head lying down upon it.

About and below him is a wide waste of water ; overhead, the sky, this is all. Out of the number who have looked upon it, some two or three have understood : to most it has no meaning. They only wonder what he is sitting there for ; and why he is without clothes. Perhaps all here have seen the group of statuary—imaged and wrought by Lorado Taft, which is now on exhibition at the Art Institute. It is called the 'Solitude of the Soul.' Four figures, two male, two female, are grouped about an upright, unhewn mass of world-stuff (rock). These, no doubt, represent humanity ; each figure is half-way around the corner from the one both before and behind ; still the forms are close enough to touch and each reaches forward and in some way holds on to the one in advance.

It is only a contact of bodies, however ; look in the faces and you see that each *soul is alone*, working out its own problem in silence and in solitude. Even so do we contact each other on the physical plane with minds and souls apart. When tempted to judge harshly ; to condemn the actions, words, opinions of others, if we would but remember this solitude of the soul—how each one is alone, surely we would refrain ; for the heart would grow large with compassion and the words of censure would die on the lips. This much we can all *try* to do now.

The Master tells us that life itself has speech and that its utterance is not a cry but a song.

Only the Gods hear this song and so they have that Absolute Toleration which amounts to equilibrium.

As for us, we have a long, long journey yet before us ; for we must not only attain to their strength and their wisdom, but we must have arrived at their full estate and be dwellers in their Deva-land before we shall be able to look down upon the sorrows of the poor mortal and know that although he sins and suffers, yet All is Well.

N. L. M. PETRIE.

SRI RA'MA'NUJA'S ULTIMATE RELIGIOUS IDEA.

THE fundamental idea of every religion is to provide man with as complete a conception of the unity and ultimate substratum of the universe as possible. In the attempt to form such a conception, we have the three distinct stages, the Atheistic, the Pantheistic, and the Theistic. The salient feature of each of these may be stated as follows :—

The assertion that the universe is self-existent precludes the necessity of assuming a cause for its existence. Hence the assertion of a self-existent universe is the assertion of Atheism.

The assertion that the universe is self-created involves the conception of an inherent Necessity causing evolution from one state of existence to another, or existence passing through an endless series of modifications, each conjugate pair of which would be in the relation of cause and effect. The cause would be potential with respect to the effect, and the effect actual with respect to the cause. That the endless series of potential and actual existences occur by reason of an *inherent* Necessity is the assertion of Pantheism.

The assertion that the universe is created by an external agency implies the conception of an extra-cosmic Deity, by whose command or will, the universe comes into being. This agency is thus not *in* the universe, but *out* of it, and creating it from outside. This is the assertion of Theism.

Now, to which of these hypotheses does Râmânuja's ultimate religious idea belong? Before we answer this question, let us inquire a little into the tenability or otherwise of the three hypotheses stated above.

The theistic hypothesis of creation by external agency, commits thought to the necessity of asking why it should be compelled to stop at the one supposed external agency, for may not that agency have itself had another agent? So the theistic idea commits us to the necessity of assuming an infinite series of agencies, each external to the other. And this would vitiate theism.

The pantheistic hypothesis of self-creation we said, involves the idea of a series of potential and actual existences, similarly infinite. Supposing for argument that we had a finite series, the first of which is potential, we cannot still avoid thinking 'whence the potential?' We shall be driven in such a case to take refuge under the atheistic theory of self-existence, *i.e.*, self-existence for the first potential existence.

As regards the atheistic hypothesis of self-existence, let us analyze what self-existence means. It means existence without a beginning. But as Herbert Spencer says: 'To conceive exist-

ence through infinite past time, implies the conception of infinite past time, which is an impossibility. To this let us add, that even were self-existence conceivable, it would not in any sense be an explanation of the universe. No one will say that the existence of an object at the present moment is made easier to understand by the discovery that it existed an hour ago, or a day ago, or a year ago; and if its existence now is not made in the least degree more comprehensible by its existence during some previous finite period of time, then no accumulation of such finite periods, even could we extend them to an infinite period, would make it more comprehensible. Thus the atheistic theory is not only absolutely unthinkable, but, even if it were thinkable would not be a solution.'

Were Râmânúja's ultimate religious idea like any one of these three hypotheses, it would be open to the objections to which each of them is subject as set forth in previous paragraphs. What then is Râmânúja's conception? He conceives the universe as having the two aspects of the Noumenal and the Phenomenal, the Noumenal being the subtle mode and the Phenomenal the gross mode of the One Reality, underlying both.

This is in fact the statement of his doctrine of the three Verities God, soul and matter, and these indissolubly connected together—God is self-existent, whereas soul and matter have co-existence with that self-existence. Did matter self-exist, then the necessity to postulate a third entity, God, is not obvious, and self-existence for matter or for soul would therefore be an atheistic hypothesis. But Râmânúja's idea is not this. He does not postulate self-existence for matter or soul, but predicates it of God. His God is infinite, independent and absolute. For if God were finite, He would be limited, and this would imply a conception of something beyond His limits. But as God is the sole existence, something else beyond Him is not. God is independent, for if He were dependent, He could not be the Cause of all things, and He would be no God, for God would be quite another thing than that on which He depends. And God is absolute, or He who stands in no necessary relation to any other form of being. Relation implies dependence as well as finiteness. Independence and infinity are therefore elements of absoluteness, in other words to be 'in every sense perfect, complete, total: including within itself all power, and transcending all law.' Hence Râmânúja's God is not in relation with space, not in relation with time and not in relation with conditions. He is self-existent. The atheistic hypothesis is tenable only when self-existence is predicated of matter or of soul; but when self-existence is predicated of God, and co-existence is predicated of matter and soul, Râmânúja's ultimate idea is certainly not of the character of the atheistic hypothesis. Co-existence of matter with God implies its existence co-eternal with God and dependent on Him. So also as regards the soul.

