



THE THEOSOPHIST.

FROM THE EDITOR.

The days roll by swiftly in varied work, and Adyar is full of activities, all harnessed to the service of the Theosophical Society. Workers are coming in, and little houses have to be planned and built, so as to accommodate the growing staff, while preserving a ring of space, to ensure quiet, round the central building itself. A generous Hindû co-worker, Mr. V. C. Seshâchari, has given a square plot of land on his big estate, on the opposite side of the road bounding the T. S. lands, for the erection of a press building, and a small band of Theosophists have devoted themselves to the organising of this work. Mr. Wadia, the late Editor of *Theosophy and New Thought*, takes off my shoulders the detailed supervision of the *Adyar Bulletin*, which seems likely to find quite a wide circle of subscribers among our members. This month has seen through the press the last Convention lectures, *An Introduction to Yoga*, and a second and much enlarged edition of *The Science of the Emotions*, by Bhagavan. The Sunday lectures at Adyar are coming out in a cheap form, as "Adyar Popular Lectures;" they deal with questions chiefly relating to Indian matters of the time, and will be of no particular interest to the public outside of India.

* * *

Our Dutch brethren in Java are showing much Theosophical activity, and are holding a Convention in April, which the Recorder Secretary will attend, so as to draw them more closely into touch with the general movement. Java lies outside the direct route to America, and also outside that to China, so that it rarely enjoys the fostering of Theosophists; but it has its own earnest workers,

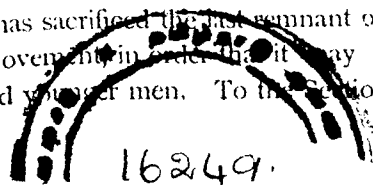
all of Dutch extraction, so that Mr. Fricke's visit should prove peculiarly helpful to them.

* *

It is satisfactory to note that the education of girls is being earnestly taken in hand by many of our Lodges, and last month I had the pleasure of visiting a flourishing girls' school at Madura, wherein nearly 300 girls are being taught, and are being brought up in the atmosphere of their own religion. Another interesting visit was to Dindigul, where Mr. Keagey—known to many of our American and London members—died last year. The outcome of his death was the revival of the Theosophical Lodge in the town, and the members have since bought a piece of land on which to build a hall, with a public library attached, bearing his name. We had a large meeting there, and I laid the foundation stone. South Indian Theosophists are very fond of owning their own halls, and one hall after another is springing up. These serve as centres for much activity, and are used as reading rooms, where any one interested can come for the reading of theosophical books and magazines. Often there are lending libraries also in them, and much useful and quiet propaganda is carried on in this way.

* *

All European Theosophists will hear with regret that the much-loved General Secretary of the French Section, Dr. Pascal, has been compelled to resign his office, in consequence of long-continued ill-health. Dr. Pascal wore himself out in the early days of the French movement, and long before the foundation of a separate French Section, in strenuous and unceasing labors; he thought nothing of comfort, ease, relaxation, but worked on and on, in early morning and into the night, in self-sacrificing toil. Profession, family, everything, he gave with both hands to the sacred cause. Suddenly, out of the blue, he was struck down some years ago, and he has never recovered, though he has struggled on with undaunted courage. At feeling that recovery had become hopeless, and that his continued occupation of the post of General Secretary would harm rather than help the cause he loves, with noble self-abnegation he has resigned and has sacrificed the last remnant of his personal longing to see the movement in order that it may be the better served by younger men. To the French Section the loss is great, but



16249.
St. M. M. 211.

example has won and inspired others, who will tread in his steps. As President of the Society, I cannot but deplore the loss as colleague, of one who never wavered in his loyalty and devotion, one on whom I knew that I could rely in any emergency or stress of difficulty. May Those he served so faithfully shield and comfort him, and give him the only reward he cares for, continuance in Their service here, on the other side, and here again. Join with me, all ye Theosophists who read these lines, in wishing peace and light to this noble worker, this veteran toiler in the field of the WISDOM.

* *

The change in feeling towards the Theosophical Society among the official class in India is very surprising. It began after some lectures delivered by myself in Simla about four years ago, and has been continuing ever since. The Society has come to be regarded as a peace-maker and as making for good order, while at the same time it is able to steadily widen and improve social conventions and shape education on religious and moral lines. It is seen to be a liberalising and yet orderly force, which, on the one hand, softens the rigidity of orthodoxy, and on the other, restrains the excesses of over-hasty reformers. It contains in its ranks the cream of the English-educated Indians, the progressive but religious men who are the salvation of the country. But these are secondary matters. The true reason for the changed feeling and the influence wielded is the presence of the Masters behind the Society, the use of it by those mighty lovers of India to safeguard the country during the crisis through which it is passing, a crisis brought about by Their infusion of life into Their Motherland—who does not remember H. P. B.'s phrase, "The Motherland of my Master"?—and to guide it to an end beneficial to all. For though most of the White Lodge have taken Their bodies from India, Their love for this land is due chiefly to the fact that the lifting of India means the lifting of the world. Through her must come the spiritualising of humanity, and, therefore, is her condition all-important, now that the sixth sub-race is beginning to germinate. It is necessary to show the world that a nation essentially spiritual can also be intellectually great and physically prosperous. The days of her passion are nearly over; the day of her resurrection is approaching its dawn.

* *

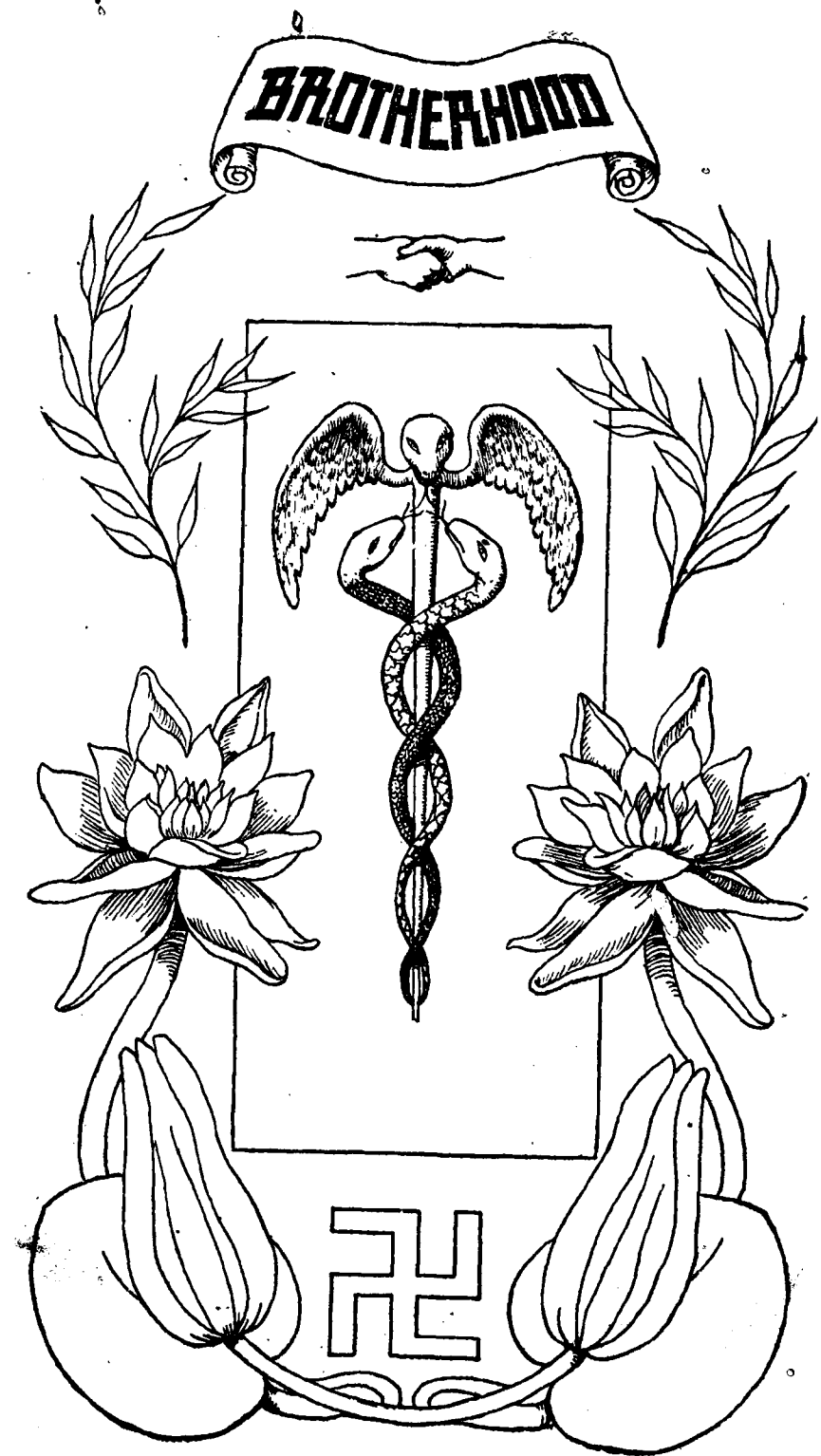
And Ireland, the India of Europe, what of her? She is the western land which is the other pole of the spiritual magnet, and if the Theosophical Society would arouse to its duty there, the circuit would be completed and the work would go forward. Unhappily but little has been done, and what Theosophists are to be found there are little in touch with the pulsing life which is making itself felt throughout the world. We need there not only clear brains but also warm hearts, with intuition to recognise the call of the Masters and readiness to follow Their indications for the world-work. Ireland is needed; of all western countries she is the best fitted to give a body to the great Teacher "Who is for to come." Her type of body is more easily to be moulded into the type of the sixth sub-race than is the Teutonic—less flexible, less malleable, less plastic. The triumphant zenith of the Teuton will be reached by England, the U. S. A. and Germany; but the Irish stone, rejected of the builders, will become the head of the western corner in the temple to be builded by the coming sub-race. Therefore have so many Irish left the beloved land of their birth and travelled across the broad Atlantic; in that western land their task is to shape a type that will spread there as the sixth sub-race. That sub-race will begin in many nations, but India and Ireland will furnish the chief number in its early days.

* * *

We are printing off 1,000 copies of the articles on "Occult Chemistry," and they will form quite a respectable volume when completed, for the material in hand is very considerable, and demands very much more additional work than I had anticipated, in order to place it before the public in a satisfactory form. The Shiva-sūtras are also being printed off, the complete Samskr̥t text with the translation. Only 500 copies are being done, and those who wish to secure a copy should register their names.

* * *

During my absence in Australia—I sail from Colombo on May 16th in P. and O. ss. Moultan—Dr. English will be in responsible charge of the *Theosophist* as usual, with Mr. Wadia as his assistant. I return home to India in September, the American trip having been put off till next year.



THE DISCIPLE.

CHAPTER VIII.

[Continued from p. 497.]

WHEN Beryl had satisfied her child-friends, she ran to the servants' quarters, for she was sure the women would be grieved not to give her their little presents. They all eagerly pressed round her and said how they believed this bad news could come to nothing, but that she would be allowed to remain with these who loved her. She escaped from them at last, and went to look for Prince Georges. Everywhere that he was likely to be she searched for him in vain. And then it came to her as if she were told, that he had gone to the mysterious chamber into which she had never penetrated since she was a little child, and then she crept along the corridor and timidly tried the baize door which once had yielded to her hand ; but it was fast shut and locked, and she went quietly away. Some dim memory took her to the spot in the garden where she had fallen asleep on the day after she had been to the Secret Chamber ; she sat down amid the flowers which had been her friends from then until now, and communed with them and with herself and the unseen presences about her. She hardly knew who was with her : she fell into an abstraction in which it seemed to her that she was one among many, a white shape among many white shapes, who intertwined and enwreathed themselves. She felt herself to be a small part of a great sphere which swept her into itself and carried her along in its movements. It was a vision unlike any she had had ; she almost lost her sense of her own individuality, so greatly was it blurred. All fear fell from her, all dread, all dismay. She was an intrinsic part of a whole which was, of its very nature, beyond all earthly powers. She knew that from henceforward she would never know fear again. It had come upon her this morning,—fear of the unknown, fear of leaving her loved ones and her peaceful home. But she would never feel that again. Her home was in that sphere or order of which she

was a part and from which she could not be separated, and therefore the unknown held no terrors. And her loved ones—as her mind turned to this thought, she saw Prince Georges approaching her. She was fond of all the people about the château and on the estate; but this was the loved one—there was only one. She sprang up and went swiftly to him. He looked pale and worn like one who had kept a long vigil. And yet it was but a few hours since she had seen him. He took her hand and, together in silence, they came to the place where they had sat when she fell asleep in that day long ago. How long ago it seemed to him, as he sat down with a sigh. He knew now that since then a life had indeed been lived—a passion had been born within him, had developed and come to its full growth and been stricken down by a strong hand. It lay dead; he looked back upon it. He looked at her in wonder: how very fair she was, how exquisitely sweet! How she filled the hours and days and all the world! How he had loved her unconsciously—how he would have loved her consciously, overwhelmingly, passionately, madly. The strong hand had struck the death-blow not a moment too soon. It seemed to him that yesterday he was young and strong, and that to-day he was old and feeble. They sat in silence for quite a long time; and then at last he spoke:

"I suppose you will hear from him soon. And as soon as you hear we must start. So, dear, you must prepare yourself. But I want you to let your own rooms bear the mark of your presence on them; do not take that away. They will always be your rooms; they will always stand ready for you. I pray you may be allowed to return to them. But the powers which rule us are inexorable."

She said nothing, only came closer to him and laid her hand on his. A sense of great peace and power was upon her, and she felt as if she could communicate it to him without words. Perhaps she did, for his face grew softer as they sat there in silence, both apparently deeply buried in thought. But with both it was feeling, not thought.

Presently a servant came along the garden-path, carrying a salver on which lay a telegram.

"This is your summons, dear," said the Prince.

"It may not be," said Beryl; "it may be something quite different."

"But it is," said the Prince. And it was so. The servant handed the telegram to Beryl. For the first time in her life she received a message of this kind. Her face was very white, but her hand did not tremble as she opened it. Prince Georges noted this. "She has the strength of the White Brotherhood behind her," he said to himself; "that strength which will support her and which takes her from me. Fool that I am! The contents were only a few words, the name of a hotel in Budapest, and the signature, 'Victor Delvil.'" She held it in her hand and looked at it a long time. Every now and then an awful fear seemed to come quite close to her as she looked at that name, but it never took possession of her. Always the mystic white shapes became revealed to her, just as she began to dread the terrible and the unknown, and the fear passed away. At last she laid the message down and turned to Prince Georges, looking into his eyes:

"Tell me, dear Prince," she said; "is this inevitable?"

"Yes," he answered; "it is inevitable." There was a little pause, a strange silence; both were abstracted and absorbed. Suddenly he rose:

"Come into the house," he said, "and begin your preparation. I have not yet read the letters I received this morning, and no doubt some of them must be answered. I will order the carriage to be ready for us early to-morrow morning."

She rose, too, and stood beside him. From that peaceful scene she had to issue forth into the world. He looked round at the trees and flowers, which were to him the setting for her, the frame for that living picture. And then he spoke, in a voice of so much emotion that she bowed her head instinctively as she stood beside him:

"In spite of all grief—and loss—and failure—I thank God from the depths of my being for the blessed years in which I have been permitted to have you with me here."

The words said, he moved quickly away, giving her no time to say anything. She had to hasten to keep up with him. In a few moments he had summoned servants who were within call, and was giving all kinds of orders.

"You are going to be long away, dear Prince?" she asked; for he was giving some orders about the gardens which could not be carried out immediately.

"I may be," he answered. "It will be hard to come back here without you, and I may not feel as if it were possible at once."

He left his explanation there, and did not tell her that he intended to follow her and to watch over her as far as was practicable.

From that moment all was bustle and preparation, and no more passed between them.

CHAPTER IX.

Two men stood talking at the door of a large hotel in Budapesth. They had just had a long interview and were parting, but still found much to say and lingered. One was Professor Victor Delvil, who was just going out: he had in his hand a roll of manuscript. He was on his way to deliver an address at a gathering of scientific and semi-scientific persons, called together purposely to hear him. Since his theory had been given to the world he had become more notorious than ever, though for long his name had been known wherever there was a scientific centre. The theory had been put into ordinary language by newspaper writers and given to the public wherever newspapers exist. And the public had read with avidity of the hopes held out by this daring scientist, and the proposals he made. He wanted willing subjects for his experiments, men and women who would place themselves completely in his hands, and allow him to give them such length of life as seemed like a physical immortality. Many talked of becoming his patients; some went so far as to write to him, and a very few were courageous enough to ask for an interview. But so far no one yet had chosen to enter upon the treatment. The man to whom he was now talking was one of these who had asked for an interview. He was a very distinguished-looking man, evidently of high family and good position.

"Such an extension of life would be insupportable," he was saying, "unless the memory was entirely destroyed. It is not safe to rely upon its dying out with age; old people often have extraordinary flashes of recollection, and I consider those would be more unbearable than continuous recollection."

"My dear M. Estanol," said Professor Delvil, "I assure you I can make the destruction of the memory a certainty. It will be so complete that nothing can bring it to life; it is as though the past had never taken place. No reminders, not even the presence of familiar persons from the past, will recall it."

"Then you have tested this theory—you have actually tried the experiment?"

"I do not wish the public to know more than it does know," said Professor Delvil.

"Whatever you tell me is safe with me," said M. Estanol, "but of course I cannot expect you to realise that without knowing more of me."

At that moment a carriage drove up to the door of the hotel. Two persons got out. Professor Delvil looked at them and uttered a slight exclamation.

"There is my daughter," he said. "Excuse me; I have to receive her. I have not seen her for a long time."

His hearer could not guess from the easy way in which this was said that he had never seen her before. Hilary Estanol bowed and drew back; he could not go out at the door without being in the way, as it seemed to him, so he drew back into the large hall and endeavoured to efface himself among the many persons moving about in it. Beryl entered a moment or two later; she looked strangely white, as though the rose colour had gone from her face for ever. Professor Delvil was on one side of her and the Prince on the other. They crossed the hall and disappeared.

M. Estanol went slowly out of the hotel. He had received an inexplicable impression from these two persons, and he could not account to himself for it. There was something about them both which struck upon his latent psychic senses and partially awoke them. He endeavoured to keep them dormant, even to extinguish them, as he desired to extinguish his memory; but it was not possible to do so. In that past, into which he dreaded to look, he had encountered the mysteries of magic,* and had become aware of his own psychic being, and these circumstances could not be destroyed, no matter how he turned from them and strove to forget them. They remained in his memory, and his psychic nature, though for the

* See *The Blossom and the Fruit*, by the same author.

time stilled and silenced, was capable of being touched into activity. He was aware that something in the atmosphere of Professor Delvil's pale, beautiful daughter had so touched it. The sensation bore no resemblance to the emotion caused by the experience described as love at first sight. He had passed through that, once and for all. Never in this incarnation could he pass that way again. This was not love of any sort; it was the recognition by his psychic senses, of a powerful psychic presence. Surely that frail girl could not hold within her slender shape so great a power? And yet he felt that it was so. His blinded, dulled psychic consciousness had been made aware of the power of the White Brotherhood from the mere presence of that pale girl.

"Strange that she is his daughter," he said to himself. She looks all spirit and he seems to be all matter. I will go and hear him read his paper."

He turned to go to the hall, where an audience was already gathered to hear the English Professor. Almost every seat was filled, chiefly by scientists and doctors, but a few of the general public had asked for admission, and among these were some ladies. M. Estanol found a place after some little difficulty.

The Professor arrived a little late. He came into the hall with Beryl, and found a seat for her not far from Hilary Estanol. Then he quickly went to the place from which he was to speak and immediately great applause broke out, which was not soon over, and he had to bow his acknowledgments many times. Beryl looked about her in wonder and with much interest. Such a scene was entirely new to her, and all the circumstances were entirely unexpected. She was a little bewildered. A very natural sense of pride, that the man who received so much honour was her father, arose within her. And then suddenly came the recollection of her mother's words, "I hope you will never meet your father." It was very strange. She could not yet make any guess as to the meaning of the mysteries amid which she moved.