With regard to the theistic hypothesis that the universe is created by an external agency, such a hypothesis is foreign to Râmânuja. In that sense, his ultimate idea does not partake of the character of theism at all. Theism is open to the objection already stated of liability to suppose a series of agents,—which is the polytheistic conception—and to the objection that the materials which that agency employs to build the universe are external to it. Materials external to it are employed, just like an artificer or artisan employing brick, stone or metal and fashioning and combining them with several articles. The external agent would thus be an external artificer, and his materials have self-existence. To accept self-existence for matter, would be for theism to accept atheism, which is self-contradictory. Râmânuja's ultimate religious idea is neither of these. While he predicates self-existence for God, he predicates co-existence for matter and soul. And God, matter and soul exist eternally together. For if eternity were for God alone, matter, say, would have a beginning; and before the beginning, the question which we cannot avoid asking our mind is, what was it? If before the beginning it was nothing, then the conception of a something caused by a nothing is an impossible one, but if it was something it would thus be eternal. But God is also eternal, but his eternity will not be affected by a co-eternal substance, independence. Hence Râmânuja's conception of the Universe as composed of a trinity of which God is self-existent and eternal and matter and soul co-existent and co-eternal is free from the objections of the partial truths represented by theism or atheism. Râmânuja further conceives God to be the Soul of the universe, the Universe constituting His body. The relation between soul and body is inseparable; but while soul is the master, body is subservient. Soul is independent, while body is dependent. Were soul, for argument's sake, to become extinct, body could not exist; but were body to become extinct, soul could exist. To employ a simile, a flower could exist without fragrance or with fragrance, but no fragrance could exist without the flower. Soul is the *substantium* or the substratum which underlies attributes. Between substance and attribute there is an indissoluble connection, but substance is not attribute, nor attribute substance. The soul is thus an internal force of the body, and hence an inherent power, an immanent energy. God works *in* the universe, and not *out* of it. The former idea is called pantheistic, and the latter theistic. Râmânuja's God as the soul working in a body partakes in this aspect, of pantheism. But pantheism assumes self-creation for the Universe, and is open to speculation as to whether it does not also imply monism. If it does, then matter is not different from spirit; or what appears to us as matter is either an illusion, or spirit itself modified, or a certain mode of manifestation of spirit. But if we can bring ourselves to have a consistent belief as to the reality

presented, of matter to our consciousness as illusion, then there is nothing to prevent our imagining the spirit itself to be an illusion, or *vice versa*, what is there to exclude our supposing that instead of spirit taking up the illusory matter character, matter itself takes up the illusory character of spirit—Spirit modifying into matter? If this is representible to our consciousness then matter modifying into spirit is equally easy of conception. The former would be the materialization of spirit, and the latter spiritualization of matter. And which is the first? And which is the last? But if pantheism means the manifestation of spirit in a certain mode, and if mode means body or matter, we have Râmânûja's ultimate idea. The modes are attributes of the substance on which they depend. Râmânûja conceives the universe as a composite of three elements, of which God is the soul, and individual souls and matter are His body. And when we say God manifests, it means God manifests through His body. The body may be subject to changes, but the soul within remains unaffected, in other words not affected by the changes such as those the body undergoes. The body is changeful, not of itself, but as determined by the indwelling soul. While the soul within is the enjoyer, the body ministers to his enjoyment.

Râmânûja's ultimate Religious conception of the universe is thus neither atheism, nor theism nor pantheism, but partakes of the nature of all of them. It is impossible to find an English term to express Râmânûja's conception. A phrase may, even though inadequate, be employed which is 'Trinity in Unity,' the Sanskrit name being Visishtâdvaitâ. This is the ultimate of all religious conceptions, and while it is in a most generalized form it is also most harmonized. It is a great advance in thought to coalesce polytheistic conceptions into monotheism; and a far greater advance it is to reduce all monotheistic conceptions into a 'form in which,' as Herbert Spencer says, 'personal superintendence becomes merged in universal immanence.'

Thoughts are clothed in language. And in course of time language becomes a clog to our thoughts. Such has been the case with the language represented by the terms atheism, theism and pantheism. One is not certainly constrained to be bound to what he ought to think in accordance with what these terms may imply. Let the thoughts be free and combined be all those 'Isms' into an Universalism such as that of Râmânûja is.

So far as regards the metaphysical idea of the universe. The moral side has not been considered here.

CONCLUSION.

If God and matter co-exist, what, it may be asked, is the meaning of co-existence. Co-existence is a conception in space, and therefore one thing existing in juxtaposition to another means a boundary to both. Hence God cannot be infinite. To this we reply,

that the conception of co-existence as with reference to space is not what Râmânûja means by co-existence of God and matter. His co-existence is interpenetration, or God immanent in matter. As illustrations of such co-existence may be given the pervasion of light and heat and air, all at the same time in space, or pervasion of body with consciousness ; or as of pain or of pleasure permeating a body. Unless the principle of pervasion, or immanence is properly understood, co-existence is apt to be misunderstood as a spatial relation. Co-existence as implying the relation of the pervaded and the pervader, or the container and the contained, is thus reconcilable with infiniteness for God.

Thus, spirit in matter, causing the latter to be manifest, and manifesting itself at the same time, is the inherent necessity. Matter is neither self-existent nor self-created. It is co-existent with spirit and is created by spirit—creation meaning thereby not something evolving out of nothing, but something manifesting differently from its previous condition, by the omnipotence and omnipresence of the spirit within. When we say matter manifests, we mean matter manifests on account of the spirit within. By itself, matter is incapable of manifestation—so says Sri Râmânûja, in accordance with Bhagavad-Gîtâ.* The ultimate religious idea of Râmânûja is therefore, that God is the Life, and matter is His garment. If for an instant, we combine soul and God and call it mind, and all the various manifestations of matter as body : both body and mind, though twain, are yet closely intertwined together as one. To Râmânûja, matter and spirit are never dissociated. To him matter exists in innumerable forms, but is ever the garment of God. In the sense that God is Life working within the body, ever and always, Râmânûja's system may be called pantheism. But it is not monistic pantheism. It is neither that pantheism nor that theism, nor that atheism, as defined at the beginning of this paper. It is not any of these and yet it partakes of the nature of all and is a universe working.

Râmânûja may be said to be also a Theosophist. For the views of Theosophy basically agree with his views. Taking Mrs. Annie Besant as the highest authority, we shall take, from among many others, the following extracts in corroboration of this position. She says :

“Who shall blame the searcher after Truth, when failing to find how Life can spring from force and matter, he (the Theosophist) seeks whether Life be not itself the centre, and whether every form of matter may not be the garment wherewith veils itself an Eternal and Universal Life?†

* ‘By Me, the Superintendent, doth Nature beget all mutables and immutables. Indeed is this the reason, Kaunteya, that the universe revolves.’ (IX-10).