Professor Delvil began to speak, and immediately a breathless attention was given to him. His voice was pleasant, his manner very quiet and subdued. The great man gave an impression of modesty and gentleness, the impression he desired to give.

Beryl listened with intense interest and momentarily growing

amazement. The basis of thought from which such theories as his could spring was diametrically opposed to all the teaching she had received throughout her life. For the first time she became aware that people could think in such a manner as this. She grew whiter, if possible, till the pallor of her face made her vivid blue eyes shine forth in startling contrast. The light within them did not pale, but grew stronger. Her spirit was arousing itself and sitting in judgment upon this creed of denial which formed the groundwork of all that was said. Stripped of smooth speech and apparent promise, the bare outline of the teaching was: "Grasp what you have and keep it as long as you can, for you have only this one chance; there is nothing else."

A faint smile hovered upon Beryl's face as she listened—a smile with (as it seemed to Hilary Estanol) a glimmer of delicate pity in it, as one *who knows* and who listens to theorising of those who do not know. When the address was over there was a great burst of applause and enthusiasm, only stopped by the rising of an eminent Professor of the city, who desired to offer in the name of the local scientific men various honours to the English Professor. Beryl looked round upon the enthusiastic faces in dismay—the faint smile faded entirely from her face, and it took on a look of deep sadness. When all was done, Professor Delvil made his final bow of acknowledgment and came down into the hall, going directly to Beryl. He took her out of the hall, and getting into a carriage at the door told the coachman to drive them straight back to the hotel. His mind was full of his theories, his experiments, and the support which it was evident they would receive; he scarcely thought of Beryl.

She, too, was thinking of the same subjects that occupied him, but from an opposite point of view. Suddenly she addressed a question to him:

"All this would be unnecessary, would it not, if people were not afraid to die?"

He turned and looked at her in surprise. Then he answered her abruptly: "Oh, of course," he said. The scarcely formed thought passed through his mind of "She is a fool!" But he gave no attention to her or to what she had said, reverting to the matters which absorbed him. And she was so dismayed at what

appeared to her like a universal folly that she relapsed into a silence as profound as his. They arrived at and entered the hotel in this manner, and went into the sitting room reserved for them. Here were two or three scientific men waiting to speak to the Professor: they were afraid he might start at once for England, and they wished to discuss various important details. Beryl, unnoticed, sank into a chair. For an hour she listened to what appeared to her like the talk of friends in hell, to whom nothing is sacred, and for whom the suffering of others is a mere incident. One in particular was eagerly describing a series of experiments he was engaged upon, in order to ask the Professor's advice about various points, when he suddenly stopped, having caught sight of Beryl in her low chair.

"I beg your pardon, Professor Delvil," he said; "I had not noticed that your daughter was in the room."

The Professor looked at her for an instant.

"She is going to live with me now," he said; "the sooner she becomes used to modern ideas and scientific discussions the better." And they went on talking. "Perhaps she will take up scientific research herself," said one, with a smile of flattery; "it is a rare opportunity to have the advantage of living with you."

When they had gone, Professor Delvil found that the girl had fainted. She lay in her chair like one dead.

"Over-tired, I suppose," he said to the chambermaid, who came in answer to his summons. "It is annoying, for I proposed to start for England to-night. We cannot get off now until to-morrow. What a nuisance! with so much waiting to be attended to and observed at home!"

But he was not able even to start the next day, nor even for several days. Beryl passed from one fainting fit into another: as soon as consciousness came back to her she covered her eyes with her hands and, with a cry of horror, swooned again. "It seems as if she saw something ugly every time she opens her eyes," said one of the women who was watching her.

"Something more than ugly," said another. "Don't you see how she puts up her hand as if to ward off a blow?"

"Is it possible she is delirious?" exclaimed Professor Delvil, when they told him of this. "If so, then it may mean brain fever and a long delay."

He went quickly to the bed on which she lay, to examine her. She looked like a statue made of alabaster, so pale and motionless was she. But she opened her eyes wide and looked straight at him when he came close. Her eyes were clear, straight, full of intelligence, without a trace of confusion in them.

"I am not delirious," she said. "Let me tell you what happened. Four gentlemen were in the room waiting for you when we came in. Directly after you began to talk another one came in and stood with the others, till just when that wicked man who was telling you of the cruel things he is doing saw me and stopped—and then this one who came in last came to me and struck me; the blow made me unconscious. He has not gone away, and he threatens me every time I open my eyes. He wishes to kill me but I am not afraid of him. He is there now, standing beside you—ah!" and Beryl put up her hand with the gesture the servants had noticed, as if to ward off a blow.

Professor Delvil took out his tablets and wrote a prescription. He gave it to a servant, "Get this," he said, "and ice, as quickly as you can."

A faint smile came on Beryl's white lips. "I am not delirious," she said again. "Listen, and I will describe this man to you. I think you will know him. He is old, though he is so full of strength; his hair is nearly white. He has very black eyes and a hooked nose. He is dressed like those other gentlemen who came to see you and looks like a doctor. He has gold eyeglasses and a ring on his hand with a great red stone in it—a blood-stone."

"You must have seen his picture," said Professor Delvil; his voice shook a little as he spoke, and he took out his handkerchief to wipe a strange dampness from his forehead.

"No," answered Beryl; "I have not seen his picture, nor any one at all like him. It seems strange you don't see him, for he is not like a spirit, he is just a man."

"He died when I was a boy," said Victor Delvil, but I have learned all I know from him and his books. He was a great man, and, of course, you have seen his picture, though you may have forgotten it. Here is the ice." He gave directions for it to be placed on her forehead. The medicine then came and was poured

out. As the servant who was to give it her came close to her, by some inexplicable accident the glass fell from her hand and the medicine was spilled. The woman drew back hastily with a look of great alarm.

"Don't be frightened," said Beryl gently. Professor Delvil, who had seen the incident, was puzzled. He looked angrily at the woman, who left the room. There was only one dose of the medicine. He did not send for another, but, after remaining for some moments in silence, left the room himself. Beryl was left quiet, for the servants were afraid to do anything without his directions, and were half afraid to come near her. She was content to be so left, for then she felt the protecting white shapes close about her and her courage was renewed.

On the next day she was quite well enough to travel, to Professor Delvil's surprise. They started on their long journey, and Prince Georges travelled for a long way in another part of the same train. He managed to receive one reassuring smile from Beryl, which comforted him, but her pallor filled him with alarm and anxiety.

MABEL COLLINS.

(To be continued.)

THE ULTIMATE CERTAINTY.

No man can assent to the thought that he is not, for in the fact of thinking he perceives that he is.—*S. Thomas Aquinas.*

A certainty greater than that which any reasoning can yield has to be recognised at the outset of all reasoning.—*Herbert Spencer.*

None ever doubts, am I or am I not?—*Vācāspati-Mishra.*

"The best kind of prayer is the prayer of silence; and there are three silences, that of words, that of desires, and that of thought. In the last and highest the mind is a blank and God alone speaks to the soul."

Miguel de Molinos.

HAS THE WINTER-TIME OF THE THEOSOPHICAL SOCIETY COME?

THAT the Theosophical Society, as an organisation, is in a state of transition, will not be denied by many, especially those who have been associated with the movement during the past twenty years or more. Aside from the fact that our great teachers and leaders are being removed by death and other means, there is a growing element of agnosticism, inharmony and a disposition to criticise and dwell upon the mistakes and imperfections of those who have given us so much light and a vast amount of information of infinite value, which we could not have gotten any other way. We find in a Vedānta writer that, "The active workers, however good, still have a remnant of ignorance. When our nature has yet some impurities left, then alone can we work. The highest men are calm, silent and unknown. They are the men who really know the power of thought; they are sure that if they go into a cave, close the door and simply send out five thoughts and pass away, these five thoughts will live through eternity—will enter into some brain and raise up some man, who will give expression to these thoughts."

In what way has the Theosophical Society distinguished itself from other organisations, except that it has not run off after the golden calf? Has it not degenerated into a sect? Has not the letter and not the spirit ruled? The intellectual development has overshadowed all else, leaving no time to see and grasp the opportunities found at every hand to practise brotherhood, and do the necessary work, while waiting for the millennium, when all shall reach the summit of the mountain of light. If we may be allowed to coin a word, has not the organisation become Theosofied?

Our first great teacher, H. P. Blavatsky, said; "The aims of the Society are several, but the most important are those which are likely to lead to the relief of human suffering under any or every form, moral as well as physical. A true Theosophist must put in practice the loftiest ideal; must strive to realise his unity with the whole of humanity and work ceaselessly for others." Again she says: "During the last quarter of every century there is an outpouring and upheaval of spirituality, when an attempt is made by the

Masters to help on the spiritual progress of humanity in a marked and definite way." Also : " If the present attempt, in the form of our Society, succeeds better than its predecessors have done, then it will be in existence as an organised, live and healthy body when the time comes for the effort of the twentieth century.

" All our members have been born and bred in some creed or religion ; all are more or less of their generation, both physically and mentally ; and consequently their judgment is but too likely to be warped and unconsciously biased by some or all of these influences. If, then, they cannot be freed from such bias, or at least taught to recognise it instantly, and avoid being led away by it, the result will be that the Society will drift off on some sand-bank of thought or another, and there remain, a stranded carcass, to moulder. . . "

Now, it remains to be seen whether there are enough of her followers who have sufficiently caught the spirit of the teaching to carry on the Society on a broad basis—one of applied Theosophy—to fit the advancement of the race, to meet the needs and methods of the age, and tide it over the gap to the new Dispensation.

We have received from the Theosophical literature much of priceless value in the way of a working basis for character-building and all-round self-improvement, fitting us to work for others without seeking to develop occult powers for our own selfish ends (as many are doing).

It is also timely and well for us to note the significance of what Abbas Effendi, the Master of Bahāism, has to say on this line : " It is your sufferings and your faith in God which have brought you to the true spiritual insight. What you call yourself is of no consequence." Further : " All great Revelators of truth have their four seasons. The cycle of every Prophet has its period of spring, of summer, of autumn and winter. One or two hundred years after the Centre, the Revelator, has left the earth; the believers, no longer receiving the light from the great Sun, gradually lose their position and their faith becomes weaker, their power lessens, until the animal nature again regains the upper hand and it is the night-time of their existence, until another Sun appears to give new life and light to all souls whose desire is to work for their God. So it is at this time ; this is the spring-time, and therefore, we must expect to look for a great and rapid growth of the souls, and a development in every

way such as would not happen at another time, because this is the spring-time."

Having already invited criticism from those wedded to the Society, we will go further, taking refuge in the fact that exceptions prove the rule, and affirm that there are some of us who have not been " born and bred in some creed or religion," and who refuse to " drift off on some sand-bank of thought." We feel that we must obey the irresistible force impelling us to come out of the closet of book-lore, take what light we have found from under the cloak of organisation, and use it to give light to the procession of struggling humanity, making it a live, active force, simplified and on broader outlines.

FRANCES KERSHNER WALDEN.

FOOD AND THE MAN.

(Concluded from p. 508).

ADDITIONAL testimony in abundance could be brought forward to strengthen the assertion that flesh-eating is conducive to disease ; on the other hand what has food-reform to show by way of result on the physical plane ? Apart from the immunity from diseases which afflict flesh-eaters, note the splendid record of the Japanese in their Manchurian campaign. To all intents and purposes the Japanese soldiers may be termed " food-reformers." They fought in all extremes of climate, most severe cold, many degrees below zero, in the biting winds which prevailed, in scorching heat, during periods of drought, and in damp, muggy weather, wading in mud up to their waists at times. They made long, forced marches and often, instead of resting thereafter, they followed up the enemy, gave battle and defeated him. Not a bad record for food-reform. Nearer home we have food-reform athletes. Eustace Miles has managed to win championships in tennis and racquets on a fleshless diet ; Karl Mann, in May 1902, won the Dresden to Berlin International Walking Race (125 miles) in amateur record time, and the first six arrivals were all vegetarians. George A. Olley has broken over 200 records and has twice won the Carwardine Cup and the Dibble Shield in cycling. He did it all on a reformed diet, excluding flesh

foods, and a score of other noteworthy performances could be given. Then take into consideration the fact that the hardiest soldiers in our army are to be found in the Highland regiments, men brought up mainly on oatmeal and vegetables; the proverbial wit and brightness of the peasantry on the West Coast of Ireland, subsisting largely on potatoes; and the sturdy peasantry of many other lands, for the most part supporting life on a vegetable diet, and it will be found difficult to resist the idea that food-reform spells improved physical health.

That it may not do so for all is evidenced by the "food-reform failures," if it be not uncharitable to term them so. Within the ranks of the Theosophical Society we know of many who have tried food-reform, and who have been compelled to return to flesh foods on account of physical breakdown, or threatened breakdown; but is not this, perhaps, largely a matter of the procedure adopted? Led to adopt a fleshless diet on other than hygienic grounds, is it not possible that the course followed has not been a wise one? We have been flesh-eaters for generations. Can we revert instantaneously to a fleshless diet? Common sense indicates that we cannot, and points out the proper course—that of reducing one's consumption of meat, rejecting the coarser kinds, proceeding from beef to mutton and mutton to fowl, and then to fish, and finally to a diet from which all flesh foods are excluded. Slowly, but surely, in this manner a good trial will be given to food-reform, and if it were adopted, we might hear of few failures. None, the less essential is it also that the diet—food-reform diet—shall be carefully chosen, so that one gets the proper amount of flesh-forming and heat-producing material. To live at random as a food-reformer may well be fatal; but wisdom, exercised in the selection of our daily food, must achieve a beneficent result in the end, and in this manner physical peculiarities, heredity's bequests, may be overcome, and ill-health karma on the physical plane worked out to some extent.

On physical grounds the case for food-reform is a very strong one indeed, and it is certainly next to impossible for those who all claim to be progressive to be hostile to the movement. Flesh-foods; with their vastly over-rated nutritive qualities, have been so thoroughly exposed and the tissue-building properties of fruit, nuts, vegetables

and cereals have been accorded such prominence, that no longer can the "food-reformer" be subjected to the taunts and sneers which were once his portion; the wisdom which dictated his course is now admitted, and only those whose desires are firmly centred in the flesh-pots regard him in the light of an enemy.

Taking for granted, then, that food-reform produces a good result on the physical plane, how are the higher planes affected? On moral grounds there can be little defence of the slaughter of animals to pander to the appetite of man—slaughter carried out so often in such barbarous fashion, as only those know who have witnessed it—nor of the general sufferings of the animals bred for human consumption, the stuffing for 'shows,' the horrors of the South American and the Irish cattle boats, too loathsome for one to give in detail and calculated to debase body, soul, and spirit of those who perpetrate them. And the ghastly work of slaughtering keeps in a most degraded state thousands of men of all nations, and directly contributes to the diffusion of the blood lust amongst the whole of mankind. It cannot be right for one to do aught which tends to keep down one's fellow man—his *karma*, it may be, to slaughter animals for a living, ever in the reek and stench of blood and offal; our *dharma* it is to work for his release, not to render his slavery the more secure.

And the actual moral effect of flesh-foods on the astral body? By partaking thereof one imbibes into one's system coarse kamic or astral atoms, which serve as splendid fuel for the coarsest desires of one's nature. Not only is the matter of the physical body coarse, as one may observe for one's self in the case of all who eat meat in any large quantities, but the astral matter is similarly affected, and the vibrations of the matter of both bodies are, of course, slow, rendering one impervious, or in danger of becoming so, to higher vibrations. This is the great danger likely to accrue from flesh-feeding, one avoided by reforming the diet and excluding flesh-foods; it should appeal to all Theosophists. It may be said, by way of argument, that the mind is superior to the body, and that a pure body does not, of necessity, mean a pure mind; but granted that one is endeavoring to purify the mind, is it not a stultifying process to adhere to a coarse diet, thereby giving the animal nature abundant sustenance, whilst depriving the higher vehicles of nutrition? It savors vastly of

putting money into one's pocket with one hand and taking it out with the other, and expecting to grow rich by doing so. By way of proof one might mention the case of a man who, ten years ago, was leading an ordinary life, living on ordinary fare, with 'unsatisfactory health and enfeebled will-power. He was a man of some aspirations, which did not find adequate expression, and at this time he was emanating dark green and grey rays from his person. A few years afterwards he had materially changed his mode of living, and had become a more refined feeder and a more refined thinker, and the rays which he now threw off were a rosy red lined with grey, the grey disappearing as his anxieties decreased.* Another moral aspect of the question may be presented by referring to the well-known stimulating properties of flesh-foods. One stimulant leads to desire for another, and a stronger one; hence the craving for intoxicants with flesh-eaters is very strong, whilst amongst those who eschew flesh-foods it disappears. The only successful treatment of inebriates up to date has been that of 'food-reform.' The fact, then, must not be lost sight of that 'food-reform' is likely to prove a most powerful factor in the abolition of the 'drink' curse. Of course, it does not follow that all who partake of flesh-foods are bound to drink intoxicants. Those who are highly developed will have no difficulty in suppressing the inclination; indeed, with them the inclination may never arise, but what of the undeveloped, those who have little will-power. Karma? Yes; but, again, whose dharma is it to help them? True, as Theosophists we know that evil passions must have their play; that desire, mad desire, stimulates to action, and so produces a beneficial result; but we also know, as Theosophists, that it is our duty to help our lowly brethren by directing that current of passion along a higher level. 'Drink' is not the only curse of the present generation; there are many, many other curses, alas! but with the majority, a coarser unrefined diet is at the bottom of each and every one, for those who are content to feed like brutes are content to do many other things which brutes alone would do, and an improvement in physical surroundings means an improvement on higher planes. Morally speaking, then, the case for "food-reform" is yet stronger.

* J. Stenson Hookes, M.D.: "*Effects of a Refined Diet*."

In its relation to the mental plane, food-reform touches Theosophy even more closely. In order to enter the highest realms of thought, we know that the purification of one's diet is most essential. All the Rishis taught it and ever amongst the Great Ones it was insisted on. If They ever broke the law, it was for a purpose unknown to us, but the wisdom of which we cannot question, as, perhaps, in the case of Jesus the Christ,—and They were strong, but we are weak! So it comes that every *chela* who would penetrate the arcana and partake of the knowledge which is life immortal must reject all elements that are not *sattvic*; must forego all that contributes to the flame of desire. The path may be trod in earnest and much progress made before such restrictions are imposed (by one's self); but the time comes to all alike in the end. And therein, surely, we have the answer as to what should be the attitude of Theosophy on this great question of food-reform; for how shall we be otherwise than charitably-disposed towards a doctrine the truth of which we must, perforce, evidence at some future stage of our career, by our adoption of it, in its highest aspect, though now we do not appreciate the necessity? Admitting the great value of the movement, it would be well if we sought to aid it as a means to an end, for to encourage all that tends to uplift humanity must be, ever, the duty of Theosophists. As 'pioneers' it would ill become us to scoff at innovation, even in the matter of diet, however we may affect to spurn the material side of things. We exist on a physical plane; physical matter enters into our constitution and forms much of our environment. Ignore it we cannot, transcend it we can, and by shaping it to a higher purpose. To do this ourselves, and to aid others to do so after what fashion we feel to be the best, is our duty.

EDWARD E. LONG.

INDIA'S HOPE.

(Concluded from p. 503.)

WITH such a hoary philosophy at her own door, coupled with the intellectual culture of Europe, the college at Benares is certainly destined to work a new departure in the career of India ; and though much yet remains to be done, what has already been achieved gives tokens of a bright and hopeful future. It is the fashion of the day to effect a divorce between science and religion which bodes no good to the human race ; it is in this college that an attempt has been made to uplift man in his higher career by a helpful fusion of the two. Human salvation, by their happy combination, is realised here. If the college is guided by tactful and energetic hands as it has hitherto been, India's gain will be certain. By its efficiency India will retrieve what she has lost of her ancient prestige ; that is, she will once more commence to live religion in spirit and not merely in letter as heretofore. Whether the tone of the English Theosophist, who said, at the time of the inauguration of the college, that Mrs. Besant would have been more justified in starting a regiment of Indian Brâhmanas than the Central Hindû College, was serious or light, cannot be now decided ; but it goes without saying, after an experience of a few years, that she who first called it into existence had a better prevision of what India really wanted than he who posed himself as her critic.

To those who have been anxiously watching the progress of the Central Hindû College, as indissolubly mixed with the inner growth of India, as the bulwark of her coming greatness, there has come the satisfaction that already in several towns similar institutions are coming into existence to give her children what they really stand in need of. They are not meant to westernise the Hindû, who should be a Hindû with the mental push and dare of the West ; he must be an Eastern at heart, though equipped as a Western in his exterior. In him shall the savant and the saint be harmoniously blended ; his head will be crammed full of the studies of Kants and Hegels, but his heart will be saturated with the sublime mysteries of Shri Kṛṣṇa and Veḍa Vyâsa. India's debt to Mrs. Besant is great, and the proper method of repaying her is to carry out her plans, when

she is no more with us, on the lines so successfully laid down by her.

To me it appears that within a generation, when Hindu society is sufficiently leavened by the refined and reformed thoughts of eminent students of the college, the future builders of India, many of the social discrepancies and disabilities she at present labors under will set themselves right. India will then grow from within, and her exterior will correspond to her interior. Her very conservatism, that has told so heavily upon her, will give way to a better state of affairs. The intellectual health of a people does not live in stagnation, but in making themselves amenable to altered circumstances and improved surroundings.

With a singular foresight, a girls' school (conducted on lines laid down for the boys' college) which chiefly aims to produce in them the true motherhood, consecrated in the *Râmâyana* and the *Mâhâbhârata*, and to give a type of children who can ennoble India by their selfless deeds, now exists to strengthen the inner development of Indian youths. Thus the college and school will mutually benefit each other ; good educated mothers will bring forth sacrificing sons, while healthy, well-trained boys, bred in the sacred literature of their motherland and the matter-of-fact sciences of the West, will make a most desirable change in her present condition. An Indian mother is essentially an indigenous product of India, differing from all other mothers of the globe. Here, in the white heat of devotion and fervent admiration of the blessings of Nature to man, God in His physical relationship holds the same place to His children that the mother does in her family circle. So intense is the ardor of the Hindû to annihilate the distance between himself and his Maker, that he addresses Him in his prayers as his darling mother. At Punderpore, the God Vithoba, in devotional hymns, is addressed as Vithal Mâvali. Shiva is the mother of mankind, in whose infinite bosom all seek peace and rest from the troubles and miseries of life. This psychological aspect of religion goes to prove how realistic God is in India, not the sort of a personage to be revered once a week and then to be put by on the shelf during the other days, when fleeting concerns of life are to take His place. God in the world to come and the mother here below are the two ideals of Hindû worship. We

all know too well ^{boys} INtreme obedience and veneration of Shrî Râma to his father, when the whole empire was deprived of him at the instigation of His step-mother. Thus we know that the Indian has such an inordinate love for his mother ; but when that mother shall be well-read in the Shâstras, and her mind stored with the stories of the moral heroism of a Sâvitri, a Sîtâ or a Damayanî, what a wonderful impetus it will give to the creation of noble sons to conjure their land once more to its former greatness ; for good and educated mothers mean good and educated sons, and good and educated sons are the pioneers of the prosperity and growth of their country.

Judging from the present needs of the people of this country, it is most important to bring the girls' school, which is still in its infancy, up to as great an efficiency as that of the college ; for India's greatness is inextricably interwoven with the well-being and development of her daughters. Of high examples, there is quite a museum in her great epics, which will give great impetus to the virtues of boys and girls ; and you must know that India has not to begin afresh, but she has only to resume her glorious career where she last left it. Her past is already resplendent ; what we want is to put the future in tune with it. All real growth, the building from within, is a mere question of time, and it will surely take some time before any remarkable result can be obtained, which can show a decided change for the better in the internal development of India. The watchword of her reform is, to bring up her children of both sexes in western knowledge, wedded to the spiritual devotion of the East. To Theosophy and the Theosophical Society this movement owes its existence ; but a generation ago it would have been impracticable or might have been deemed a fad or the sentiment of a visionary. Results justify the present mode of training the head and heart of India by one who has herself profited by the head-learning of the West and the heart-culture of the East.

This is a practical proof of how Theosophy builds a man in the three Lokas, where his normal consciousness vibrates in three different modes. The students of this college will be physically strong, and well-built, well-developed, mentally. They will be well-informed and solid thinkers, free from superstition and scepticism, the two unproductive negative extremes of human atrophy ; while spiritually they will be the light and life to leaven and to knead mankind

into its divine immortality. There is a certain thing for a certain time, and there is a certain time for a certain thing : the college will serve the crying need of the land it is intended to profit ; and let us fervently pray that it may be the nursery of heroism, moral, mental, and spiritual, for her sons. Religious sectarianism, irrational orthodoxy and red-tape formalism will have their last knells tolled in its four walls, and Sanâtana Dharma will be as expansive and all-embracing, as it truly once was in the glorious days of the Râjârshis and Brahmarshis of India. Her's shall be a glorious future, if she consults her own interest in making the most of this heaven-sent institute, in which her conservatism and lethargy will meet a natural death, restoring to her the place of honor in the great roll of civilised nations, not civilised in the sense of owning large territories and commanding a heavy purse, but civilised to lead others to the path of righteousness, that openeth the golden gates of the Kingdom of Heaven.

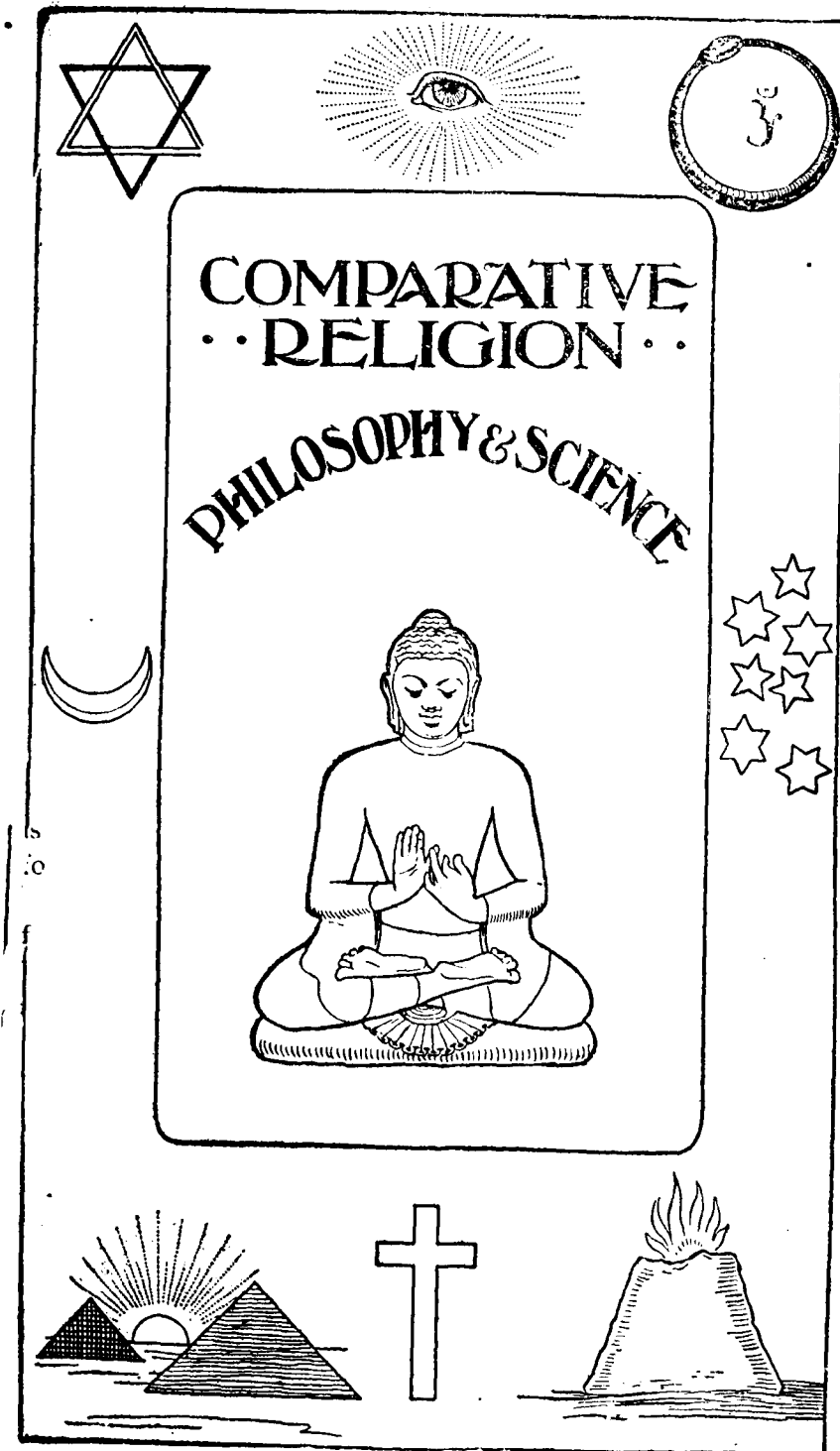
The achievements of the Theosophical Society all over the globe are many and various ; in each country it has opened out a special field for the activity of its members, suited to their needs and tastes : thus in some of the western cities, the light it has shed upon the hidden and the really valuable side of Christianity is of special importance ; the educational impulse it has imparted to Buddhism is a significant feature of Theosophy in Ceylon ; while nearer home in India, the Benares College is a remarkable feat to illustrate how the brilliant head-learning of the West can be welded into the spiritual insight of the East. Wherever the colors of Theosophy are allowed to fly over the battlements of the human mind, the enemies of human progress—ignorance and darkness—have to beat a sure retreat. Though much has been done by Theosophy, much more remains to be done. Its mission is as wide as the heavens overhead, and there is not a single human being who cannot be said to be better and wiser for having entered its fold. In Hindûism, which is not called after the name of a Prophet or a Saviour, like other religions of the world, there is a treasure-house, so to say, of the mostucid thoughts and experiences of a long succession of Sages and initiates. It has one remarkable trait which distinguishes it from the other faiths of the world, which adds much to its practicality ; and it is on account of this that it holds a peculiar method of

spiritual culture for every calibre of human mind. Many are its aspects and various its methods of developing the embryonic faculties of its votaries. Combined with the experimental sciences of Europe, it will work wonders for the Aryan race; its possibilities will be inexhaustible, and its powers will be elevating and all-covering.

When, within all colleges, western Science and eastern Religion will hold their respective sways over the youthful minds, better days will dawn for India, and many of her social disabilities will be things of the past, much to her own advantage and to that of others who come in contact with her. With all these cheerful prospects before us, and with our past experience, it is high time for well wishers of India to strengthen the hands of those who are upholding its interests; to train up their boys and girls on the lines laid down; and we will proceed a step further, and say that even at home, West and East must clasp hands to make science and religion complementary to each other; to unite the vibrations of the heart to those of the head and those of the head to the heart. This is the only hope India has, from which will sprout forth her coming greatness. Let this hope grow more and more; even so shall her children reproduce the spiritual achievements of the ancient Rishis who have left such an ineffable past, the like of which nowhere in the world is to be found. There should not be sweeping evolutionary changes in a country which is so preeminently conservative, notably in her orthodoxy; slow and imperceptible changes are more to be advocated than anything on the radical lines of the West, which she never will and never *can* face.

Examine the college from any point of view you like, from within and without, and it shows indications that it will meet all the needs of the children of the soil. No one can be a well-wisher of India, unless he wishes God-speed to the Benares College. It holds in its hands a panacea for removing and rectifying all the shortcomings she has labored under during the last ten centuries. We shall conclude with the Scotch proverb: "When night is *next*, day *next*;" the blackest hours of night do promise the speedy advent of dawn. So be it!

SEEKER.



LETTERS FROM A SŪFĪ TEACHER.

(Continued from p. 516.)

VIII.

LIGHTS.

WHEN the mirror of the Heart is cleansed of impurities, it becomes capable of reflecting the supersensuous lights. They appear in the beginning as flashes but gain in power and volume as the heart becomes purer—manifesting (gradually) as the lamp, the flame, the stars, the moon, and the sun. The forms of flashes arise from ablutions and prayers . . . ; those of the lamp, the flame and the stars, from the *partial* purity of the heart ; that of the full moon, from its *perfect* purity ; that of the sun, from the Soul reflecting its glory in the perfectly purified heart. A time comes when (the inner light) is a thousand times more luminous than the (external) sun. If (the visions of) the sun and moon are simultaneous the latter signifies the heart reflecting the light of the Soul, the former the Soul itself. The light of the Soul is *formless*, but is seen behind a *veil* distorting the *idea* into the form of the sun.

Sometimes the Light of the Divine Attributes may cast its reflection in the mirror of the heart according to the purity of the latter . . . This Light distinguishes itself by a feeling of bliss in the heart, which shows that it comes from God and not from others. It is hard to describe this bliss. It is said, that the Light of the Constructive attributes is illuminative, but not scorching ; that of the Disintegrating attributes is scorching but not illuminative. This is beyond the comprehension of intellect. Sometimes when the purity of the heart is complete, the seer sees the True One *within* him if he looks *within* : the True One *without* him, if he looks to the *universe*. When the Divine Light is reflected in the light of the soul, the vision gives bliss. When the Divine Light shines *without* media of the soul and the heart, the vision manifests formlessness, infinity, uniqueness and harmony, the basis of support and existence. Here there is neither rising nor setting, neither right nor left, neither up nor down, neither space nor time, neither far nor

near, neither night nor day, neither heaven nor earth. Here the pen breaks, the tongue falters, intellect sinks into nothingness, intelligence and knowledge miss the way in the wilderness of amazement (*Letter 12*).

IX.

THE UNVEILING OF THE SUPERSENSUOUS.

The essence of the *unveiling* lies in coming out of the veils. The seer perceives things not perceived by him before. The "veils" mean hindrances keeping one back from the perfect vision of the Divine Beauty, and consist of the various worlds—according to some, 18,000 in number, according to others 80,600—all present in the constitution of man. Man has an eye, correlated to each world, with which he observes that world during the unveiling. These worlds are included under a two-fold division: Light and Darkness; Heaven and Earth; Invisible and Visible; or Spiritual and Physical, each pair expressing the same sense in different words . . . when a sincere pilgrim, impelled by his aspiration, turns from the lower nature to follow the Law, and begins to tread the Path under the protection of a Teacher, he unfolds an eye for each of the veils uplifted by him, enabling him to observe the conditions of the world before him. First, he unfolds the eye of intellect and comprehends the intellectual mysteries to the extent of the uplifting of the veil. This is called the *Intellectual unveiling* and should not be depended on. Most of the philosophers are at this stage and take it as the final goal. This stage transcended, the sincere pilgrim comes to unveil the heart and perceives various lights. This is called the *Perceptual unveiling*. Next, he unveils the secrets, called the *Inspirational unveiling*; and the mysteries of creation and existence are revealed to him. Next, he unveils the Soul, called the *Spiritual unveiling*, and he can now view Heaven and Hell, and communicate with the Angels. When the soul is completely cleansed of earthly impurities, and is thoroughly pure, he unveils Infinity and is privileged to gaze at the circle of eternity, to comprehend instantly the Past and the Future, getting rid of the limitations of Space and Time, . . . to see both fore and aft . . . to read hearts, know events, and tread on water, fire, and air. Such

miracles are not to be relied on . . . Next is the *Innermost unveiling*, enabling the pilgrim to enter the plane of the Divine Attributes . . . The Innermost is the bridge between the Divine Attributes and the plane of the Soul, enabling the Soul to experience the Divine vision, and reflect the Divine character. This is called the *Unveiling of the Divine Attributes*. During this stage, the disciple unfolds esoteric knowledge, revelation from God, His vision, His bliss, real absorption, real existence, or unity—according as he unveils the Divine Attributes of intelligence, audition, sight, construction, disintegration, stability, or oneness. Similarly one may think of other qualities.

(The last two extracts tacitly refer to the following *Sufi* classification of the human constitution:—

1. The Body (*Tan*), the brain-consciousness, or intellect, correlated to the physical plane (*Nāsūt*).
2. The Heart (*Dil*), the desires and the lower mind, correlated to the astral and the lower mental planes (*Malakūt*).
3. The Soul (*Rūh*), the higher mind, the Ego, correlated to the higher mental plane (*ʿĀlāwūt*).
4. The Spirit (*Sirr* or the Mystery), correlated to the spiritual planes (*Lāhūt*). (*Letter 13*.)

XI.

DREAMS.

First, a pilgrim passing through the *earthly* qualities, sees in his dreams heights and depths, streets and wells, gloomy and deserted sites, waters and mountains. Secondly, passing through the *watery* qualities, he sees greens and pastures, trees and sown fields, rivers and springs. Thirdly, passing through the *airy* qualities, he sees himself walking or flying in the air, going up the heights. Fourthly, passing through the *fiery* qualities, he sees lamps and flames. Fifthly, passing through the *etheric*, he finds himself walking or flying over the heavens, going from one heaven to another, sees the rolling of the sky, and the angels. Sixthly, passing through the *starry* region, he sees the stars, the sun and the moon. Seventhly, passing through the *animal* qualities, he sees the corresponding animals. If he finds himself prevailing over an animal, it indicates his conquest over the corresponding quality. If he finds

himself overcome by an animal, it denotes the predominance of the corresponding quality, and he should guard himself against it.

The pilgrim has to pass through thousands of worlds, and in each world he perceives visions, and experiences difficulties peculiar to it.

O brother, the soul is for the Goal : it should boldly cry out —
“ I should either cease to live or reach the goal.” (Letter 16.)

XV.

SEEKING THE PATH.

The aspiration of the seeker should be such that, if offered the world with its pleasures, the next with its heaven, and the universe with its sufferings, he should leave the world and its pleasures for the profane, the next world and its heaven for the faithful, and choose the sufferings for himself. He turns from the lawful in order to avoid heaven, in the same way as common people turn from the unlawful to avoid hell. He seeks the Master and His vision in the same way as worldly men seek ease and wealth. The latter seek increase in all their works ; he seeks the *One* alone in all. Given anything, he gives it away : if not given, he is content. The marks of the seeker are as follows : He is happy if he does not get the desired object, so that he may be liberated from all bonds ; he opposes the desire-nature so much, that would not gratify its craving, even if it cried therefor for seven years ; he is so harmonised with God that ease and uneasiness are a boon and a curse, admission and rejection are the same to him ; he is too resigned to beg for anything either from God or from the world ; his asceticism keeps him as fully satisfied with his little all—a garment or a blanket—as others might be with the whole world . . . He vigilantly melts his desire-nature in the furnace of asceticism and does not think of anything save the True One. He sees Him on the right and on the left, sitting and standing. Such a seeker is called the Divine Seer. He attaches no importance to the sovereignty of earth or of heaven. His body becomes emaciated by devotional aspirations, while his heart is cheered with Divine Blessedness. Thoughts of wife and children, of this world and the next, do not occupy his heart. Though his body be on earth, his soul is with God : though here, he is

already been there, reached the goal, and seen the Beloved with his inner eye.

This stage can be reached only under the protection of a Perfect Teacher, the Path safely trodden under His supervision only . . . It is indispensable for a disciple to put off his desires and protests, and place himself before the Teacher as a dead body before the washer of the dead, so that He may deal with him as He likes.