† P. 8 : ‘Why I became a Theosophist,’

Body and Mind, however closely intermingled, are twain, not one.*

With him (the Theosophist) all living things act in and through a material basis, and 'matter' and 'spirit' are not found dissociated."†

A. GOVINDA CHARLU.

PSYCHIC SCIENCE AND REINCARNATION. ‡

THE step taken by Columbus Bradford, a former minister of the Methodist Episcopal church, in accepting the theory of reincarnation as an explanation of some of life's mysteries and in declaring that this theory is "scriptural" will cause some of his colleagues to abuse him and doubtless may cause some others to stop and think.

Now that science has accepted the theory of physical evolution, it is merely a matter of time when it will accept the theory of psychical evolution.

Every logical evolutionist who believes in the immortality of the soul will eventually face problems that only the theory of reincarnation can solve.

Evolution implies reincarnation, Evolution is the theory of the gradual progression of forms—that higher, more complex forms are evolved from the lower, simpler forms.

Reincarnation is the theory of the gradual progression of life. If there is an evolution of form there must be a corresponding evolution of life.

In his "Hints and Echoes of Japanese Inner Life" Lafcadio Hearn says: "With the acceptance of the doctrine of evolution, old forms of thought crumbled, new ideas everywhere arose to take the place of worn out dogmas, and we now have the spectacle of a general intellectual movement in directions strangely parallel with oriental philosophy.

"The unprecedented rapidity and multiformity of scientific progress during the last fifty years could not have failed to provoke an equally unprecedented intellectual quickening among the non-scientific.

"That the highest and most complex organisms have been developed from the lowest and simplest; that a single physical basis of life is the substance of the whole living world; that no line of separation can be drawn between the animal and vegetable; that the difference between life and non-life is only a difference of degree, not of kind; that matter is not less incomprehensible than mind, while both are but varying manifestations of one and the

* P. 30: Ibid.

† P. 9: Ibid.

‡ Republished from the *Record-Herald*, of Chicago.

same unknown reality these have already become the common-places of the new philosophy.

“After the first recognition, even by theology, of physical evolution, it was easy to predict that the recognition of psychical evolution (*i.e.*, reincarnation) could not be indefinitely delayed, for the barrier erected by old dogma to keep men from looking backward had been broken down. And to-day for the student of scientific psychology the idea of pre-existence passes out of the realm of theory into the realm of fact.”

The late Professor Huxley wrote of the theory of reincarnation : “None but hasty thinkers will reject it on the ground of inherent absurdity. Like the doctrine of evolution itself, that of transmigration (reincarnation) has its roots in the world of reality, and it may claim such support as the great argument from analogy is capable of supplying.”

This theory, as explained by the teachings of theosophy, implies a gradual differentiation from a condition of homogeneity to that of heterogeneity—the word “heterogeneity” implying life-centers showing forth more or less individuality.

Strictly speaking, the word “reincarnation” applies to the evolutionary life processes only after the human stage has been reached. This theory is hoary with age. From time immemorial the Hindu sages have taught that variations in manifestation were caused by the latent potentialities trying to become active powers.

“These internal efforts being modified by external environment, these ideas are ‘new’ only in the sense of being so old that they have been forgotten.

“Any theory which shows such perennial life must have in it some element of truth and be worthy our serious consideration. Hume says this ‘is the only theory of immortality that philosophy can hearken to.’”

If the soul is immortal, then it must be ingenerable. And to accept the idea of immortality and reject the idea of pre-existence is about as logical as to declare that a stick has but one end. Again this theory cannot be dismissed with the sneer—“It is only an old heathen idea!”

It is no more “heathen” than it is “Christian.” True, it does not belong in the teachings of modern churchianity, but it did belong to the teachings of early Christianity.

Even a superficial knowledge of the early church history will show this. The Gnostics, the earliest Christian philosophers, such as the Basilideans, the Valentinians, the Simonians, the Marcionites, etc., held the doctrine of the pre-existence of the soul. Clement of Alexandria and Origen show the influence of this doctrine, and Origen’s teachings were not placed under the ban of heresy until the sixth century.

Then the council of Constantinople issued the following: "Whoever shall support the mythical presentation of the pre-existence of the soul and the consequently wonderful opinion of its return, let him be anathema!"

Thus the Christian doctrine of the pre-existence of the soul received its death blow in the western world.

St. Jerome says that the doctrine of rebirth was an esoteric doctrine with the early Christians. Macrobius says there was the idea of two doors, called the "door of man" and the "door of the gods."

The former was reached by the process we now call that of involution, or the descent (or "fall") of man; the latter was reached by the process we now call evolution, or the ascent of man.

If we reject the theory of "special creation," then there is nothing left us but evolution, implying its companion theory, reincarnation.

Of the theory of "special creation" Herbert Spencer says: "It is worthless. Worthless as absolutely without evidence. Worthless in its intrinsic incoherence; worthless as not supplying an intellectual need; worthless as not satisfying a moral want. We must therefore consider it as counting for nothing in opposition to any other theory respecting the origin of organic beings."

KATE C. HAVENS.

"LIGHT ON THE PATH."

FROM "NOTES ON STUDIES."

[Continued from p. 754, Vol. XXIII.]

"Grow as the flower grows, unconsciously, but eagerly anxious to open its soul to the air."

The growth and perfection of a flower depends upon its environment; it naturally seeks those elements that are conducive to best results, but if deprived of them will adjust itself to circumstances and become straggling and neglected in appearance. The human being is much like the flower and will select the good in preference to evil, because the results are pleasanter, but if the evil predominates, it contaminates the soul and growth is cut off. Unconscious growth comes when the man ceases to think of self development from a personal standpoint, when it becomes a Universal instead of an individual object of desire.

"So must you press forward to open your soul to the eternal."

The growth and development of the sheaths depends as much upon their exercise as upon the food that is given them. An inactive body becomes weak and inefficient, incapable of performing its work, useless in fact for the object of its existence. With the desire for expansion of consciousness must come the effort to promote its

evolution, the struggle to control the lower nature and aid the growth of the Higher Self. Constant vigilance, constant practice is the price we pay for eternal salvation.

RESUME'.