Virtue and vice have their uses and evils : often a virtue throws one the farther from God, and a vice leads one the nearer to Him . . . The virtue that begins in peace and ends in pride throws one the farther from God : the vice that begins in fear and ends in repentance leads one the nearer to Him (Letter 23).

XVII.

Religion (*Shariat*), the Path (*Tariqat*), and Truth (*Haqiqat*).

Religion is a way laid down by a prophet for his followers, with the help of God. All prophets equally call the attention of men to monotheism and service. So there is but *one* Religion, *one* appeal, and *one* God. Their teachings cannot be contradictory, as they are based on Divine inspiration : the difference is merely verbal and formal, but there is no difference in the essentials. They are the (spiritual) physicians of humanity, and have prescribed religions for their respective followers, according to their needs. Religion consists of a series of injunctions and prohibitions, and deals with monotheism, bodily purification, prayers, fasts, pilgrimage, the holy war, charity, and so on.

The *Path* is based on religion, and consists in seeking the essence of the forms (dealt with by religion), investigating them, purifying the heart, and cleansing the moral nature of impurities such as hypocrisy, avarice, cruelty, polytheism, and so on. Religion deals with external conduct and bodily purification ; the *Path* deals with the inner purification.

Religion is the soundness of external purification : *Truth* is the soundness of the inner condition. The one is liable to alterations, is the work of man and can be acquired ; the other is immutable, the same from the time of Adam to the end of the world, and is the Divine Grace. The one is like matter or the body : the other is like spirit or the soul (Letters 25 and 26).

[A higher stage is simply mentioned in *Fawā'id-i-Rukn* as *Mārafat* (the Divine knowledge), without any detailed explanation. Thus, *Shariat* corresponds to the exoteric religion of any given nation; *Tariqat* to the Lesser Mysteries of the ancient western mystic, or the Probationary Path of the eastern mystic; *Haqiqat* to the Greater Mysteries of the ancient western mystic, or the Path Proper of the eastern mystic; *Mārfat* to the stage of the Perfect Man or the Master.]

BAIJNATH SINGH, *Translator*.

NOTES ON THE SCIENCE OF THE EMOTIONS.

[The Science of the Emotions is one of the most enthralling of studies, and any capable exposition of it is welcome. Bhagavān Dās' fine book on the subject has been widely circulated, and it will probably be in the hands of many of our readers. These "Notes" are inspired by it, but have their own independent value.—Ed.]

THE life of the mind consists of a constant flow of response to its constantly changing environment, immediately cognized or remembered. Such reactions, modes of the mind, or *chittā vr̥ttayah*, as they are called in the Yoga books, are analysable in three phases; a cognitive, an appetitive, and an active. The cognitive phase of a mental reaction is the perception of an object, actually remembered. The appetitive phase is the attraction or aversion for such object. The phase of action, or conation, is the flow of mind (or of nerve currents) towards muscles, both voluntary and involuntary, the muscles whose contractions produce vaso-motor effects, facial expression and also motion. These three phases constitute the reaction of the mind to any particular environment. These three phases are usually treated as three different units, but by their union constitute mental action; or as three powers or faculties—*Jñāna Shakti*, *Ichchhā Shakti*, *Idriyā Shakti*—that make up the mind.

But perception, desire and action are but abstractions from our mode of mind; for each of these involves the others. There is no perception but some desire is bound up with it; and both are associated with the flow of mind (or nerve currents) to various muscles. We can analyse these three phases of any mental

for purposes of psychological study, just as we resolve motion in any one direction into two components along two directions at right angles to each other for convenience of mathematical investigation, but they are not separate units as are the atoms that combine to form a molecule. The only reality of experience on which all psychology rests is a series of psychoses or mental states, the unceasing flow of *chittā vr̥ttayah* in a never-ending procession in response to its environment, with reference to which the mind has evolved. Prof. James has so far broken from the association-psychology as to recognise that perception does not involve "a fusion of separate sensations or ideas." He realises that "the thing perceived is the object of a unique state of thought" (*Text-book of Psychology*, p. 313). But this does not go far enough. Each state of the mind is a whole, and not a fusion of a perception-element, a desire-element and a motor-element. The mind is a unity and not a synthesis, and as it is revealed to consciousness, it is not a coalescence of different elements. It is not as if an image perceived imported a force of desire and moved the mind in a definite direction, though we do abstract these different phases of mental activity and erect them into general concepts. The Naiyāyikas of India hold the *manas* to be *anu*, atomic, and the great truth implied in this is that the mind is not a compound, and every mental state is hence a unit, and not made up of different entities called perception, desire and action.

Now any psychosis such as we have described, any reaction of the mind to its environment, may or may not be accompanied by consciousness. Hamilton and Laycock, Carpenter, Binet, Fere and Myers, have recorded numerous observations of absolutely unconscious mental reactions of the most complicated type, involving even reasoning both under normal and pathological conditions.

This conclusively proves that consciousness is not a necessary factor of the life of the mind. As Indian philosophers of all schools maintained, the *antaḥkāraṇa* (mind) is *jaḍa* (unconscious) and the consciousness of the *jīva* is superadded to it when the *jīva*, as it were, sees the operation of the mind. Huxley described consciousness as an "epiphenomenon." If this is understood to mean that consciousness is extraneous to all mental action, it is in consonance with Hindū psychology; but the implication in the phrase that con-

consciousness is a particular phenomenon or appearance of matter, a product of material changes, is against all sound metaphysics. Consciousness belongs to the *jīva*, who is not matter in any sense of the term; and mental activity is independent of and uninfluenced by consciousness, though consciousness may accompany it. Hence the use of the phrase "state of consciousness" as synonymous with "state of mind" and the definition of psychology given by so many western philosophers as the "science of consciousness" or the "science of states of consciousness" is absurd. The idea of consciousness has to be completely eliminated from the definition of mind, though we do use consciousness to derive our knowledge of mental events in that portion of psychological investigation which is conducted by means of introspection.

Over and above the three phases of every state of mind already described and the consciousness that sometimes accompanies it, it is also characterised by a *moreness* or *lessness*, "a greater or lesser perfection" as Spinoza calls it, an expansion, *Vikāsa*, or contraction, *Samkocha*, according as the mental reaction to each circumstance of life is free and unrestricted or otherwise. This may be described as the tone of the mind at each moment of its life. When this is accompanied by the consciousness of the *jīva*, it is felt as pleasure or pain. Pleasure and pain, therefore, are the interpretations by consciousness of the general tone of the mind, at any given moment. Pleasure is the concomitant of mental and bodily dynamogeny, of the free outflow of energy; and pain, of the obstruction to such flow. Pleasure as *pleasure* and pain as *pain* are not factors of the mind; but the tone of the mind, its greater or lesser perfection, whether felt or not, according as consciousness shines on it, does not shine on it, is a constant character of all psychoses.

So far we have considered individual psychoses, states of mind, as particular reactions to individual states of its environment. But the mind of each man has relatively permanent tendencies, definite ways of reaction to the constantly recurring circumstances of life. Some of these tendencies are common to the whole race of man. The presence of a snake under the bed produces practically the same mental reaction in all men. These are touches that make the whole world kin. Other tendencies are common to certain classes of men. The sight of a beggar produces one kind

of reaction in those we call charitable and a different one in those we call hard-hearted. Others, again, are peculiar to one individual or to a few. A rose-flower on its stalk causes in one man the impulse to pluck it and munch it; in another to take it to his nostrils; whereas a third stands gazing at it and dreams of it as an angel dancing in the sun. These different ways in which minds respond to their environment are caused by the past history of the race and of the individual. This relative fixity of the modes of mental response to environment is generalised in Hingū philosophy under the concept of *Tamas*, which is one of the fundamental *guṇas* of the *antahkaraṇa* as of every other form of *Prakṛti*. But if all the modes of our mental activity are fixed once for all by heredity or by past history, the science of ethics would be impossible and the art of life meaningless. It is observed in the course of each man's life that his reactions to the same surroundings are not always the same. What with the hard knocks Nature gives all of us when we infringe her laws, and the feeble efforts we make or imagine we make towards self-culture, our responses to environment change; in a word, we are *educable*. This educability is due to *Rājas*, the second *guṇa* of *Prakṛti*, whereby the direction of motion always corresponds to that of the force acting.

In the above discussion we have carefully avoided the language of physiological psychology. It is certain that the mind, so far as we know, cannot act without a body; nor for the matter of that, is a body without a mind anything but an abstraction. A mind in a body is the ultimate fact of experience, and in introspective psychology—which must, as Prof. Hoffding points out in his *Problems of Philosophy*, set its problems to experimental psychology—we can neglect the consideration of the body; in other words, the body *minus* the mind is but an abstraction from experience, whereas the mind *minus* the body can perhaps be treated as a concrete fact; at least the concept "mind" partakes less of the unreality of an abstraction than the concept "body." Perceptions, desires and conations are all represented in the body by changes in nerve cells and nerve fibres, but psychology is chiefly concerned not with such nerve changes but with images perceived, with love and hate and conations, for psychology is not physiology and their methods are not the same.

In recent years western philosophy has devoted a large part of its energies to discussing the relations of the mind and the body. The assumption behind the discussion, that either can influence the other, is false. Mind and body are both abstract concepts. It is legitimate to treat the mind as a complete cosmos, or the body as a complete cosmos; it is also legitimate to treat either as the phenomenon of an inscrutable noumenon; it is also legitimate to assume (as the *Sāṅkhya* philosophy does) the noumenon behind mind and that behind body to be the same, because a noumenon is from its definition unknowable, and two unknowables may very well be one; but it is certainly absurd to assume that the mind can act on the body or the body can act on the mind. The one cannot be a *vera causa* in the world of the other, for each is explicitly excluded from the concept of the other. Leibnitz and Spinoza and, among moderns, Hoffding, have vigorously protested against assuming a causal relation between mind and body. "Bodies act as if (to suppose the impossible) there were no souls at all, and souls act as if there were no bodies, and yet both body and soul act as if the one were influencing the other" (Leibnitz *Monadology*, p. 81). "Body cannot determine mind to think, neither can mind determine body to motion or rest or any state different from these, if such there be" (Spinoza, *Ethics*, Pt. III., Prop. ii.). Hīṇḍū philosophy has avoided this fallacy of imagining the mind and the body as acting one on the other. It regards the world of mind as a cosmos of subtle matter following its own fixed laws; and the world of body as a cosmos of gross matter following its own fixed laws, the only point of community between them being that they are both *jadā*, unconscious, *prākṛti*, material, characterised by the fundamental *Guṇas* of *Tamas*, *Rajas*, and *Sattva*. The *Ātma* is essentially the nature of consciousness; he is the seer of the flux of mental and bodily states that constitute life. Hence the illusion of Freewill—a mythical entity called will, directing the body—and the opposite error of materialism—the body causing changes in the states of the mind, are both absent in Hīṇḍū thought. Hence we speak not only of perceptions and desires as phases of states of mind, but speak of a third phase, that of action, conceived as the flow of mind to groups of muscles. Actual motion of the body or of parts thereof belongs to the body and can in physiology be spoken of as the

result of the flow of nerve force from the brain to the muscles) but is no portion of the psychosis concerned; though such motion is the only evidence to another mind of the mental action. I see a fruit on my table and seize it. Let us see how this fact appeals to various sciences. Physiological Psychology sees in it a current of energy flowing from the fruit to the brain through the eyes and returning as the energy of the motion of the hand. Introspective Psychology knows of one mental modification—illuminated by consciousness analysable into three phases, the image of the fruit, a desire for it and motion towards it. The science of ethics sees here a definite response to a particular environment.

Having thus cleared the psychological ground, we can now attempt to define emotion. Professor James restricts the name emotion to what we have called the active phase of mental response to environment. "Particular perceptions certainly do produce widespread bodily effects by a sort of immediate influence, antecedent to the arousal of an emotion or emotional idea . . . Every one of the bodily changes, whatsoever it be, is felt, acutely or obscurely, the moment it occurs" (*Textbook of Psychology*, chap. xxiv). The defect of this concept of emotion is that it assumes that bodily changes bear a causal relation to mental changes. To quote Prof. Ribot: "there would be a great advantage in eliminating from the question, every notion of cause and effect, every relation of causality. . . . No state of consciousness can be dissociated from its physical conditions; they constitute a natural whole, which must be studied as such." (*Psychology of the Emotions*, p. 112). Prof. James's definition of emotion has this further defect, of neglecting the desire-aspect, which is a constant factor of all mental states. In the absence of attraction or repulsion as between the mind and its environment, the idea of mental response and hence of mental life is inconceivable. Most other psychologists define an emotion to be a coalescence of perception and desire which resides in the mind and impels the body to act. This concept militates against the fundamental experience of the unity of mind, or rather its atomicity, *apūrva* as the Naiyāyika would put it. It moreover involves the fallacy of the action of the mind on the body. Others, again, have further confused the concept by counting pleasure and pain as factors of

emotion. We have already pointed out that pleasure and pain are the interpretations by consciousness of the freedom or restriction of a mental action. To say that pleasure inclines the mind to act is only a popular form of speech ; the fact is, the unrestricted flow of energy is pleasure ; its restriction, pain. In the words of Dr. Stout : " Whatever conditions further and favour conation . . . yield pleasure. Whatever conditions obstruct conation . . . are sources of displeasure" (*Manual of Psychology*, p. 234).

The concept of emotion will become a valuable concept in Psychology and ethics if we restrict it to the relatively permanent lines of the response of the mind to its ever varying environment. Extraordinary mental reactions to special circumstances that are not likely to recur in a man's life are scarcely susceptible of scientific treatment and certainly count nothing in self-culture. Hence it is desirable to restrict emotion to the relatively permanent tendencies that are the outfit of every human being for his life career. The culmination of man's response to environment is the contraction of various groups of muscles. These are of two kinds : (1) those that only affect the body of the man, especially his face, and the muscular contractions whereof we call the expression of emotions ; (2) those motions by which the man affects other objects around him. This we call behaviour. Here we must note that every immediate experience of objects, *pratyakṣha*, and the conscious mental response thereto are repeated in memory innumerable times. Memory, *Smṛti*, has been well defined in the *Yoga Sūtras* to be " the not letting go of something experienced." This not letting go of *pratyakṣha*, but frequent repetition of it, is the chief cause of certain lines of response becoming fixed as emotions. Nature draws the lines of the emotions on the mind, and memory ploughs them deep. These deep-seated tendencies of the human mind are classified as love and hate, egotistic or altruistic, but we must never forget that love and hate, egotism and altruism are but abstractions and not entities that can sway the mind this way or the other.

P. T. SRINIVASA IYENGAR.

(To be continued.)

THE DATE OF THE BHAGAVAD-GĪTĀ.

[Continued from p. 528.]

THE Lord Kṛṣṇa, while saying, " He is the month of Mārga-shīrsha among the twelve months," evidently conceives the months as *prajāpatis*, the lords of creation. It is as lords of creation only that months can be conceived as manifestations of divine power ; and, as already illustrated by a quotation from the *Upaniṣhads*, this line of thought and method of expression was common to the *Upaniṣhads* before the *Bhagavad-Gītā*. The *Bhagavad-Gītā* is, in fact, nothing more than the *Upaniṣhads* sung by the Lord in a more modern form, after the yoga had been for some time, at least, unfamiliar to the people. The period of the *Gītā* was a great period of the revival of the thought of the *Upaniṣhads*.

It is then as *prajāpatis* that the months are conceived, when it is said that they are manifestations of divine energy. From what we have seen, the same month cannot always remain the highest manifestation of the creative luni-solar energy. That month must always be the highest manifestation of this divine energy in which the full-moon day falls in the first constellation of the year, the one, that is to say, in which the equinoctial point may for the time be.

Now it will be seen from the table of asterisms given above that it is only twelve asterisms which give names to the months, and not the others. Therefore, after passing out of Mrigashirah, the same conditions can only obtain when the *vernal equinoctial* point recedes to the constellation of Kṛttikā. The constellation of Rōhinī, which falls between Kṛttikā and Mrigashirah, does not give name to any month. Therefore, so far as months are concerned, the month of Kārtika will become the highest manifestation of luni-solar energy, when the *vernal equinox* falls in Kṛttikā. Before that, the month of Mārgashīrsha must retain the position of being the highest manifestation of that energy. Thus we learn that the month of Mārgashīrsha retains this position so long as the *vernal equinoctial* point is under the constellations of Mrigashirah and Rōhinī. When it passes out of Rōhinī into Kṛttikā, the month of Kārtika will take that position. As long as it remains in Kṛttikā and Bharanī, the month of Kārtika must retain that position. When, however, the point passes into the asterism of

Ashwinî, the month of Āshwina must take up that position and retain it as long as the point is in Ashwinî and Rêvati. As soon, however, as it goes into Uttarābhādrapadâ, the month of Bhādrapada must become the highest manifestation of energy.

We see thus that while the *vernal equinoctial* point is under Mrigashirah and Rôhinî, it is impossible for the Lord Shrî Kṛṣṇa to say, "I am the month of Mārgashīrsha."

When the point passes into Krittikâ this statement becomes impossible. It could not have been said by any one understanding the meaning of the *Samvatsara* (year) and *Māsa* (month) *prajāpatis*, much less by Shrî Kṛṣṇa, at a time when the *vernal equinox* had passed into Krittikâ out of Rôhinî.

The principle, according to which any one individual of a class is to be considered the highest expression of divine energy, is laid down in the *Bhagavad-Gītā* as follows :

"Whatever manifestation is full of power—having either fortune or strength—that know thou to be the manifestation of a portion of my divine energy."

The word *tējas* has been rendered by Ānandagiri, the glossator of Shankara, as *Īshvarashakti*, divine energy or power. Divine energy shows itself in many ways. Different outputs of this energy are to be considered in various classes of phenomena. In the case of months, the luni-solar energy is to be considered as the manifestation of divine energy. Therefore, the month of which the full-moon day is related to the constellation of Mrigashirah, was the highest expression of energy for a period of about 1910 years ; that is, when the equinoctial point was between six degrees and forty minutes of Gemini, and ten degrees of Taurus—the Twenty-six degrees and forty minutes of the asterisms of Mrigashirah and Rôhinî. The beginning of Rôhinî falls at ten degrees of Taurus. From thence up to the present, 10 *plus* 30 *plus* 23, that is, 63 degrees, have been travelled over. This gives a period of $\frac{25791 \times 63}{360}$ = about 4513 years. The *Bhagavad-Gītā* must have been spoken at a time before the last 4513 years. This means that the dialogue between Shrî Kṛṣṇa and Arjuna must have taken place at least 2607 years before Christ.

The whole thought of the *Upaniṣhads*, the whole teaching of

Hindu philosophy, would be outraged, if we supposed that the speaker of the *Bhagavad-Gītā* could have said that the month of Mārgashīrsha was the highest manifestation of divine energy, at a time when the vernal equinoctial point had passed into Krittikâ.

There is another consideration which helps us to determine the date of the *Bhagavad-Gītā*. Tradition says that the *Bhagavad-Gītā* was preached on the battle-field of the *Mahābhārata*, on the first day of the battle, when both the armies were standing face to face.

It was ten days after that day that Bhīshma, the first generalissimo of the Kaurava army, fell. Now in the commentary of the *Mahābhārata* by Nīlakanṭha, we find the following in the *Bhīshma parva*, *Bhagavad-Gītā parva* (chapter XVII., verse 2) :

"That was the day (when the battle began), when the moon had gone to the country of Maghâ."

On this the commentary says :

"The constellation of Maghâ is sacred to the Pitris. The country of Maghâ is the *pitriloka* (the world of the departed ones). When the moon was in the *pitriloka*, then the battle of the Kurus and the Pāndavas began. So says the *Bhārata Savitri* :

हेमन्ते प्रथमेमासि शुक्लपक्षे त्रयोदशी ।

प्रवृत्तं भारतं युद्धं नक्षत्रेयभेदेन ॥

"In the season Hēmanṭa, the first month, the 13th lunar day of the bright fortnight, in the constellation of which the deity is Yama, the battle of the *Mahābhārata* began. The first month (of the Hēmanṭa) is the Mārgashīrsha. Here by the words '13th lunar day' should be understood the fourteenth lunar day, as it comes on the same (solar day)."

Further,

अर्जुनेन हतो भीष्मो माघमास्यसिताष्ठमि ।

त्रयोदश्यां तु मध्याह्ने भारद्वाजो निपातितः ॥

'Bhīshma was disabled by Arjuna on the 8th day of the dark fortnight of Māgha. On the 13th, at mid-day, Drōṇa was killed. These two lunar days are arrived at by adding 10 and 15 to 14, and not to 13. (Bhīshma fell ten days after the battle began, and Drōṇa 15 days thereafter.)'

"Here the word Māgha is used to denote the month of Pausa (that which comes after Mārgashīrsha), because at this time the

ayana desired (the winter solstice) is in Makara. It is thus that this becomes possible. The 8th of the dark fortnight determines this. Otherwise (if the beginning of the battle be put on the 13th) their deaths would fall on the 7th and the 12th lunar days respectively.

"Duryôdhana's death is again put down to have taken place on *Amāvāsyā*. This should be understood to mean the *Pratipadā*, the first day of the next fortnight.

The asterism, whose deity is *Yama*, is not here the *Bharanī* but the *Mrigashirah*, which has a dual deity—*Sukra* (Venus) of the first half, and *Budha* (Mercury) of the second half.

Further,

च त्वारिंशदहान्यद्य द्वे च मेनिःसृतस्यवे ।

पुष्येण संप्रयातोऽस्मि श्रावणेपुनरागतः ॥

"Forty days and two have to-day gone since I went out. I left under the constellation of *Pushya* and have come back under the constellation of *Shravana*."

This was said by *Baladeva* on the 18th day of the battle, when he returned from his pilgrimage. Hence the battle finished in the constellation of *Shravana*. It must have begun in the 18th asterism before this, *i.e.*, in the constellation of *Mrigashirah*. It cannot be *Bharanī*, because three asterisms cannot disappear in 18 days. And because the *Kārtikī* (the full moon day of the month of *Kārtika* falls when the moon is in the constellation of *Krittika*, therefore on *Chaturdashi* (the 14th day of the month of *Mārgashīrsha*) the constellation of *Mrigashirah* only can possibly fall.

"Further the night-battle is said to have taken place on 12th *Pausha* dark, when the moon was to rise three *Muhūrtas* before sunrise.

"Further, *Bhīshma* says on the day of his death :—

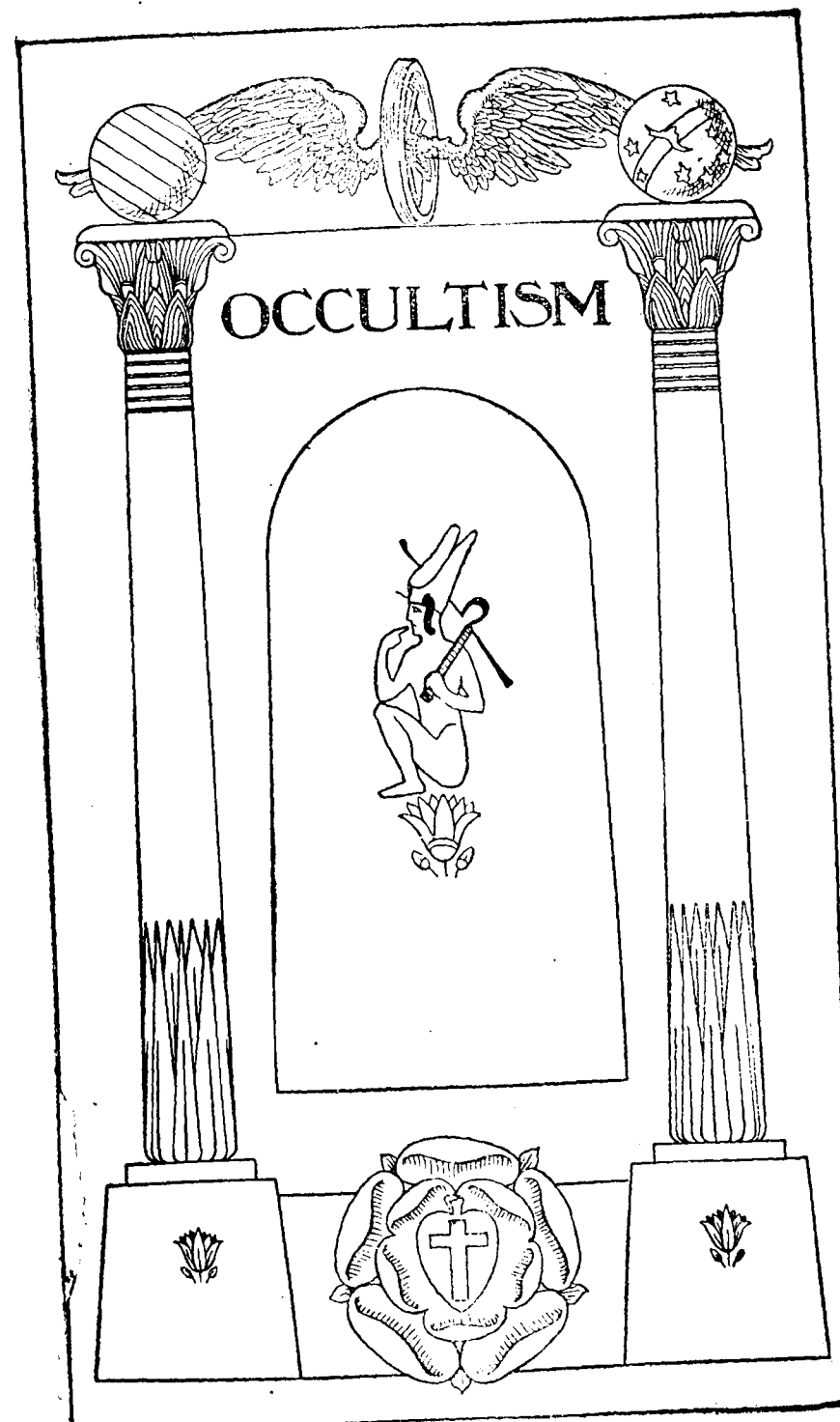
"I have been sleeping here on the bed of arrows for 100 minus 58 (*i.e.*,) 48 nights.

This comes up to *Māgha Suddha* (bright) 5th from *Pausha Kṛshna* (dark) 8th.

"*Kṛshna* went to *Hastināpura* on *Kārtika Suddha*, 12th. Armies came out on *Mārgashīrsha* dark, 5th. From *Mārgashīrsha* dark, 5th, to *Pausha* bright, 1st, we have forty-two days. The battle began on *Mārgashīrsha* bright, 13th." Thus, according to the calculations of *Nīlakanṭha*, it was on the first of the bright fortnight of the month of *Pausha* that the battle of the *Mahābhārata* ended.

RĀMA PRASĀD.

(To be concluded.)



OCCULT CHEMISTRY.

IV.

OCCULTUM was observed by us in 1895, and, finding that it was so light, and so simple in its composition, we thought that it might be helium, of which we were unable, at the time, to obtain a sample. When, however, helium itself came under observation in 1907, it proved to be quite different from the object before observed, so we dubbed the unrecognised object Occultum, until orthodox science shall find it and label it in proper fashion.

OCCULTUM (Plate VI., 1, March).

We here meet the tetrahedron for the first time, with each angle occupied by a six-atomed group, the atoms arranged as on the end triangles of a prism. This form recurs very often, and was noted, last month, as seen in copper (Plate VI., 3) ; it revolves with extreme rapidity around its longitudinal axis, and looks like a pencil sharpened at both ends, or a cigar tapering at both ends ; we habitually spoke of it as 'the cigar.' It appears to be strongly coherent, for, as will be seen below, its six atoms remain attached to each other as meta-compounds, and even when divided into two triplets as hyper-compounds, they revolve round each other.

Above the tetrahedron is a balloon-shaped figure, apparently drawn into shape by the attraction of the tetrahedron. The body below the tetrahedron looks like a coil of rope, and contains fifteen atoms ; they are arranged on a slanting disk in a flat ring, and the force goes in at the top of one atom, and out of the bottom of it into the top of the next, and so on, making a closed circuit. The two little spheres, each containing a triplet, are like fill-up paragraphs to a compositor—they seem to be kept standing, and popped in where wanted. The sphere marked *x* is a proto-compound, the balloon when set free.

As was noted under gold (p. 541 March), sixteen occultum bodies, re-arranged, make up the connecting rod in gold :—

OCCULTUM :	Tetrahedron	...	24
	Balloon	...	9
	Triplets	...	6
	Rope-Circle	...	15
	Total ...		54
	Atomic Weight		Not known
	Number Weight $\frac{44}{18}$	...	3

DISSOCIATION OF ATOMS.

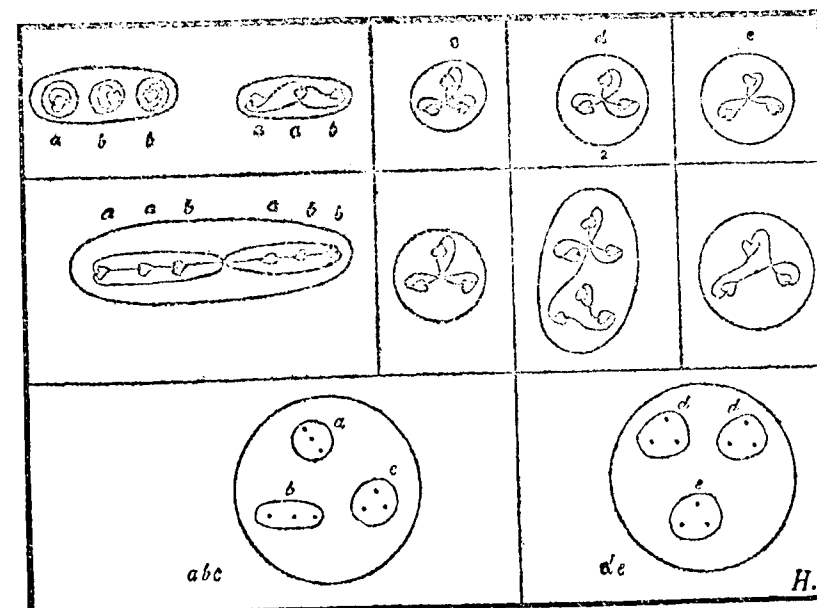
Before proceeding to the study of other chemical atoms, as to their general internal arrangements, it is desirable to follow out, in those already shown, the way in which these atoms break up into simpler forms, yielding successively what we have called proto, meta, and hyper-compounds. It is naturally easier to follow these in the simpler atoms than in the more complex, and if the earlier dissociations are shown, the latter can be more readily and more intelligibly described.

The first thing that happens on removing a gaseous atom from its 'hole' (see p. 356, January) or encircling 'wall,' is that the contained bodies are set free, and, evidently released from tremendous pressure, assume spherical or ovoid forms, the atoms within each re-arranging themselves, more or less, within the new 'hole' or 'wall.' The figures are, of course, three-dimensional, and often remind one of crystals; tetrahedral, octagonal, and other like forms being of constant occurrence. In the diagrams of the proto-compounds, the constituent atoms are shown by dots. In the diagrams of the meta-compounds the dot becomes a heart, in order to show the resultants of the lines of force. In the diagrams of the hyper-compounds the same plan is followed. The letters *a, b, c*, etc., enable the student to follow the breaking up of each group through its successive stages.

HYDROGEN (Plate V., 1, March).

The six bodies contained in the gaseous atom instantaneously re-arrange themselves within two spheres; the two linear triplets unite with one triangular triplet, holding to each other relative posi-

tions which, if connected by three right lines, would form a triangle with a triplet at each angle; the remaining three triangular triplets



similarly arrange themselves in the second sphere. These form the proto-compounds of hydrogen.

In the dissociation of these, each group breaks up into two, the two linear triplets joining each other and setting free their triangular comrade, while two of the triangular triplets similarly remain together, casting out the third, so that hydrogen yields four meta-compounds.

In the hyper-condition, the connexion between the double triplets is broken, and they become four independent groups, two like *ix*, in the hyper-types (p. 354, January),* and two remaining linear, but re-arranging their internal relations; the two remaining groups break up into two pairs and a unit.

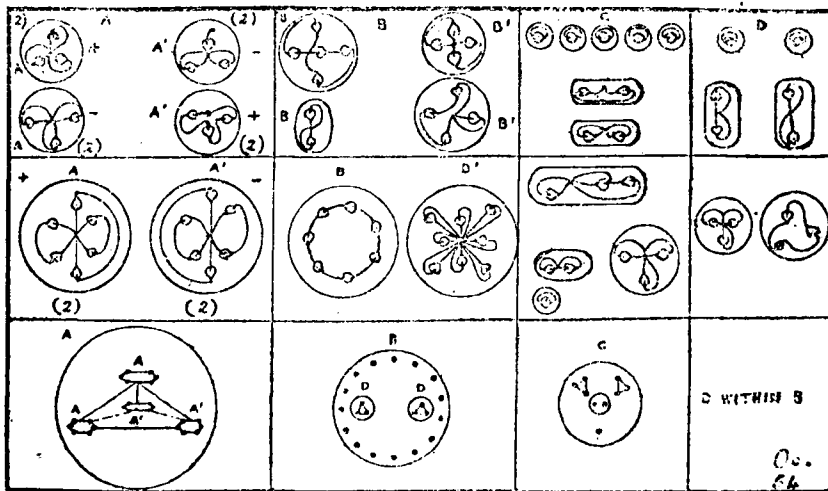
The final dissociation sets all the atoms free.

OCCULTUM (Plate VI., 1).

On the first dissociation of the component parts of helium, the tetrahedron separates as a whole, with its four 'cigars,'

* The block of the hyper-types has been printed the wrong way, and must be read from the bottom, from right to left, like a Persian book.

flattening itself out within its hole, *a*; two 'cigars' are positive and two negative, marked respectively *a* and *a'*. The rope becomes a ring within a sphere, *b*, and the two bodies *d*, *d*, which are loose in the gaseous atom, come within this ring. The balloon becomes a sphere.



On further dissociation, the 'cigars' go off independently, showing two types, and these again each divide into triplets, as meta-compounds. *B*, on the meta-level, casts out the two *d* bodies, which become independent triplets, and the 'rope' breaks into two, a close ring of seven atoms and a double cross of eight. These subdivide again to form hyper-compounds, the ring yielding a quintet and a pair, and the double cross separating into its two parts.

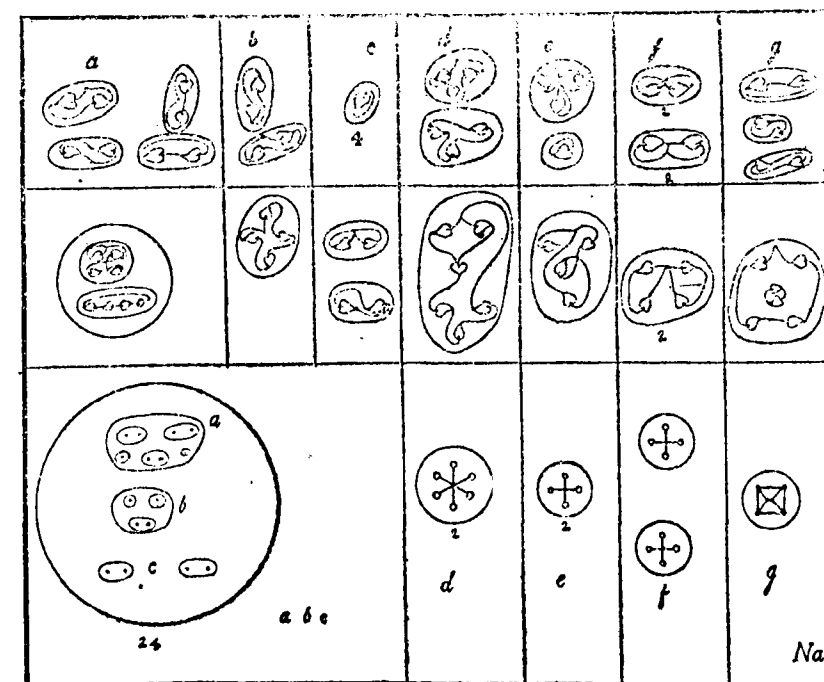
The balloon, *c*, becomes much divided, the cohesion of its parts being slight; it forms two triplets, a pair and a unit, and these set free, on further dissociation, no less than five separate atoms and two duads.

The two triplets of *d* each cast out an atom on dissociation, and form two pairs and two units.

SODIUM (Plate VI., 2).

It is convenient to consider sodium next, because it is the basic pattern on which not only copper, silver and gold are formed, but also chlorine, bromine and iodine.

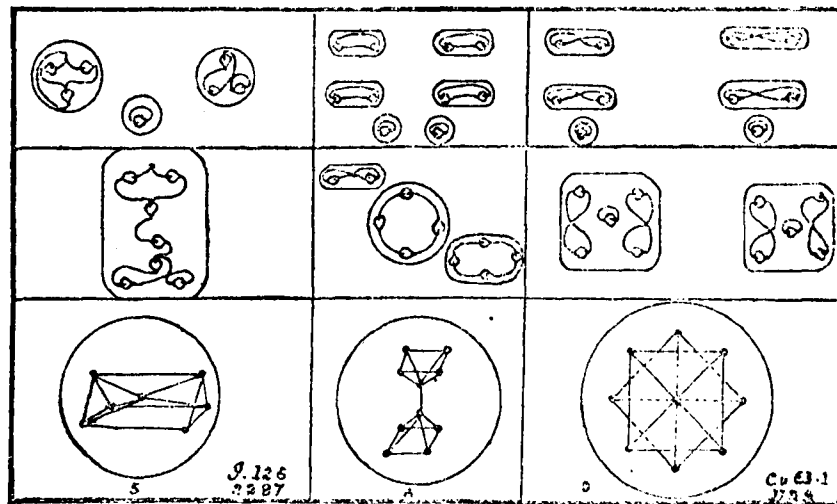
When sodium is set free from its gaseous condition, it divides up into thirty-one bodies—twenty-four separate funnels, four bodies derived from the two central globes, and three from the connecting rod. The funnels become spheres, and each contains four enclosed spheres, with more or less complicated contents. Each central globe yields a sextet and a quartet, and the rod sets free two quartets and a peculiarly formed sextet.



When the proto-compounds are dissociated, the funnel-sphere sets free: (1) the contents of *a*, rearranged into two groups of four within a common sphere; the sphere yields four duads as hyper-compounds; (2) the contents of *b*, which unite themselves into a quartet, yielding two duads as hyper-compounds; and (3) the contents of the two spheres, *c*, which maintain their separation as meta-compounds, and become entirely independent, the atoms within the sphere revolving round each other, but the spheres ceasing their revolution round a common axis, and going off in different directions. The atoms break off from each other, and

IODINE (Plate V., 4).

Iodine has nothing new to give us, except five similar ovoid bodies at the top of each funnel, and two quartets instead of two pairs in the central globe. The ovoid bodies become spheres when the funnels are thrown off, and a crystalline form is indicated within the sphere. The atoms are arranged in two tetrahedra with a common apex, and the relationship is maintained in the meta-body, a septet. The latter breaks up into two triplets and a unit on the hyper-level. In the central globes, the *a* of bromine is repeated twice instead of the pairs in *cc*.



COPPER (Plate VI., 3).

We have already disposed of occultum, on this plate, and of sodium, which lies at the root of both groups. Copper; we now find, is also very largely off our hands, as the funnel provides us with only two new types—two spheres—each containing five atoms in a new arrangement, and the triangular body at the mouth with its ten atoms. This triangular body, with an increased number of atoms, reappears in various other chemical elements. The central globes are different from any we have had before, in their internal arrangement, but the constituents are familiar; there are two contained spheres with four atoms each, the *a* in the globe of bromine (see above) and 2 'cigars.' The 'cigars' may be followed under occultum

(see above). The connecting rod is as in chlorine, bromine and iodine.