The more these lines are studied the more apparent it becomes that the separated self must be less and less considered in the evolution of the soul. It becomes ever clearer that the personality is only a means to an end, and not the all-important consideration it once seemed to be. The conception of what is the "I," changes very materially in course of time, and the scope of observation broadens to a wonderful degree as the self is lost sight of. Life assumes a different meaning and our relation to each other is contemplated from an inner, rather than an outer view.

"But it must be the eternal that draws forth your strength and beauty, not desire of growth."

The desire for growth is the motive which actuates the disciple in the early part of his career and is justifiable at the time, but motives change with the growth, and what was once a meritorious purpose becomes a selfish instinct. After all, it is the stable and enduring that the soul longs for hardly without knowing it, and the change from the transient desire to the permanent wisdom of the eternal is unconscious, imperceptible. In the full perfection of the Divine man will be seen the strength and beauty, the exalted power and unshaken calm that betokens a rounded development, and that is what every disciple hopes to attain.

"For in the one case you develop in the luxuriance of purity, in the other you harden by the forcible passion for personal stature."

The allurements and temptations offered to the disciple are so subtle as to often blind his power of discernment, of being able to separate the real from the unreal; and as the personal self plays such an important part in the soul drama its requirements are often mistaken for those of the Higher Self. Again the necessity of self-analysis is urged upon us, and when a momentous act is about to be performed ask first "Is this for my own self-interest or the good of others." Be sure that self is not considered prior to the general welfare.

"Desire only that which is within you."

When we realize all that is within us we scarce need ask for more, since the unfoldment of the potentialities wrapped up or latent will require long periods of time. At our present stage of development the attention is being drawn inward in order to obtain wisdom which is an instrument by which still more advanced growth will be made.

"Sufficient unto the day is the evil thereof"—and also the good. We must confine ourselves to our own particular line of evolution and learn all it has to give us before passing on to other lines. Just

now our lessons are drawn from the inner life and we are engaged in turning our energy to the perfection of character, of transmuting the lower attributes into the higher, in seeking loftier moral standards, in promoting a quicker and keener comprehension of the great laws of nature.

"Desire only that which is beyond you."

This on first reading would seem to be a contradiction to the preceding rule, and yet, what is beyond us now may be within us in latency. It is not what we have already acquired that we desire, but what is still outside our reach, and so we are continually pursuing something that lies just beyond, and which seems all the more desirable because it is not in our possession. The possession of a thing does not lessen its value to us, but it ceases to be the object of our attention, it ceases to create exertion in order to get it. As long as we know there is something still to be added to us in spiritual growth, we will look at it as beyond our present development and therefore to be desired.

"Desire only that which is unattainable."

Here is another seeming contradiction, and yet when reasoned out we find the unattainable is also within and beyond us. That which we desire may be unattainable because it is beyond our present comprehension, or power to express. The incentive for growth would be removed were it not for this elusive attraction which lies just beyond our grasp and is ever eagerly pursued. All our future evolution depends on the interest we take in the unattainable, and on the intensity of our desire to possess it.

RESUME'.

The soul of man always seems to need a stimulant, either from the inside or the outside, to promote its growth, otherwise it remains inert and actionless. For this, nature has provided the Gunas, the three qualities of prakriti found in every plane, and these play upon the ego until in very desperation he rouses to help himself. When once on the way toward self-development he finds many reasons why he should endeavour to rise higher and yet higher in the scale of human evolution; for he sees beyond its summit another height of divine evolution that it may also be his privilege to undertake in some future period of time. In this marvelous gamut of human and divine progression definite steps mark the career of each individual from the elemental to the deva kingdom and beyond into infinitude; and though countless millions of souls are slowly toiling up the grade, not one escapes the notice of the Supreme whose life is our life, whose thought is worked out through our bodies.

GERTRUDE B. GREWE.

[To be concluded.]

“THEOSOPHIST,” VOLUME XXIV.

WITH this number we begin a new Volume, the twenty-fourth. *The Theosophical Review*, née *Lucifer*, entered its thirty-first Volume with its September issue; yet it was founded in 1887, while our magazine was born in 1879, eight years earlier: the difference is explained by the fact that our step-sister brings forth two volumes a year, our magazine but one. How it came to be born is explained in “Old Diary Leaves,” Vol. II., p. 93; and as nearly a quarter-century has passed since then, and the wave of the theosophical movement has carried the magazine to the most distant parts of the earth, and thousands of its more recent subscribers never saw the story in print nor heard it from me, I shall reprint it in this connection, while greeting the friends who are to follow our writers through our coming year’s issues. It runs thus:

“By what to Americans may seem an interesting coincidence, the conversation which decided us to found the *Theosophist* occurred on the 4th of July of that year, Independence Day. As elsewhere explained, we were driven to it by the necessity of meeting the growing interest in Theosophy by some better means than epistolary correspondence. It was simply impossible for us to bear the strain of such constant drudgery. Entries in my Diary show that I sometimes worked from 6 a.m. to 9 p.m., and night after night until 2 and 3 a.m., yet in vain. And then the same questions would be repeated by the majority of our correspondents, and to be forever traversing the same ground was a tiresome work. We discussed the question in all its bearings, calculated the *pros* and *cons*, and finally decided upon the venture. But the difficulties were grave, one of them being that the Society did not possess a penny of capital nor an iota of mercantile credit to borrow upon. I made the stipulation imperative that we should issue the magazine on the terms of the best American and English periodicals, *viz.*, payment in advance and no book debts. I was willing to bring out a year’s numbers punctually even although we did not book a single subscriber; but be bothered out of our lives by trying to collect arrears of book debts, and be so harassed as to be unfit for the serious work of thinking, learning, and writing, I would not. Our Indian friends strenuously opposed this innovation, as they regarded it. Babu S.K. Ghose, of the *A.B. Patrika*, particularly so. They prophesied that it would never succeed. But it did not shake my determination. So we provided for meeting the cost of the first twelve monthly numbers, and on the 6th July I wrote the prospectus and sent it to press. We asked Sumangala, Megittuwatte, and other Ceylon priests; Swami Dyânand; Babu Prâmada Dâsa Mittra, of Benares; Shankar Pandurang Pandit; Kashinath T. Telang, and many others

to send us articles ; and got the news spread widely of our intention. This kept us busy all that season. Our active members bestirred themselves to secure subscribers, one—Mr. Seervai, our then devoted secretary—getting nearly two hundred himself. Not before 20th September did we get the first form of type to correct ; on the 22nd we sent the second form to press, on the 27th the last, and on the evening of the last day of that month the first 400 copies of the new magazine were delivered to us and made the occasion of much jubilation among us. My entry in the Diary concludes with the salutation : ‘ Welcome, stranger ! ’ That on the 1st October, the day of publication, is ‘ *Sit Lux : Fiat Lux.* ’ ”

As regards the contents of Vol. XXIV., nothing more need be said except that we hope to make it as interesting and instructive as its predecessors. Aiming neither to make it so ultra learned as to be dry, nor so frivolous as to be repellent to the serious enquirer into Theosophy, we hope to combine pleasure with instruction, and to reflect in our pages the sunshine of the most cheering philosophy ever given to mankind.