The atoms in the bodies *a* and *b* are curiously arranged. *A* consists of two square-based pyramids turned so as meet at their apices, and breaks up into two quartet rings and a duad. *B* is again two four-sided pyramids, but the bases are in contact and set at right angles to each other; the second apex is not seen, as it is directly below the first. The pyramids separate as meta-bodies, and the atoms assume the peculiar arrangement indicated and then break up into four pairs and two units on the hyper-level.

Silver and gold will be dealt with next month.

ANNIE BESANT.

[To be continued.]

THE SUPERPHYSICAL WORLD AND ITS GNOSIS.

[Continued from p. 552.]

INITIATION.

THE highest point in an occult school, of which it is possible to speak in an open article, is Initiation. One cannot give public information concerning all that lies beyond, though the way to it can always be found by one who has previously pressed forward and penetrated the lower secrets and mysteries.

The knowledge and power which are allotted to a man through Initiation could not be obtained in any other manner excepting in some far distant future, after many incarnations, on quite another road and in quite another form. He who is initiated to-day experiences something which he would otherwise have to experience at a much later period and under quite different circumstances.

It is right that a person should learn of the secrets of nature only so much as corresponds to his own degree of development, and for this reason alone do obstacles bar his way to complete knowledge and power. People should not be trusted with the use of fire-arms until they have had enough experience to make it certain that they will not use them mischievously or without care. If a person, without the necessary preparation, were initiated to-day, he would lack those experiences which, in the normal course of his development,

would come to him in the future during other incarnations and would then bring with them the corresponding secrets. At the door of Initiation these experiences must, therefore, be supplied in some other way, and in their place the candidate has to undergo the preliminary teaching. These are so-called "trials" which have to be passed. These trials are now being discussed in various magazines and books, but, owing to their very nature, it is not remarkable that quite false impressions about them are received. For those who have not already gone through the periods of Probation and Enlightenment, have seen nothing of these trials, and consequently cannot appropriately describe them.

Certain matters or subjects connected with the higher worlds are produced before the candidate, but he is only able to see and hear these when he can perceive clearly the figures, tones, and colors, for which he has been prepared by the discourses on Probation and Enlightenment.

The first trial consists in obtaining a clearer comprehension of the corporeal attributes of lifeless things, then of plants, of animals, of human beings (in the way that the average person possesses them). This does not mean what is called to-day "scientific knowledge;" with that it has no connection, but with intuition. That which occurs is usually that the initiate discloses to the candidate how the objects of nature and the essence of living things reveal themselves to the spiritual and mental hearing and sight. In a certain way these things lie revealed—naked—before the beholder. Attributes and qualities which conceal themselves from physical eyes and ears can then be seen and heard. Heretofore they have been enwrapped as in a veil, and the falling away of this veil for the candidate, occurs at what is called the Process of Purification by Fire. This first trial is therefore known as the Fire-Trial. For some people the ordinary life of every day is a more or less unconscious process of initiation by means of the Fire-Trial. These people are those who have passed through a wealth of developing experiences, and find that their self-confidence, courage, and fortitude, have been greatly augmented in a normal way—who have learned to bear sorrow and disappointment, from the failure of their undertakings, with greatness of mind, and especially with quiet and unbroken strength. Those who have gone through such experiences are often initiates, without their knowing it,

and it needs but little to open for them the spiritual hearing and sight—to make them clairvoyant. If this were the case, it would be unnecessary to satisfy the curiosity of the candidate by submitting him to the Fire-Trial. He would learn, undoubtedly, to know many unusual things, of which others, devoid of such experiences, can have no idea; but yet this knowledge is not the end or aim, but merely the path to the end. The real aim and object is this—that the candidate shall acquire for himself, through this knowledge of the higher worlds, a greater and truer self-confidence, a higher and nobler courage, and a perseverance, an attitude of mind, altogether different from what he could have obtained in the lower world.

After the Fire-Trial a candidate may always turn back; but because he has been through it, he will resume his life, strengthened in all his spiritual and physical relations, and in his next incarnation he will continue to seek for initiation. In his present life, at all events, he will prove himself a more useful member of society, will be of greater service to humanity than he was before, and in whatever position he may find himself, his firmness, prudence, and favorable influence over his fellows will have greatly increased. But if, after coming out of the fire-trial, he should wish to continue in the occult school, he has then to be instructed in a certain writing-system which is used by those in the school. Occult teachings are written in this occult writing-system, because what is really occult can neither be perfectly spoken of in words of our ordinary speech nor set forth in the ordinary ways of writing.

Those who have learned of initiation endeavor to translate the teachings of divine wisdom as best they may into terms of ordinary speech. The symbols or signs of the secret script are not arbitrarily invented or imagined, but correspond to the powers which are active and efficacious in the world. It is through these symbols or signs that one learns the language of such matters. The candidate immediately sees for himself that these symbols correspond to the figures, tones and colors which he has learned to perceive during the periods of probation and enlightenment. He now understands that all which went before was only like learning how to spell, and that only now does he begin to read in the higher worlds. All that appeared to him before as separate figures, tones, and colors, is now revealed to him as a perfect unity, a cohe-

rent harmony, and now, for the first time, he attains a real certainty in observing and following the higher worlds. Hitherto it was not possible for him to be sure that what he saw had been clearly or correctly perceived. Now, too, it is possible, at last, that a correct understanding, in the spheres of the higher knowledge, can begin to rise between the candidate and the initiate. For no matter how close the connection between the two may be, no matter what form their intercourse may take in ordinary life, the initiate can only communicate to the candidate, on these planes, in the direct form or figures of the secret alphabet. Through this occult speech the student also learns certain rules of conduct for life, certain duties and obligations of which, before, he knew nothing whatever. When he learns to know these he is able to perform actions which have a significance and meaning such as the actions of one who is not initiated can never possess. The only point of view from which he is now able to look upon things, the only plane from which he can now make manifest his deeds, is that of the higher worlds. Instructions concerning such deeds can only be read, or understood, in the secret script. Yet it must be emphasized and clearly apprehended that there are people who, unconsciously, have the ability or faculty of performing these actions, notwithstanding that they have never been in an occult school. Such "helpers of humanity and the world" proceed blessedly and beneficently through life. There are certain fundamental reasons, which cannot be here discussed, why they are in possession of seemingly supernatural gifts. The difference between these people and the pupils of an occult school is only that the former act unconsciously, but the latter with a full knowledge, insight, judgment, and understanding of the entire matter in hand. The candidate wins by training what has been bestowed upon his fellow by a Higher Power, for the good of humanity. One should freely and openly honor these favoured ones of God, but one should not, on their account, consider the work of the occult schools unnecessary or superfluous.

Now that the student has learned the "Mystery language" there awaits for him yet another trial. By this he must prove whether he can move with freedom and certainty in the higher worlds. In ordinary life a man will be impelled to actions by outward motives and conditions. He works at

this or that because certain duties are imposed upon him by outward circumstances. It need hardly be mentioned that the occult student must neglect in no way any of the duties connected with his ordinary life, for the reason that he is working in an occult school and in the higher worlds. None of his duties there can constrain him to treat with inattention or carelessness any one of his duties in the lower world. The father will remain just as good a father to his family, the mother just as good a mother, and neither the officer nor the soldier, nor anyone else, will be detained from their necessary duties because they happen to be students in an occult school. On the contrary, all the qualities which make men capable are increased beyond measure to a degree of which the uninitiated can form no idea. That this may not always appear to be the case in the eyes of the uninitiate is merely due to the fact that he has not always the ability to correctly judge or criticise the initiate. The deeds of the latter are not always entirely transparent to the former. But, as we have said before, this only happens in certain cases.

For him who has arrived at the so-called "Steps of initiation," there are now duties to be performed to which no outer stimulus is given. He will be moved to do these things by no external stimulus, but by those rules of conduct which have been communicated to him in the mystery-language. In this second trial he must prove that, led by such rules of conduct, he can act from inner promptings just as firmly as an officer performs his obligatory duties. For this purpose the teacher will set before the pupil certain definite tasks. The latter has now to execute some deed in consequence of observations made from the basis of what he learned during probation and enlightenment. He has to find the way to what he is now to perform, by means of the mystery-language which, by this time, is familiar to him. If he discerns his duty and executes it correctly, he has endured the trial, and he recognises the success which attends the fulfilment of the task, by the changed manner in which the spiritual eyes and ears now apprehend the figures, tones, and colors. The occult teacher tells him distinctly how these must appear after the consummation of the trial, and the candidate must know how he can effect this change. These trials are known as the water-trials, because in consequence of their performance taking

place on the higher planes, that support which one would otherwise have received from outward conditions is now taken away. One's movements are like those which are made in water by some one who is learning to swim. He feels no support under his feet. This practice must be often repeated until the candidate attains absolute poise and assurance. These trials are also dependent upon a quality which is produced by the experiences in the higher worlds. The candidate cultivates this quality to an extent which, in so short a time, he could not possibly reach while developing in the ordinary way, but could only attain after many incarnations. In order to bring about the change here mentioned the following is the principal necessity: The candidate must altogether be guided by what has been proven to him by the cultivation of his higher faculties, by the results of his reading in the secret cyphers.

Should he, during these experiences, attempt to introduce any of his own opinions or desires, or should he diverge for one moment from the laws and rules which he has proven to be right, something quite other than that which is meant will occur. In such cases the candidate loses sight of the goal for which these matters are undertaken, and the result is only confusion. One has, therefore, manifold opportunities, during these trials, for the development of self-control, and this, indeed, is the principal quality needed. These trials are, therefore, much more easily endured by those who, before initiation, have gone through a life which has enabled them to acquire command of themselves. Those who have developed the characteristic of following their higher principles and ideals without thought of personal honor or desire, who discern always the duty to be fulfilled, even though the inclinations and sympathies are too often willing to lead them another way, are already, in the midst of everyday life, unconscious initiates. They need but little to enable them to succeed in the prescribed trials. Indeed, one may say that a certain measure of initiation, thus unconsciously acquired in life, will be absolutely necessary before entering upon the second trial. For even as many who during youth have not learnt to write or spell, find much difficulty in learning to do so during later years, so is it also difficult to develop, merely from a knowledge of the higher worlds, the necessary degree of self-control,

if one has not already acquired a certain measure of it in the course of ordinary life.

The things of the physical world do not alter, notwithstanding that we desire them to do so, but in the higher worlds our wishes, inclinations, and desires, are causes that produce effects. If we desire to bring about particular changes, in these worlds, we must hold ourselves in absolute control, we must follow the right principle, must entirely subdue the personal will.

There is an attribute attained by those who have reached this stage of initiation which has to be especially considered an unconditional, normal and sure faculty of judgment. Attention must be directed upon the education of this faculty during all the previous stages, and in the course of them it must be proved whether the candidate has developed this quality sufficiently to make him fit to tread the path of true knowledge. Further progress is now only possible for him if he is able to distinguish illusion, superstition, unsubstantial fancies, and all manner of such things, from the true realities. At first, this is much more difficult to accomplish upon the higher stages of existence than upon the lower. Every prejudice, every cherished opinion regarding these matters, in whatever connection, must vanish away. Truth alone must guide. There must be perfect readiness to surrender at once any existing opinion, idea, or inclination, when the logical idea commands it.

Absolute certainty in the higher worlds is only to be obtained when one never obtrudes one's own opinions. People whose mode of thought inclines them to phantasy, prejudice, and so forth, can make no progress on the occult way. In truth it is a glorious treasure that the occult student shall attain. All doubt as to the higher worlds will be taken away from him. In all their law they will reveal themselves to his gaze. But so long as he is blindfolded he cannot win these heights and compensations. It were, indeed, unhappy for him if his phantasies and superstitions ran away with his intellect and reason. Dreamers and people inclined to phantasies are as unfit for the occult path as are superstitious people, for in dreams, phantasies and superstitions lurk the most dangerous enemies on the road to knowledge. But because upon the gateway which leads to the second trial are written the words, "All prejudices must fall away," because the candidate has already seen upon the portals

that opened to him the first trial, the words, "Without a normal common-sense all your efforts are in vain," yet it is not necessary to think that the capability for inspiration and enthusiasm, and all the poetry of life, is lost to the student of occultism.

If he be now sufficiently advanced a third trial awaits the candidate. No aim, no boundary lines, are here set for him. All is left entirely in his own hands. He finds himself in a condition where nothing causes or induces him to act. He must find the way of his own accord and from within himself. Conditions or people who might have stimulated him to action are no longer there. Nothing and nobody can give the strength which he now needs, but he himself alone. If he should not find this strength within himself he will very soon find himself standing where he was before, but it must be remarked that very few of those who have endured the previous trials will fail at this point in finding the necessary strength. Either they will have turned back already or they can endure at this point also. The only thing necessary is the ability to make a resolution quickly. For here, in the truest meaning of the phrase, one must find himself. In all matters one must quickly resolve to hear the suggestions, the inspirations, of the spirit. One has no time for doubt or delay. Every moment of hesitation would add to the proof that one was not yet ready. All that hinders one from hearing the voice of the spirit must be boldly conquered. It is entirely a matter of proving one's presence of mind, and it is this attribute to which attention must be paid during all the foregoing stages of development. All temptations to act, or even to think, which hitherto visited a man must now cease, but in order that he should not slip into inaction he must not lose his hold upon himself. For only in himself can he find that one sure centre-point on which he can depend. No one, without a further familiarity with the subject, should feel an antipathy to this principle of self-rejection. For him who has already endured the trials described it indicates the most perfect felicity, the most wonderful of blessings. And in this, as in the other stages before mentioned, for many people, everyday life itself can be an occult school. People who have reached the point of being able, when suddenly confronted with some task or problem demanding immediate action, to come to a swift resolution, to act without delay or personal consideration, have, indeed, undergone their occult schooling in everyday life. The situation which

one wishes to suggest, is one in which a successful action is impossible unless the person concerned grasps the whole matter and acts at once. He is quick to act when misfortune is in sight, when a moment's hesitation may produce a catastrophe, and he who possesses the qualities which can be developed into a permanent attribute of such a kind, has already evolved, unknown to himself, the degree of ripeness necessary for the third trial. For, as already remarked, at this stage it all depends on the development of presence of mind.

In the occult schools this trial is known as the air trial, because while undergoing it the candidate can support himself neither upon the firm ground, nor any external cause, nor that which he has learned in probation and enlightenment from the figures and tones and colors, but solely upon himself. If the occult student has endured these trials he is then permitted to enter "the Temple of the Higher Wisdom."

All that can be further said upon this subject can only be given out in the smallest hints and suggestions.

That which has now to be performed has been so often put into words that many say that the pupil has here to take an "Oath," promising to betray nothing that comes from the teacher. Nevertheless these expressions "Oath" and "Betrayal" are in no way appropriate, but are only misleading. It is no matter of an oath in the ordinary sense of the word, but is rather an experience that comes at this stage. Here the candidate appreciates the true value of the occult teachers, and their places in the service of humanity. At last he begins to understand the world correctly. It is not so much a matter of "Withholding" the higher truths now learned, but much more of upholding them in the right way and with the necessary tact. That about which one learns to "Keep silence" is something quite different. One wins possession of this fine attribute in regard to many things of which one had previously spoken, and especially in regard to the manner in which one has spoken of them. Yet it would be a bad initiate who did not place all his mystical experiences, as adequately and as far-reachingly as possible, at the service of humanity. The sole obstacle to communication in such matters is the misunderstanding of the person who receives it. Above all, the higher secrets do not allow themselves to be spoken about promiscuously, but to none who has passed the steps of development above described, is it actually forbidden to speak of these matters. No one is asked for a negative oath, but everything is placed at one's own responsibility. What one really learns is to find out within oneself what should be done under all circumstances, and the "Oath" means nothing more than this, that one is found qualified to be entrusted with such a responsibility.

If the candidate is found fit he is then given what is called, symbolically, "the draught of forgetfulness." This means that he

will be initiated into the secret knowledge enabling him to act without being continually disturbed by the lower memory. This is absolutely necessary for the initiate, for he must possess full faith in the immediate present. He must be able to destroy that veil of memory which extends itself round humanity, more and more thickly with every moment of life.

If one judges of something which happens to one to-day, according to the experiences of yesterday, one is subjected by so doing to a multitude of errors. Of course, it is not intended that the reader should think that one ought to renounce all the experience acquired in life.

One ought always to keep it in mind as firmly as possible. But as an initiate one should retain the ability for judging every fresh experience from outside of oneself, unclouded by all bygone experiences. One must be prepared, at every moment, that a new thing or being shall bring to one a new revelation. If one judges the new by the standard of the old, one necessarily falls into error. Just in consequence of this the memory of past experiences is useful, for they can make one capable of seeing the new. If one had not gone through a certain experience one would probably not have seen at all the attributes of this or that being or thing, but such experiences ought only to enable one to discern the new and not by any means to cause one to judge it by the old. In this way the initiate obtains certain definite qualities, and by means of these, many things are revealed to him while they remain concealed to the uninitiated.

The second draught which is given to the initiate is the "Draught of remembrance." By receiving this he becomes capable of keeping the higher secrets ever-present in the soul. Ordinary memory would not be sufficient to ensure this; one must be absolutely at one with the higher truths. One must not merely know them but be able, as a matter of course, to manifest and administer them in living actions, even as an ordinary man eats and drinks. * They must become one's practice, one's inclinations, one's habits. It must be unnecessary to think of them consciously (in the usual sense of the word); they must become a part of one and express themselves through one's very being; they must flow through one even as the life-currents run through one's organism. So must we make ourselves as perfect in a spiritual sense as nature has made us in a physical.

On this subject more will be said in another article, in which the conditions for initiation will be set forth.

DR. RUDOLF STEINER.

(To be continued.)

SHIVA-SŪTRA-VIMARSHINI.

(Continued from p. 559).

[INTRODUCTION TO 3RD SŪTRA.]

NOW is this Āṇava Mala alone bondage? No. For, it is said (in the next sūtra):

योनिवर्गः कलाशरीरम् ॥ ३ ॥

3. The class of Yoni and Kalā-bodied.

(The sentence is to be completed by) supplying 'are bondage' (from the previous Sūtra.) *Yoni* is *Mâyâ*, the cause of the universe. Its *class* (*varga*) is the group of principles (*taṭṭva*) from *Kalā* to the Earth,* whose nature is to limit activities which have *Mâyâ* as their cause, directly or indirectly, and give birth to bodies and worlds. This is *Mâyâ Mala*. *Kalā* is function, that which defines each object by giving it its specific form. *Kalā-bodied*. Being of the nature of *Kalā*. This is *Karma Mala*.

(These two are also) bondage. This is taught in—"To him who is attached to action, having lost his Independence by his impurity" (*Sp. Kār.* 9). This can be understood from our *Spanda-Nirṇaya*. These, *Kalā*, etc., whose nature is the limitation of activity, etc., which inhere in the same substratum as *Āṇava Mala*, are proved to be *Mala*, as they envelop man. As said in *Svachchhanda*: "He is consciousness obscured by *Mala* (here meaning *Mâyâ*), surrounded by *Kalā* and *Viḍya*, touched by *Rāja*, affected by *Kalā*, controlled, again, by *Niyati*, increased by the notion of (being) *Puruṣha*, filled by being associated with *Praḥḥana*, connected with the three *Guṇas*, seated in *Buddhi*, surrounded by *Ahamkāra*, *Mānas*, *Jñānendriyas*, *Karmendriyas*, *Tanmātras* and *Sthūlabhūtas*."†

* 'From *Kalā* to *Kṣiti*,' meaning 'throughout the manifested universe, consisting of *Kalā*, *vidyā*, *Rāga*, *Kalā*, *Niyati*, *Puruṣha*, *Praḥḥana*, *Guṇa* and the *taṭṭvas* of the *Sāṃkhya* from *Buddhi* to the Earth.' Also called '*Kalā*, etc.'

† The Shaiva school regards the universe as made up of 36 *taṭṭvas* or elements which are subdivided into three classes: (1) *Shiva taṭṭva*, being *Shiva-Shakti*; (2) *Viḍya taṭṭva*, consisting of *Saḍashiva*, *Ishvara*, and *Shuddhavidyā*; (3) *Ātma taṭṭva*, consisting of *Mâyâ Kalā*, *Viḍya Rāga*, *Kalā*, *Niyati*, *Puruṣha*, *Prakṛti*, *Guṇa*, *Buddhi*, *Ahamkāra*, *Mānas*, five *Jñānendriyas*, five *Karmendriyas*, five *Tanmātras*, and five *Sthūlabhūtas*. *Kalā* manifests the cognitive and active powers of man. *Viḍya* enables him to be conscious of the operations of *Buddhi*. *Rāga* is attachment, *Kalā* is Time. *Niyati* binds man to the fruits of his *Karma* (*Paushkara āgama*, chap. 5).

His being surrounded by Karma Mala is shown in *Mālinī-vijaya*, "Karma, of the nature of the Dharma and Adharma is characterized by pleasure and pain, etc." As said in *Praṭyabhijñā* (xiv. 3.) : "Therein (*i.e.*, while under the influence of Āṇava Mala) relative knowledge (is born) : (the Mala called Mâyā gives birth and experience, and Karma (Mala) is due to the ignorance of the actor ;" hence these, *i.e.*, Mâyā and Karma Malas, are said to have Āṇava Mala as their substratum and to be due to the (originally) unlimited knowledge becoming limited.

[Introduction to 4th Sūtra.]

Now it is considered how this knowledge, based on ignorance, (this) class of Yoni and Kalā-bodied, this triple Mala causes bondage.

ज्ञानाधिष्ठानं मातृका ॥ ४ ॥

4. Mātrka is the basis of knowledge. This triple Mala has been defined as three different states of consciousness : (1) consciousness of finiteness (of oneself) ; (2) cognition of the knowable (object) as divided (or differentiated) ; (3) Vāsanā, deposits in consciousness of pleasure and pain. Mātrika is the form of this, indicated by the letters A to Ksha.* She is the knower, the mother, the creatrix of the universe ; she gives the forms of sorrow, astonishment, joy, desire, etc., to cognitions which manifest the contracted knowable (differentiated universe), and which embrace steady and unsteady states of consciousness like, "I am finite" (Āṇava Mala), "I am thin or fat" (Mâyā Mala), "I am an Agniṣṭōma-sacrificer" (Karma Mala), by associating words which name them with those cognitions. It is said in *Timirodghāta* : "Those (Shaktis) that are between the Brahmarandhra and the Chiti, that hold the rope (Pāsa of Brahma, the mistresses of Pīthas,† most dreadful, again and again deceive (men)." She who shines with the series of Shaktis, Brāhmī, etc. (as said in the above quotation), which preside over Varga, Kalā, etc. (of Sūtra 3), who is described in the Agamas like *Sarvavātra*, as the producer of the proper arrangement of letters (in mantras), who is embraced by the Shaktichakra‡ made up of (the powers) called

* Letters from the words which name ideas, and also the mantras which name their presiding Devis (Shaktis). Hence Mātrikā denotes the Shaktis as well as the names of concepts which enslave man.

† Pīthas, Stations of Shaktis in the rope of Brahmā, centres of prāṇa in the subtle counterpart of the spinal cord. Brahmarandhra, the pit of Brahmā, is the third ventricle. Chiti, pile of wood for burning, is the Mūlādhāra, sacral plexus, where burns the fire of the subtle body (These identifications are conjectural).

‡ The totality of the energies behind the Universe.

Ambā, Jyeshthā, Raudrī and Vāmā, * is the Shakti, the Presider. On account of her influence, the cognition of a duality between (two consecutive states of consciousness) becomes ineffective, and hence there is not even a momentary stoppage of objective cognitions (chasing each other). † Hence it is right to call this (knowledge based on Mātrikā) bondage. This is explained in *Kārikas* : "To what is born of collections of sounds" (45) and "The Shaktis are always bent on obscuring his nature" (47).

[Introduction to 5th Sūtra].

Now, the means of ending this bondage and the nature of the repose that is the goal is described.

उद्यमो भैरवः ॥५॥

5. Udyama is Bhairava. Udyama is the rise of the flash of the Supreme Light (Pratibhā),‡ the sudden rise of pure consciousness, which flows as unbroken meditation. It is the same as Shivashakti and is Bhairava, because it fills (*bhṛ*) all the Universe and because it swallows all faults due to the disturbance of illusions. It is taught (in this Sūtra) that as it develops the true nature (of the man) which is Bhairava (universal consciousness), it is produced in those devotees that are enriched with devotion to introspective meditation. It is said in *Mālinīvijaya*, "That state which is produced even in those that have not cultivated thought, when enlightened by the Guru, is called Shāmbhava." "In this quotation the phrase, 'enlightened by the Guru,' has been explained by Teachers as enlightened by the Guru, that is himself." It is also said in the *Svachchanda* : "O fair one (in the case of) the man who meditates on the Bhairava form of himself and is steady (therein) his mantras become efficacious—" meditation (referred to in this quotation) is the continued dwelling on the state of turning the mind inward. This is referred to in the *Kārikā* (41) : "Unmesha is known to be that whence another thought arises when the mind is concentrated on one thought. This is to be understood from one's own experience."

[Introduction to 6th Sūtra].

Thus he has explained the means of being established in the suddenly risen (Unmesha) Supreme Light and of thus becoming

* "Vāmā and Ichchhā (Desire) are Brahmā and (his wife) Bhārati ; Jyeshthā and jñāna (knowledge) are Hari and (his wife) Kṣhiti ; Raudrī and Kriyā (Action) are Shiva and (his wife) Aparnā. Thus is this pair of Trinities . . . The name of the synthesis of each Trinity is (respectively) Shāntā and Ambikā" (*Vartivasyā-rahasya*, ii. 11-12). Thus the four powers and Ichchhā Shakti, jñāna Shakti, and Kriyā Shakti, and their synthesis, the mother of the Universe.

† If there should be an interval without objective cognitions, experienced or remembered, the pure consciousness without the limitation of the objective world will rise ; but the Shaktis determine the man so steadily towards the world outside that it is not possible for such an interval to exist.

‡ Defined to be knowledge rising without any instrumental cause *Yog-Sūf.*, ii., 34.

Bhairava, which is the one means of ending the bondage of ignorance; (now) he says that on account of the strength of this meditation, even Vyutthâna * manifests the ceasing of duality.

शक्तिचक्रसंधाने विश्वसंहारः ॥ ६ ॥

6. The Universe is destroyed when the Shaktichakra is attained (or joined).

Bhairava has been explained to be characterised by the rise of the Supreme Light. To him (belongs) an unsurpassed supreme Shakti of Independence which pervades by his cognition, outgoing but seated in introspection, both the gradual and simultaneous manifestation of the whole of Shaktichakra. Though she (this Shakti of Independence) is described to be void, full, both void and full, transcending the gradual and simultaneous manifestation (of the worlds) she is not of that form. It has been explained that what manifests the Shakti chakra as creation, etc., i.e., (all states of consciousness), beginning from the satisfaction in outward objects to the ending as the Supreme Knower, is but (her) sport with herself as substratum. Being attained (or joined). The regular meditation, on the Shaktichakra which manifests as above, in the manner prescribed in the secret scriptures. Then is produced the destruction of the universe from Kâlâgni to Rasakalâ.† The universe composed of bodies and objects is burnt up in the fire of Supreme Consciousness. It is said in *Bhargashikhâ*: "He then swallows all (these), death, Time, the totality of Kalâs, the sum of all changes, cognition (pratipattisâmya), the totality of differences of one Âtmâ and many Âtmâs." In *Vîrâvali*: "Behold the chiti‡ (funeral pyre) in the body, shining like Kâlâ-nalâ,† where all go to pralaya, all tattvas are burnt up." In *mâlinî-vijaya*, too, this same is described in a roundabout way.

"This thing which cannot be pronounced (described in words), has to be thought by the mind. That state which (all) reach is called the Shâkta (state)." This can be developed by devotion to the feet of the true Guru, and hence cannot be described fully. This same is referred to (both) in the first and the last (*Spanda*) *Kârikâ*: "From whose waking and sleeping," and "when seated on unity."

P. T. SRINIVASA IYENGAR,

Translator.

(To be continued.)

* Vyavahâra, ordinary action, without meditation.—*Yog.-Sûl.* Vyâsa Bhâṣhya, iii, 38.

† Kâlâgni (or Kâlânala) to Rasakalâ means the whole of the Cosmos (Brahmânda). The first world (Bhuvana) in the Brahmânda is where Kâlâgni, the fire of Pralaya, resides. The last is pure Kalâ, here called Rasakalâ, the ray of pure Ananda (*Tait. Uṣ.* ii, 7); also called Shântiâṭita Kalâ the final stage when liberation is reached. This is the world when the Shiva tattva, the highest of the 36 tattvas of the Shaiva philosophy, reside (*Mṛig. Ag. X. iii*).

‡ Vide note on chiti under Sûtra 4, *supra*.

Reviews and Notes



REVIEWS.

SELF-RELIANCE.*

This book, of nearly 300 pages, is not merely an ethical essay on self-reliance, but is made up of treatises on "practical studies in personal magnetism, will-power and success, through self help or auto-suggestion." It is one of the many volumes on kindred subjects that are put forward almost every week, and has nothing special about it, except that it contains very useful suggestions for the cultivation of the important virtue of self-reliance. From the standpoint of Theosophy the ideals of the book are not quite what they ought to be; success in the physical world, for material things, is not the object pursued by the theosophist. For him altruism and service are the ideals to ponder over.

The method put forward to cultivate self-reliance has chiefly to do with will and thought-power. Theosophists fully recognise the use of thought and will in the building of character, and while on this broad principle they generally agree with the 'New thought' teachings, they have ever and anon a word of protest against details of meditation, etc., now so broadly taught in the West, chiefly in America.

No one, theosophist or non-theosophist, materialist or spiritualist, questions the value of self-reliance. In occultism its importance is well recognised, for it teaches that self-redemption is the law of progress. To the practical theosophist Whitman's assurance that:

"There is no endowment in man or woman that is not tallied in you.
There is no virtue, no beauty, in man or woman, but as good in you.
No pluck, no endurance in others, but as good in you.
No pleasure waiting for others, but equal pleasure waits for you,"

is an ideal for realisation, for he is taught to see the same Self seated in the hearts of all beings, and he is ever exhorted to work like a self-reliant man and not as a dependent babe. Many members of the Theosophical Society, therefore, will find the book bristling with useful suggestions for practical work for the control and culture of mind and thought.

B. P. W.

DĒVŌPĀSANĀ' DĪPAM.

(THE LIGHT OF DIVINE WORSHIP.)

*This is a Tamil book printed by M.R.Ry. Kumarettupandian Avergal, of Etaiyapuram, and is said to be the "essence" of three lectures delivered by a certain Yogī, on "Image Worship." The Sanskrit name of the book, when accurately translated, will be, "Light on Meditation on the Divine." The word *upāsana* means (*upā*, near,

* By James Coates, Ph. D., F.A.S.; L. N. Fowler & Co., London,

and *āsana*, sitting) a sitting near to some one ; this, again, means that man, who on account of his long journey on the *Pravṛtti Mārga* forgets God, one day remembers Him and thinks of reaching Him. This thought, oft-repeated, he makes up his mind to sit close to his Lord—figuratively speaking. This is done by intensely thinking of the Lord in one of His numerous forms of manifestation—the one that is suited to his temperament. Gaining a fairly good concentration of mind, the aspirant has to commence the *upāsana*. The form of the Deity which the *upāsaka* selects should be clearly and definitely constructed, mentally, thus bringing to form the hitherto hidden God. We are taught in Hinduism that *Jīvātma* has his abode in the region of one's heart. The *Jīvalma*, who dwells in the heart, brings near to him the specialised form of the all-pervading God, and thus the nearness hinted in the word *upāsana* (sitting near) is accomplished.

Though attended with numerous difficulties in the beginning, when the student has reached a certain stage, *upāsana* gives him a joy which overwhelms every consideration of difficulty. Those who tread the path of *Dhyāna* lose the idea of separateness in course of time. Having thus experienced a feeling of oneness with all, the *yogī* begins to share his happiness with all. This helping is now a-days done by lecturing. The subject-matter of this book was given in a few such lectures. Lectures only serve the purpose of reminding hearers of what they should study and learn. Practise of *Dhyāna* cannot be given out in a public lecture, and hence the book under review is not for the uninitiated ; it has in it the grandest teachings of *Brāhmadevya*. Commencing from the ordinary worship of an average man, the subject runs up to the highest *airguna upāsana*, embracing in its sweep the 32 *Vidyas* taught in the *Upanishads*, and the three paths of *Karma*, *Bhakti*, and *Jñāna*. The book is a veritable *multum in parvo* as it is. Instead of saying a few words on everything, it would be more advantageous to explain in greater detail a few of these things, so that neophytes might be benefited.

The device on the wrapper is very happily chosen : two birds are shown perched on the same tree, but on different branches of it, thus the famous teaching of the *Upanishads* about the *Jīva* as a bird on the lower branch, and *Īshvara* on the higher branch is brought before the reader's mind. The lecturer has given a good number of authorities for his arguments. The book, on the whole, is a very useful light on meditation on the DIVINE. It is a real service to the Tamil-knowing public.

A. K. S.

ARYACHARITRAM OR STORIES OF ANCIENT INDIA.

ILLUSTRATIVE OF INDIAN IDEALS IN THE PAST.

The Honorable V. Krishnasami Ayer, High Court Vakil, Mylapore, is a philanthropist. He has established a Samskr̥t College, and an *Ayurvedic Vaidyasāla*, and is trying to revive the ancient *Vaidya Shastra* of India. Now he comes out with a valuable collection of stories, or rather histories of ancient India, selected from the two great epics of India and some *Puranas*. "Examples of truth, of

self-denial, of heroic self-sacrifice, of womanly chastity," of gratitude and the like, abound in the book. The value of these moral stories is very much enhanced by the fact that they are in the Samskr̥t language. The *Sanātana Dharma* series issued by the Trustees of the Central Hindu College, supply in English, information on rules of moral and religious life, and this book, as the editor expects, will be a valuable supplement to the *Sanātana Dharma* text-books. It will be useful alike to the teachers of the text-books, and to the students, because in most cases the stories mentioned in the text books are fully available in this book.

The book is printed in the *Nagari* type on good thick paper. On page vii. of the preface the editor explains why he brings out this work, and we agree that a book like the one under review should satisfy every earnestly enquiring Christian missionary.

A. K. S.

THE MAGNET.*

Those to whom the science of self-discipline is a subject of interest will find this booklet a readable one. Our race is made up of manifold temperaments, and the leaders, teachers and philosophers of humanity must provide meat for men and milk for babes. There are hundreds upon hundreds in the West to whom a self-discipline, garbed in eastern clothing, would repel, and they are naturally in need of something more after their taste and fashion. The stern, all-exacting rules of the ancient Raja-yoga discipline are often too much for western bodies living in a rush and turmoil peculiar to our civilisation. And yet there are many earnest men and women, who feel the need of some scientific, well-laid-out discipline which they can conveniently and without much strain follow. To a few at least of such people this book will be a help and a boon, while to all, advices such as, "he who is to be magnetic must, in character, in habits, in manner, in all his dealings with himself and others, pay cash. One who fails to pay his dues of money, of honor, of kindness, of courtesy, of neatness, comes short by just the measure of his failure, of attaining unto perfect magnetism," are worth pondering over.

B. P. W.

MAGAZINES.

The Theosophical Review, March : "Has 'Peer Gynt' a Key?" by Isabelle M. Pagan, is an interesting portrayal of the salient points in Ibsen's great dramatic work. "The Serpent-Myth" is the first portion of a lecture read before the Rosicrucian Society, by W. Wynn Westcott. "Music for Theosophists" is a subject which is ably presented by 'A Natural,' who, in the opening paragraph, asks this important question : "Is it possible to develop any further ideas about the laws of the universe by studying the laws of harmony?" The

* By Lida A. Churchill, L. N. Fowler & Co., London. Price one shilling.

matter merits careful attention. Rev. Geo. St. Clair's important paper on "Gerald Massey as Egyptologist" is concluded. "A Justification of Chastity," is a rational presentation of valuable thoughts upon this subject. The Editor's important contribution "On the Way of the Path," is well thought out. Caroline Cust writes on "Nietzsche's Superman," and "Laïma's People" is a legendary article by N. de Gernet.

The *N. Z. Theosophical Magazine* for February has a large portion of its space occupied by a report of the Annual Convention of the N. Z. Section of the T.S., which was held at Auckland in December last. Mr. Samuel Stuart was elected Chairman and delivered an interesting address. He emphasised the importance of each one's discharging his duty without fear of condemnation or hope of favor, and said that "With all becoming gratitude for any help that may be offered to us, and understood to come from sources better informed than ourselves, whatever comes thence should be placed in the crucible of experiment and under the microscope of our scrutiny; for thus, and only thus, should we do such service as would stand the test of all future time." Two new Branches have been added to the Section, and many of its members are earnestly working to spread a rational knowledge of the Truth. There is a short article by Mrs. Besant on "Theosophy and Dramatic Art," reprinted from *The Show World*; the 'Stranger's Page' deals with concentration, and the 'Children's Department' is especially interesting. It is proposed to add a few more pages to this magazine, which is doing much good work.

Theosophy in Australasia, March, contains interesting notes on the Convention of the Indian Section, T.S., in Benares, at which its Editor, Mr. John, was present. Following this are "The Bird's Song," by Lotus; "The Mystery of Death," by Wynyard Battye; "On Interruptions," by Ernest Hawthorn; and "The Library Member," an 'Open letter to Secretaries of Branches in our Section,' by the Editor.

We notice the following in the February issue of "T. in A.":

"Whilst at Adyar, our General Secretary, Mr. W. G. John, took the opportunity to enquire into the appearances of the Masters during the closing scenes of the life of the late Colonel Olcott. He first addressed himself to Mrs. Russak, who was with the late President-Founder throughout his last illness, and whom Mr. John describes as a most reasonable and well-balanced woman, meeting his close enquiries without hesitation and with complete candor. With this lady's evidence, which is first-hand testimony, Mr. John expresses himself completely satisfied. To make certainty yet surer, Mr. John drove to Madras to interview the late Colonel's medical attendant, Dr. Nanjunda Rao, "one of the finest specimens of humanity, intellectually and physically," our General Secretary has had the pleasure of encountering. This gentleman willingly set aside the pressing obligations of a crowded life to testify again to Mr. John that in his last illness Colonel Olcott was as lucid and mentally reliable as he had ever been.

Seated at the writing table that Colonel Olcott was in the habit of using, within a few feet of the couch upon which he breathed his last—the intervening space being the precise locality of the Masters' appearances—Mr. John writes to say that failure to accept the testimony offered in this connection could only be characterized by him as unreasonable incredulity."

The *Revue Théosophique* for February contains an article by Mrs. Besant on the "Reality of the Invisible," which is profoundly inter-

esting and which is written in her usual convincing manner. She explains forcefully the actuality of the super-physical world.

The writer, Jihemdé, has contributed an instructive article on Group-souls, based on the teachings of Mrs. Besant in her *Study in Consciousness*.

An anonymous article on the motto of the T.S., "There is no Religion higher than Truth," is full of good sound advice on the value of truth. Since so deserving of thanks, surely the writer need not have been so modest as to conceal his identity.

The report of T.S. work in France is encouraging. The usual Reviews are given and the translation of the *Secret Doctrine* is continued.