O.

Theosophy in all Lands.

EUROPE.

LONDON, August 29th, 1902.

When theosophical activities do not exist, or rather when they are of the kind that does not manifest in lectures and meetings, the theosophical chronicler, not being of the species of the veracious (?) journalist, has nothing to chronicle. In common with the rest of the world, Theosophists are supposed to be taking holiday—all except our indefatigable lecturer in chief, Mrs. Besant, who has been spending the month chiefly in provincial lecturing and is concluding her tour by a visit to Holland and Belgium. Bournemouth, Plymouth, Exeter, Cardiff, Bristol and Bath have all been visited. In some of these places the lectures have been remarkably well attended and a real interest awakened, as shown in the attendance at subsequent inquiry meetings and the sales of literature. Bristol where Theosophy suffered much at the time of the ‘ Great Secession ’ and has since languished, was on this occasion particularly enthusiastic. In Holland Mrs. Besant is visiting Amsterdam and The Hague, and in Belgium Brussels will be the centre of operations.

In order not to make the summer months so completely void of theosophic interest to members who remain in London, the Blavatsky Lodge is trying the plan of continuing its weekly meetings in a less formal fashion ; no set lecture is given but a few members are meeting for the discussion of the interesting questions raised by Mrs. Besant in her recent lectures on the “ Evolution of Consciousness,” now appearing in the *Theosophical Review*. Some very pleasant evenings have been passed in this way and the success of the plan seems assured. Of course these little meetings do not fill the needs of some of our Transatlantic and

other brethren who arrive in London in the dead season and are much disappointed not to find Mrs. Besant's lectures in full swing, but a good deal of this disappointment might be avoided by a little previous inquiry into the 'habits and customs' of different Sections.

Mr. Leadbeater has just sailed for America where he is to spend a considerable time, but we learn that before departing he has completed two books for the press. The T. P. S. will shortly issue the first of these in the shape of a bright and brief "Outline of Theosophy"—a book we have all been wanting, something we can slip in our pocket, pull out and hand to a friend without feeling injured if he does not return it! The other work is larger and likely to arouse a good deal of interest, as it will be illustrated with over 24 full page coloured pictures. These however involve such careful preparation and elaborate reproduction that the book cannot, we understand, be ready for some months. In America it will be issued by John Lane of New York.

The scientific world is face to face with a very difficult problem when it has to account for the extraordinary manifestations of consciousness in plants, on a materialistic basis. It is curious to see how rapidly the evidence is accumulating which proves the existence of some kind of discriminative consciousness (we may not say intelligence yet) in the lower kingdoms of nature. Professor von 'Schroen's studies on life in crystals have several times been referred to in these pages and lately there have appeared several interesting articles in the magazines dealing with intelligence in plants. *Science Siftings* this week asks whether the cleverness of a root-tip in finding a distant water supply or a deposit of nitrogenous food is not just as wonderful as the faculty of a bee in finding its way to its nest, or a male moth discovering at a great distance the locality where a female of the same species is hidden.

The same little paper records how Professor Flinders Petrie's recent Egyptian discoveries are upsetting all orthodox notions about Egyptian art having developed gradually among an evolving people. On the contrary it appears that the older forms are the more beautiful and perfect—"that art is now shown to be based upon and to have degenerated from an infinitely superior form many generations earlier." What about the Atlantean ancestors of the Egyptians who brought with them the skill and craftsmanship from their original home "beyond the Pillars of Hercules?" Science will eventually have to take them into account, together with many other—little recked of—factors about which the "Secret Doctrine" gives us more than hints.

A. B. C.

BURMA.

It is a pleasure to note that Theosophy is making its way slowly and surely in this country. The Branches at Rangoon have secured a decent building at a cost of Rs. 4,000. It is almost finished and will be opened on the 17th November, the day on which the Theosophical Society was first founded. Bro. B. Cowasjee, B.A., Barrister-at-Law, one of the Vice-Presidents, has taken much interest in the building works as well as in propagating the objects and mission of Theosophy.

Reviews.

THE POOR PARIAH.

Col. Olcott's recent pamphlet is receiving favourable comment from various quarters. The following is taken from the *Madras Mail* of August 30th :—

"The Poor Pariah" is the title of an interesting and well-written pamphlet by Colonel H. S. Olcott, the President and Founder of the Theosophical Society. He describes the social condition of the outcasts of India as being very tragical and as being "another example of 'man's inhumanity to man,' a blot upon the superior castes of that country, a call for the compassion of those who can feel for their unhappy fellow-men." Colonel Olcott has brought together in his pamphlet the official and missionary literature on the Pariah question which has been engaging serious attention during the last twelve years. The picture that he gives of the down-trodden Pariahs and the graphic descriptions of their miserable condition which he quotes from philanthropic missionaries are sufficient to move the hearts of all friends of humanity. Fully convinced, as every worker among Pariahs has long been, that education is the evident panacea for all this social disorder, Colonel Olcott opened some years ago a few free schools for Pariah children and has been teaching them up to the Fourth Standard in spelling, reading, writing and arithmetic in Tamil and English so far as they were ready to take it. There were reading in all his schools at the end of last year 534 pupils, of whom 384 were boys and 150 girls. The pamphlet is calculated to create interest in this laudable movement and enlist the sympathy and co-operation of all right-minded people.

MAGAZINES.

The *Theosophical Review*, which is just entering its sixteenth year, will please accept our cordial greetings. May it live long to further the great work to which it has been so earnestly devoted. This number (September) opens with the first portion of an article by M. W. Blackden on "The Book of Epiphany" (or "Book of the Dead"). The writer states that "Originally, and in the time of Egypt's greatness, it was no talisman for the benefit of the dead, but a manual of religious meditation to aid the living." "The Liberation of Jôhannâ," by Miss Hardcastle, consists mainly of metaphorical extracts from a "Tractate of the Right-hand Genza." Mrs. Duddington next writes briefly on "Prometheus Unbound." "A voice from the Kingdom," by R. W., contains some very interesting statements relating to the earliest recollections of children. Mr. Mead traces "The Genesis of the Talmud," giving his personal views together with what he has been able to collate on the subject. Mrs. Besant, in continuation of her highly important serial on "The Evolution of Consciousness," treats of 'The Seven Streams,' 'The Shining Ones,' 'The Permanent Atom,' and 'Group-souls.' Mrs.

Wilkinson writes on "The Search for the Silver Shield," and "The Philosophy of Simplicity" is well presented by Walter G. Old, who enlarges upon various texts quoted from the writings of the renowned Chinese philosopher, Laotze. In "Our Duty to God and our Duty to our Neighbour," Mrs. Corbett calls attention to the fact that "a man must have something before he can give anything away," and that "Study as well as propaganda work *is service*." M. P. gives some fragments of instructive visions entitled "Becoming an Original." Following this are, "The true story of a Vision," by Z., "A Dûsan Creation Myth," by Mrs. Hooper, and the first portion of "The Physical Basis of Mind," a scientific article by Mary Pope.

Theosophy in Australasia, for August, has for its chief articles an opening one on "Occultism," by H. W. Hunt, and "Are these things Possible," by W. G. John. Following these are "Aphorisms," by W. A. M., and other matter.

The New Zealand Theosophical Magazine concludes the articles on "The Birth of Christ," by Helen Thorne, and "The Basis of Theosophy," by Catherine W. Christie, and commences another on "The Phenomenal element in *Modern Theosophy*," by S. Stuart. The children's story, "Long ago in Sunny Egypt," ends in this number.

Theosophia (Amsterdam) furnishes its readers with translations from the writings of H. P. Blavatsky, Annie Besant, Alexander Fullerton, and A. P. Sinnett. There is also an original article on "Brotherhood," by M. Reepmaker, with notes on "The Theosophical Movement," and "Golden Thoughts."

The *Lotus Lodge Journal* is designed to be the mouth-piece of the Lotus Lodge in spreading the teachings of Theosophy among the young, and contains a variety of useful reading matter. It is published at two shillings per annum, and communications may be addressed to Miss Daisy Whyte, 7, Lanhill Road, Elgin Avenue, London, W.

Modern Astrology, for September, keeps up to its usual high standard of excellence.

The chief among the articles in the *Madras Review* for August, 1902, are "The Indian University Reform;" "Mahomed: the Prophet of Islam;" "Memories of Munro;" "The Muslim Religious Orders in the Deccan;" and "The Travancore Hindu Religious Endowments Bill." We quote below a very noteworthy observation made by the Editor while commenting upon the recommendations of the University Commission, in his article headed,—*"The Indian Universities Reform,"* and the italicised portions should not be overlooked by the lovers of Sanskrit Literature:

"The course of study recommended by the Commission challenges criticism, more particularly as regards the B.A. Examination. The exclusion of the Vernaculars might be regarded by many as an evil, and the substitution of a classical language as an injustice. The Commission certainly does not possess that degree of knowledge of any of the Vernaculars which would give weight to its opinion of their importance and value; and the testimony of competent witnesses is opposed to the estimate upon which its recommendation is based. We doubt that instruction in a classical language would afford superior advantages to those secured by instruction in our Vernaculars; and we think that in this matter the authority of those who have studied both Sanskrit and the Vernacular is of greater value than the opinion of those who know nothing of the Vernaculars.

Nor do we think it possible for a B.A. Student to attain in Sanskrit that amount of proficiency which is possessed by our Pandits who have never received an English Education. Without many years' application anything like respectable attainments in Sanskrit is impossible; and Sanskrit study such as is imparted in our Colleges is purely superficial, whereas instruction through the Vernaculars is of a more comprehensive and substantial kind. Sanskrit study in the Colleges at present, indeed, enables some men to pass off as Sanskrit Scholars without possessing Sanskrit scholarship; but for anything like respectable proficiency boys have to be taught at home. In several parts of the country, and particularly in Malabar, it is usual for boys to study Sanskrit before they are sent to the English School; and even a boy of ten or twelve often shows considerable acquaintance with Sanskrit, and has very little to learn from Sanskrit as it is taught in our Colleges at present. Of late, however, owing to anxiety to pass examinations as early as possible, we suspect the early Sanskrit study is being more and more neglected, as boys have hardly time for it before they are sent to the English School. But should it be found possible to postpone the study of English, as recommended by the Commission, till a boy is able to understand what he is being taught in that language, and we must say that we are in sympathy with the Commissioner in this view, it would be possible to make Sanskrit an efficient medium of instruction in our Schools and Colleges. This, however, will be impracticable with the present lengthened period of School and Collegiate Education and the age limit for admission into the Public service. In these circumstances there is much to be said for retaining both the Vernaculars and Sanskrit as optional languages as at present."

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The Brahmacharin—double number—for August and September, is exceedingly instructive. "The Education among the Kshatriyas—a suggestion for practical utility," "The Expansion of Self," and "The Indian Women as they strike an English Woman," by Sister Nivedita, are especially interesting.

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CUTTINGS AND COMMENTS.

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

*Blazing
Rubies.*

Despite the discovery of the new metals *Radium* and *Polonium*, and the new and surprising rays of M. Becquerel, some writers go on ridiculing the ignorance and superstition of those who credit the Eastern stories of light-emitting gems. The scientific world now knows that *Radium* throws out perpetually a distinct light which can be seen in darkness, and it seems to be quenchless and inexhaustible : the lapse of time does not affect it nor immersion in water nor heating nor exposure to the bitterest cold. M. Becquerel surmises that it is a primordial element in the composition of the globe. When its discovery was first brought to the notice of the scientific body of Berlin, it created a real sensation, and the learned reporter of the proceedings of the meeting said that henceforth we must not reject as wholly fabulous the fairy stories of blazing rubies and carbuncles which lighted up caves and palaces with their rosy radiance. Yet an anonymous writer, describing the royal gems worn at the recent Coronation, which is taken over by the Editor of the *Madras Mail*, indulges in a gibe at the believers in this “radio-active” property, as it is now called, in the following paragraph :—

“The ruby was dedicated to the month of December, which suggests that it is supposed to impart light and warmth. Light, of course, it gave *when the world was young and credulous*. Ælian, a Greek writer of the third century, tells how a certain Heraclis, having rescued and reared a young stork, was rewarded by the grateful bird with the gift of a ruby which at night lighted up her chamber like a blazing torch. Sir John Mandeville has a story of an Emperor of China whose palace was illuminated by a ruby a foot long. Prantome declares that the Duke of Valentinois, son of the Pope Alexander VI. (Borgia), had a cap with a double row of rubies, five or six in each row, which threw out a great light. There is also a wonderful tale told by Alædus, a Dutchman, who wrote in 1539, concerning a carbuncle—a stone which has much affinity with the ruby, being a sort of poor relation of the Royal gem. This carbuncle lighted up a whole chapel so brilliantly that there was no need of lamp or candle, and at night the “Hours” could be read by its aid. But a “runaway Benedictine monk” stole it, and then, fearing to be convicted of theft and sacrilege, threw it into the sea. Salt water seems to have quenched its flame forever. It was well known that a ruby could never be concealed, for it shone through the thickest garments.”

The whole article is very interesting with respect to the values of famous royal rubies and gives, in concluding, a bit of information which, to the writer at least, was new, *viz.*, that the ruby and sapphire are identical, their difference being only in color ; a blue ruby is a sapphire and a red sapphire is a ruby.”

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Fiji, by a native Fijian "much venerated for his supposed supernatural powers" :—

The ceremony took place on the evening of the 25th June. Careful preparations had been made for it. On the grounds near the Government House a deep trench or hole, about 20 feet long, 12 feet wide and 8 feet deep, was dug, and early in the forenoon of the day of the ceremony this was filled nearly full of keawi wood cut in cordwood lengths. This is the customary firewood of Fiji and burns with an intense heat. Upon this keawi wood were piled an immense quantity of lava rocks varying in size from that of a good-sized water-melon to that of a bushel basket. The quantity of the rocks or stones was so adjusted that when the cordwood had well burned down the rocks would fill the pit nearly to the level of the surrounding ground. The cordwood was lighted shortly before noon so as to thoroughly heat the stones by 9 o'clock at night, at which time the ceremony was to take place. Around this pit on all four sides at a distance from its edge of about 12 feet were arranged seats for the spectators, of whom there were several thousand. Electric lights were provided to make the ceremony clearly visible to all. By 9 o'clock the mass of stones was at a white heat, except a few of those around the edges of the pit. Kuveni, the fire-walker, attended by native chiefs, approached the fiery pit clad in a sort of lawi-lawi or short skirt of white cotton cloth. Over this he wore a somewhat longer skirt made of the ti plant strung on a girdle about his waist and hanging loosely down. On his head he wore a sort of loose chaplet, also made of ti leaves, the leaves hanging down over his body and shoulders, covering them pretty well. He wore no other garments. His feet were entirely bare, and though the soles of his feet were thick and horny from having gone barefooted all his life, he used no preparation of any kind on them. In his hands he carried a bundle of ti leaves loosely tied up into a sort of sheaf, the ends of the leaves falling freely out from the retaining cords at one end. As he approached the fiery pit, men with long pieces of wood stirred the stones till their white, almost molten, undersides were turned uppermost, and from the centre of the pit glowed white hot even in the electric light.

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This ceremony was witnessed by nearly all the Government officials of the colony and most of the leading white residents.

The *Times of India*, speaking of the lower classes in the East, says :—

The Problem of the Low Castes. While Indian politicians are engrossed in ambitious and high sounding schemes for the regeneration of their people, the momentous problems of the day are quietly moving towards their solution through agencies which are neither political nor industrial in their motive. The explanation is obvious. To the average Indian politician, the Indian people is a mere abstraction. His acquaintance with the masses is mainly obtained through the reports of officials, and for a knowledge of their condition he is dependent on statistics collected by the Administration. Between him and the toiling millions there yawns an impassable gulf of social and traditional differences, to attempt to bridge which would involve him in difficulties with his caste and kindred. The real toilers of India are the low castes and the outcastes whose presence in the immediate vicinity of members of the higher castes is still regarded in many parts of the country as impure and polluting. The more candid among educated Indians admit, what everybody tacitly assumes, that they are without the means of improving the social and moral conditions of these classes, and that the task must be left to those who derive their ideals and inspiration from other creeds. They maintain, however, that it is not the social and moral drawbacks of these castes that lead to their low standard of prosperity, and that it is the acts of the Administration that are chiefly responsible for it. We do not see why Hindus and Mahomedans should not take their share of the work of the reclamation of these low castes as does the Christian Missionary. They have far greater advantages in their favour. If only they could bring themselves to look on these people, about whose poverty so much is said, as beings not altogether beyond the pale of civilisation, how much nearer its solution would the problem of the industrial and economic regeneration of the country be? The problem of Indian poverty is the problem of instilling a sense of self-respect, of infusing hope and the desire to be something better than they are, among the outcastes and low-castes of India. No statesman who tries to seriously attempt their amelioration, can ignore the depressing influence of the contempt of their neighbours under which they suffer.

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religious, ethnic, and geographical considerations have also been introduced. Each great caste has been split up into groups more or less self-centred and endogamous. Thus, among the million Brahmans in the Bombay Presidency more than 200 groups are found, none of which allow inter-marriages to take place. The Bombay Presidency, indeed, presents a variety of social, racial and religious differences which, Mr. Enthoven says, "can hardly be rivalled elsewhere in India." Its population of 25,000,000 contains over 500 main castes and tribes. To the observer, it is an interesting speculation whether a system which has broken up into so many sections has not thereby sown the seeds of its own decay. But in spite of frequent assertions to the contrary, it will probably be found that if caste be doomed, it is destined to be an unconscionable time a-dying.

* * *

The following, by Ella Wheeler Wilcox, we
reprint from *Modern Astrology* :—

"To an
Astrologer."

Nay, seer, I do not doubt thy mystic lore,
Nor question that the tenor of my life,
Past, present, and the future, is revealed
There in my horoscope. I do believe
That yon dead moon compels the haughty sea
To ebb and flow, and that my natal star
Stands like a stern-browed sentinel in space
And challenges events ; nor lets one grief,
Or joy, or failure, or success, pass on
To mar or bless my earthly lot until
It proves its Karmic right to come to me.
All this I grant, but more than this I *know* !
Before the solar systems were conceived,
When nothing was but the unnamable,
My spirit lived, an atom of the cause ;
Through countless ages and in many forms
It has existed, ere it entered in
This human frame to serve its little day
Upon the earth. The deathless me of me,
The spark from out that all-creative fire
Is part of that eternal source called God,
And mightier than the universe. Why, he
Who knows, and knowing, never once forgets
The pedigree divine of his own soul,
Can conquer, shape and govern destiny
And use vast space as 'twere a board of chess
With stars for pawns ; can change his horoscope
To suit his will ; turn failure to success,
And from pre-ordained sorrows harvest joy.
There is no puny planet, sun or moon,
Or zodiacal sign, which can control
The God in us ! If we bring *that* to bear
Upon events we mould them to our wish :
'Tis when the Infinite 'neath the finite gropes
That men are governed by their horoscopes.

* * *

Notes of the
"New
Thought."

Rev. Helen van Anderson, in her "Vacation Notes," as published in *Mind*, gives a summary of a portion of the highly instructive remarks offered by Rev. Adolph Roeder, at Oscawana-on-the-Hudson, the beautiful place chosen as the centre of summer

resort for those who are specially interested in the New Thought movement, which is spreading in the United States. The subject of the speaker's discourse was "Swedenborg's Doctrine of Remains," and after speaking of the "thoughts or impressions that, like seeds, fall into the mind," he drew attention to the centre of the child soul and said:—

"This little centre represents the secret place of the baby soul, which God walls in, as it were, and which receives and retains all the love, the tenderness, the joy and beauty that come into the baby life. You know, all of you, how that little bundle of humanity called a baby calls out your noblest and best love; how it seems drawing out of you and into itself your tenderest and sweetest feelings. It thus draws God's love, through you, into its very soul; so that you, through that very love, help to make the baby in the image and likeness of God. All this wealth of love and care lavished upon the baby is sealed up, so to speak, in this central place, and apparently forgotten. But no, as the child grows to maturity it continually draws upon this hidden treasury for all that is needed to make character. In proportion to what it has received will it possess. Think of this, all of you * * *—never let an opportunity pass for taking the little mite in your arms even for a moment, looking into its beautiful eyes, and sending with your glance the very best and purest and truest you have in you into its little soul; for thereby you are giving it the Divine gift, the gift of Love—that which is to keep and redeem it when the time of need comes. And whenever you meet a child, on the street or anywhere else, stop a moment, even though you miss a train, and give him some of this soul manna. This is your privilege—your blessed opportunity." Mr. Roeder continued: "As the child passes from infancy to youth, or from the years of babyhood to the age of twelve or thirteen, in the same way that he stored up the love he then stores up the moral precepts, the intellectual standards of conduct and life. Apparently he is heedless, forgetful, indifferent; but again the wise Father provides for the secret reservoir and whether he will or not the child receives and retains the moral pabulum that in the fulness of time is to build and strengthen the character. The remains of what he received in infancy as love, the remains of what he received in youth as moral training, are specially required and brought into use during maturity as well as senility; the remains of what he gathered into his natural mind as facts or natural information are brought into requisition as he enters into the childhood of old age. So that from birth to death the soul is protected from utter degeneration by this wise and wonderful preservation of the best in every realm of the mind, or what is called by Swedenborg the 'Doctrine of Remains.'"

* * *

Mr. Roeder next alluded to the carelessness on the part of parents in refusing to answer the questions of the little child who earnestly seeks truth. *Answering a child's Questions.* "Many a child," said he, "is bruised and bleeding, mentally and morally, from simple neglect * * *."

"When your child comes to you with his interminable list of questions, don't be impatient and turn him aside. This questioning is merely his cry for soul food. Answer him simply, patiently, thoughtfully. When it comes to the inevitable question as to who, what, and where God is, don't evade the matter by telling the child to run away, but give him some tangible *definite* idea of the Divine attributes—Love for instance. If you have no definite idea, get one. Go to work while the child is at play or otherwise occupied, and some way, somehow, through prayer, meditation, or inner delving, get a *definite* idea in your mind. God can *never* use you until you have a clear-cut definiteness as to what you know and what you can do. The fact that the child questions you is proof that God has called you to help Him develop this soul. Prepare yourself, therefore in the best manner possible, by formulating your idea to yourself. Even if you feel that you cannot

express it to the child, have it clearly defined in your own mind. The child may then take much by absorption. Get your knowledge arranged in your own mind, and then let God help you in His own way and time to convey it to the child. Be definite; be patient; be tender."

The following from the *Theosophical Review* harmonises well with the foregoing:—

"Sink into the very depths of your being; you will find all there. Be a follower of no man. Follow the Inner Voice." "Follow the Inner Voice." The truest happiness is to be found in the deep interior study of the great mysteries of nature and of life, seeking thus to find the best manner in which the soul may express for itself, and in a constant fulfilment of this manner of expression when found. If men can be taught to see and feel this and the true meaning of it, the work is done. Labour, therefore, faithfully to accomplish this in yourself, for we can teach others only what we ourselves know, and this knowledge is one with experience. The Divine Light burns for all; take your part of it, and illuminating first your own heart, the power will then be yours to illumine others.

Be what you love, strive after what you find beautiful and high, and let the rest go. Harmony, sacrifice, devotion; take these for key-notes; express them everywhere, and in the highest possible way. The beauty of a life like that, the power of it, who can measure or set bounds to."

We find the following gem of poetry, by Philip H. Savage, in *Light*. The author must have the rare faculty of being in immediate touch with the soul of Nature:—

"I know not what it is, but when I pass
Some running bit of water by the way,—
A river brimming silver in the grass,
And rippled by a trailing alder-spray,—
Hold in my heart I cannot from a cry,
It is so joyful at the merry sight;
So gracious is the water running by,
So full the simple grass is of delight.

And if by chance a red-wing passing near,
Should light beside me in the alder tree;
And if above the ripple I should hear
The lusty conversation of the bee,—
I think that I should lift my voice and sing;
I know that I should laugh and look around,
As if to catch the meadows answering,
As if expecting whispers from the ground."