Theosophia, February: The translation of "Old Diary Leaves," by Col. H. S. Olcott, is continued, and further we have an original article treating of Religion and the World Aspect of the Ancient Germanic Race, by Miss Slotboom; "Eastern and Western Ideals," by Mrs. Besant (a translation); and the "Papal Encyclical against Modernism," by Chr. J. Schuver; *The Hilopadeia* (a translation) by H. G. van der Waals, together with some miscellaneous matter.

Tietājā, February, has the following articles: "Theosophy and the T.S." (concluded), by Annie Besant; "Dhammapada I." (Max Müller's translation, in Finnish); "Why I became a Theosophist"—autobiographical notes, by Aate; "Symbolism," by V. H. V.; and "Astral Experiences," by Elia Vera, etc.

Theosophy in India, March: "Working for Fruit" embodies notes by M. J. of a lecture by Mrs. Besant. U. Venkata Rao's article on "Karma" is concluded, and, following it, is the first part of a paper by 'Seeker,' on "Our Civilisation." Under the head of correspondence we find an interesting letter from the pen of the Countess Wachtmeister, written after H. P. B. had passed over.

Acknowledged with thanks: *The Vāhan*, *The Theosophic Messenger*, *Teosofisk Tidskrift*, *Sophia*, *La Verdad*, *Revista Teosofica*, *Bulletin Théosophique*, *Theosophische Bewegung*, *De Gulden Kelen*, *The Lotus Journal*.

ACADEMICAL RECORD.

Journal of the Royal Asiatic Society of Great Britain and Ireland, October 1907, and January 1908.

The main interest of the October number is no doubt to be claimed for Mr. Kennedy's ingenious attempt to solve the Kṛṣṇa problem. His article, entitled "Kṛṣṇa, Christianity, and the Gujars," starts with the thesis that the child Kṛṣṇa is not a Hindū and has nothing in common with the elder Kṛṣṇa except the name, the idea of this child having been suggested "by the Christian observances of some tribe of Scythian nomads, possibly the Gujars." The attempt to prove this thesis consists of three parts of which we shall give a summary here.

1. *Early Christian Communities and India*.—There were three points of contact during the first five centuries—Alexandria, the western sea-coast of the Dekkan, and the north-western frontiers of India. There was a small colony of Hindū traders at Alexandria up to Caracalla's massacre in 215 A.D., and we hear of Brāhmins who visited Alexandria about 500 A.D., but the influence of Alexandria was confined to a few savants, and "no wind from Alexandria could affect the popular religions of India." Nor can the Christian communities which existed on the western sea-coast of India from the second century have exercised any considerable influence on the evolution of Northern Hindūism. For they were too little important, and their leaders were foreigners long after the time in question. But the Christians of the north-western frontiers fulfil the conditions of the case. The communities of Parthia, Media, and Persia were very important, and were in constant contact with the Brāhmins of the frontiers, many of whom had even settled in those countries. There was a large number of Christian martyrs and monks living as hermits, and zealous missionaries carried Christianity to wild districts and to wilder tribes. Among the latter were the Hūnas who invaded India in the fifth and (a second time) in the sixth century.

2. *Kṛṣṇa of Dwārakā*.—Syncretism is a very common thing in the history of religions. There were four Jupiters, three Dionysoi, many Herakles, an Amen-Ra, though Amen and Ra continued to be separately worshipped, etc. And so, besides the child Kṛṣṇa, we have at least three other Kṛṣṇas.

First, there is a chief of Dwārakā, clearly no Āryan, but a dark-skinned indigenous hero of the Lower Indus, the land of degraded Āryas, S'ūdras, and Abhīras, according to the Viṣṇu-Purāṇa. In the epic he holds only the inferior rank of a charioteer, but he plays a leading part and is famous for his 'policy,' i.e., perfidiousness, just as the Grecian Odysseus.

Second, there is a semi-agricultural, semi-solar, or atmospheric God of immemorial antiquity, held in great veneration on the north-west frontier. He is the son of Dwaki and Vāsudeva, and the younger

brother of Balarāma, with whom he shares the title of Dāmodara. His shrine is at Dwārakā.

Third, there is a hero-god, being the result of a gradual identification of the non-Āryan hero of the Indus Valley with Indra first ('Upendra, Govinda') and afterwards with Viṣṇu. He is still identified with Indra after 300 A.D., and not identified with Viṣṇu until the fifth century A.D., according to the evidence of both inscriptions and literature.

Kṛṣṇa of Mathurā.—He does not appear on any sculpture before the last half of the sixth century, and it is evident for other reasons too that his birth time was the end of the fifth or the beginning of the sixth century A.D.

This is the very time in which India was invaded by the Hūnas and when another tribe of Scythian nomads closely connected with them, viz., the Gurjaras, occupied the land of Braj, i.e., the large area of pasture and woodland in which Mathurā was situated. Up to this time Mathurā had been entirely Buḍḍhist and Jain, and still earlier it was the capital of the S'ūrasenas, who were devoted to S'iva, the worship of the elder Kṛṣṇa being confined to the Indus Valley and the mountains of Kābul. "Before the arrival of the nomads the land of Braj had no special sanctity; it was their wanderings with Kṛṣṇa which made it sacred, and it is these nomads which have given it its character." With the Gujars correspond in minute details the nomads of the Viṣṇu Purāṇa: they had no houses, but lived in their wagons; they came from a mountainous region (which could only be the Himālayas); their religion was a novel one, different from that of the Brāhmins; their young god carries a pipe, a musical instrument used only by Gujars and Ahirs, etc. The new religion the Gujars brought to Mathurā was a mixture of Christianity with Hindūism. Certain elements were obviously Hindū, and borrowed from the story of the older Kṛṣṇa. The kernel, however, was the stories of the infancy of the Christ with which the Gujars became acquainted through their contact with the Hūnas, if not more directly, in their Central Asian home. For, "the divinity of childhood is an idea which the world owes to Christianity,* and it is this idea which the child Kṛṣṇa expresses, however imperfectly."

"Some Modern Theories of Religion and the Veda," by A. Berriedale Keith, is an inquiry as to the applicability of the totemistic and similar theories suggested by the comparative science of religions to the Vedic animal (and human) sacrifice. The answer consists in a good many, perhaps.

The other principal articles are: "Some Border Ballads of the North-West Frontier," by E. B. Howell; "Tufail at Ganiawī:" a

* This is a curious statement, for one would think that the "world" of Mr. Kennedy would include India, where more than eight hundred years before the Christ the great word was spoken (*Bṛhadāraṇyakaopaniṣad* 111, 5): "Therefore the Brāhmana, having done with book wisdom, should remain in a childlike state," (*tasmād brāhmaṇaḥ pāṇḍityam utvīdya bālgena tiṣṭhaseṭ*). The very same idea occurs in another old Upaniṣad (pre-Buddhist Sanskrit) lately discovered by me, viz., *Chāḍgaleyaopaniṣad*, where some great priests, proud of their caste and knowledge, are sent, for enlightenment, to the "childlike" people of Kurukṣetra (*kurukṣetra evōpasametya ye bālīs'ā va tān upāśy'āste va idam pravakṣyanti*).

poem from the *Asma 'iyāt*, edited by F. Krenkow; "The Hebrew Version of the *Secretum Secretorum*, a medical treatise ascribed to Aristotle," by M. Gaster; "Two Hittite Cuneiform Tablets from Boghaz Keni," by the Rev. Professor A. H. Sayce; "White Hun Coin of Vyāghramukha of the Chāpa (Gurjara) Dynasty of Bhinmāl," by Vincent S. Smith; "Moga, Manes, and Vonones," by I. F. Fleet; "Archaeological Exploration in India," 1906-7, by I. H. Marshall. From the latter the following may be quoted: "A fact which our discoveries have now made abundantly clear is that the most important building age of Sārnāth (near Benares) was the age of the imperial Guptas; yet more, they establish the existence of an important and wide-reaching school of sculpture, at that epoch, and open up for us an almost new chapter in the history of Indian art."

The *January number* contains a suggestive criticism of Mr. Kennedy's speculations on the elder and the younger Kṛṣṇa, viz., "The Child Kṛṣṇa," by A. Berriedale Keith. As to the similarities between Christianity and Kṛṣṇaism, Mr. Keith thinks it at least as easy logically to explain them by the hypothesis "that there existed in India an indigenous cult which resembled Christianity in certain respects, and which, therefore, naturally assimilated whatever Hindū taste found attractive in the new religion which was brought by missionaries and others from the West." But such an hypothesis is not even necessary. For there can be little doubt, Mr. Keith says—and he is certainly right—that "Kṛṣṇa was recognised as a divine child long before the contact of Christianity with the Hindūs." This is proved by the reference of the *Mahābhāṣya* to Kamsavadha, i.e., the standing enmity between Kṛṣṇa and his uncle Kamsa. In the same *Mahābhāṣya*, with the Kamsavadha, the Balibandha is mentioned, the latter referring to a legend of Viṣṇu (according to Weber), and this further shows that in that time, i.e., in the middle of the second century B.C., Viṣṇu and Kṛṣṇa stood already in close relationship. There is even earlier evidence for this, viz., in *Taittirīya Aranyaka* X, 1, 6, where Nārāyaṇa, Vāsudeva, and Viṣṇu appear as identified. Evidently Mr. Kennedy is also wrong in distinguishing between the elder Kṛṣṇa as an agricultural God and the younger as a pastoral God. For "the cow is an essential adjunct of the life of an agricultural people."

"A Defence of the Chronicles of the Southern Buddhists," by Harry C. Norman, is a fairly successful attempt to show that the dates given in the Ceylonese and Burmese chronicles are far more exact than certain modern scholars believe. *The vyakti-viveka* of Mahima-Bhaṭṭa, by M. T. Narasimhiengar. This is a well-done little sketch, intended to call attention to a unique work on rhetoric just under publication by Paṇḍit T. Gaṇapati Sāstriar, Principal, Mahārāja's Sanskrit College, Trivandrum. Mahima-Bhaṭṭa was a native of Kashmir, who lived, according to our author, in the early part of the eleventh century. His work is in prose and deals with *dhvani* (the inner essence of expressions). "As a specimen of well-reasoned disquisition and as an exposition of the subtleties of the art and science of critical research, the work stands out prominent in the whole field of Sanskrit literature."

The Hebrew Version of the *Secretum Secretorum*, a Mediaeval Treatise ascribed to Aristotle, translated by M. Gaster. This is a treatise on the art of government which the old Aristotle is said to have sent to his pupil Alexander, on the request of the latter, together with an introductory letter in which he conjures his pupil, "just as I have been conjured upon this subject," not to reveal it. Yahia ben Albatrik, the Hebrew translator, says that, after having visited all those temples "where the philosophers deposited their hidden wisdom," he came at last to "the temple of the worshippers of the sun, which the great Hermes had built for himself," and after many ruses was finally allowed to study the books deposited there and to translate the "privy of privies" written in gold from Greek into Rumi (Syriac), from which he further translated it into Arabic. The first ten chapters of the book are on the rule of government; the eleventh deals with physiognomy, the twelfth with the preservation of the body, and the last with "special arts, natural secrets, and the properties of precious stones and pearls."

Other articles: "Suggestions for a complete edition of the *Jāmi'ut-t Tawārikh* of Rashidu'd-Dīn Fadlu'llāh," by Edward G. Browne; "The Pahlavi Texts of Yasna LXX" (Sp. LXIX), translated by Prof. Lawrence Mills; MSS. Cecil Bendall, edited by Louis de la Vallée Poussin. II. "Fragments en écriture Gupta du Nord" (Buddhist); "A Coin of Huvishka," by J. F. Fleet; "The *Bābar-nāma*: the material now available for a definitive text of the book," by Annette S. Beveridge; "The Bhaṭṭiprōlu Inscription No. 1, A," by J. F. Fleet.

A *New Oriental Quarterly* is announced on p. 167-8, viz., the *Rivista degli Studi Orientali* of the Scuola Orientale of the University of Rome. The Rivista is to include the language and literatures of Africa. The first part (167 pages) begins with Abyssinian matter; then follows an article by Professor De Gubernatis on Lanmen's *Atharva Veda*; a Jain text, the *Vāsupūjyacaritra* of Vardhamānasūri, analysed by A. Ballini; a translation of the Chinese version of the *Mahāparinirvāṇasūtra*, by Prof. C. Puini; a translation of a Chinese collection of maxims, by Prof. L. Nocentini; and a few smaller papers.

Journal of the German Oriental Society, Vol. LXI, third part and fourth part (1907). "Tidings of a Schill on his Moroccan home" is a translation, by Hans Stumme, of a most curious composition written for him, on his request, by a Moroccan visitor of Berlin. It gives, in a wild style, a lively picture, or rather a Kaleidoscopic series of pictures and scenes from to-day's Morocco.

"Amitagati's Subhāṣitasamdoha," Sanskrit and German, edited by Richard Schmidt. This last instalment comprises chapters XXX. to XXXII., treating, respectively, of purity, the duties of a layman, and twelve-fold *tapas*. The middle chapter is particularly instructive. Stanza 5 seems to show that dining after sunset (*rātri-bhojanam*) was not absolutely forbidden by the Digambaras. But killing is not even allowed in order to obtain a medicine (6). The second commandment is called *satyam* here, but the description (8-11) shows that it is, in fact, a double one including veracity (*satyam*) as well as friendliness

(*sūnriam*). Hence the prohibition to speak the true word, if it does harm (9). The third commandment is transgressed not only by open theft, but also by taking what another has lost on the street, etc. (12); further by fraud, black-mail, etc. (86-87). Theft is even *himsā* in as far as property is the external breath or life of people (*arīhābahis'carāḥ prāṇāḥ prāṇinām*). The fifth commandment, *aparigraha* or abstaining from property in the case of the monk, is with the layman *pramāṇena grhītiḥ* only, i.e., moderation in gain. A good deal is also said about the vows (*vratāni*) to be undertaken by a layman, but we miss the commentary here. There are two kinds of *tapas*, * the external one and the internal one, and each is sixfold. Among the former six is, e.g., sitting in a lonesome place; among the latter, religious study and meditation. At the end of the book a small *guru-vams'a* is given: from Devasena through Amitagati, Nemiṣena, and Mādhava-sena the holy tradition came down to our author. The German translation is again not free from blunders. We only mention stanzas 45 and 79 where *ārambha* is not 'Beginnen' (beginning), but 'violence' or, freer, 'egotism.'† Dr. Schmidt is, no doubt, what he boasts of in his latest work (on Indian Yogis and Fakirs), ‡ viz., a very sober realist, and he would therefore do better in future to keep his hands off from subjects connected with philosophy. "Historical documents of Khalatse in Western Tibet" (Ladakh). This is another important contribution by the missionary A. H. Francke, to whom we owe already so much valuable information about Western Tibet. It falls into four parts: (A). The Places of Worship of the Bon religion near Khalatse. The Bon Religion was ruling all over Tibet before Buddhism came, but little is known about it as yet. The places of worship are throughout on such spots where some wonder of nature, generally some strange shaped rock, is to be seen. By the introduction of Buddhism the Bon religion was not extirpated but rather modified. (B). 'The Indian Inscriptions of Khalatse. Though a few only, they are enough to confirm the historical news about the emigration to Ladakh of Buddhist Kashmir monks. (C). The Mediaeval Inscriptions of Tibetan Rulers. Among these there is also a little hymn to Tsongkhapa. (D). The younger inscriptions and kindred matter of Khalatse. They refer to the Dogra war, construction of roads, etc.

"An Indian Dining-rule," by Heinrich Lüders, calls attention to the unanimity with which the *Mahāsūlasomajālaka* and almost the whole older Dharma literature allow the twice-born to eat the flesh of five (or six) kinds only of animals having five claws, viz., the hare, lizard (*godha*), hedge-hog, urchin, tortoise (and rhinoceros). On the eatability of the rhinoceros scholars did not agree, says

* I fully agree with Mrs. Besant's exhaustive definition of the word in the Foreword to *The Wisdom of the Upaniṣads*.

† This Jain term *ārambha* exactly corresponds with the Buddhist *upādānam* (selfish action) which follows *trṣṇā* ('thirst') in the famous formula of causality.

‡ Including the modern ones, though the author admits that he has no personal experience with them!

Govinda (to Vasiṣṭha XIV., 47). Apastamba allows even a seventh beast unknown elsewhere, the *pūlikhaṣa*.*

"On the indigenous languages of Eastern Turkestan in the Early Middle Ages," by Ernst Leumann. Professor Leumann has made a discovery which promises to become the key to a new science, viz., the science of East Turkestanian antiquity. Hitherto we knew nothing about the language or languages of the literary finds made in Eastern Turkestan by Dr. Stein and others. Now Prof. Leumann has discovered, with the help of his Japanese disciple and friend, Dr. K. Watanabe, that one of the documents in question is a translation of one of those Buddhist Sūtras of which only the Chinese and Tibetan translations have been preserved to us, viz., the *Samghāṭ-asūtra*. The Chinese translation of such texts used to be as free as the Tibetan translations are slavishly literal. Hence, for a complete disclosure of the document only the Tibetan translation could be used, and this the Professor could not receive early enough for the present paper. Anyhow, so much can be said already now with certainty that the language in question is not 'Proto-Tibetan,' as Dr. Stein boldly called it, but an Aryan language, viz., a kind of *Persian*. As to the second set of documents, Prof. Leumann had already some years ago succeeded in reading one of them and discovered in it a finely built metre, but no related language could be found out as yet apart from some uncertain similarities to ancient Turkish.

The fourth quarter of the journal opens with a German translation, by Professor E. Hultsch, of *Langākṣi Bhāskara's Tarkakaumudi*. The author, like Annambhaṭṭa, belongs to the third and last period of Nyāya and Vaiśeṣika literature. Of his remaining works the *Arthasamgraha* (ed. by Prof. Thibaut) is the most famous. The *Tarkakaumudi* proceeds in much the same way as the well-known *Tarkasamgraha*, but it is more detailed, e.g., in the treatment of the false arguments (*hetv-ābhāsas*). "Vedic Enquiries," by H. Oldenberg (continued). With the unique sagacity and exactness we always admire in Prof. Oldenberg's works, the following subjects are treated this time: the verbal prefixes; the position, in the R̥gveda, of the comparative particles; the enclitic forms of the pronominal base *d-*; *iva* apparently monosyllabic in R̥gveda; *sá* and *sāḥ* in the R̥gveda; dissyllabic pronunciation of *r*.

"Conflicts concerning the position of the Hadīṭ in Islam," by Ign. Goldziher. This is an interesting study of the different attitude of Muhammadan theologians as to such sayings of the Prophet or manifestations of God as are not found in the Korān and could appear even after the death of Mahomed by the way of inspiration. The *raison d'être* of the Hadīṭs was found in the following saying of the Prophet: "A book has been given to me, and besides something equal to it." The book, it was said, was for the multitude, but did not contain the sum of all those revelations by which God distinguished his elected prophet.

* A much longer list of flesh and fish not allowed to a Brāhmin is given by Vyāsa in the Sāntiparvan of the *Mahābhārata* (Adhy. XXXVII (21-24). Of fishes only those are forbidden as have no scales. I believe that it was the influence of Jainism and Buddhism which forced Brāhmins to become strict vegetarians.

"The remaining articles of both the parts of the journal are concerned with philology. We mention: "A Specimen of the Khas or Naipālī Language," by G. A. Grierson; "Notes on some Arabic Names of Fishes," by M. Streck; "Horse and Rider in the S'āhnāme," by Paul Horn.

From the contents of other journals (not in our Library) we mention: "Historical Development of the Shushi Philosophy in Japan," by A. Lloyd (*Transactions of the Asiatic Society of Japan*, vol. XXXIV., Part 4); "Japanese Medical Folklore," by E. W. Clement (*ibid.*, vol. XXXV., Part 1); "The Ten Buddhistic Virtues," by J. L. Atkinson (*ibid.*); "Etudes de littérature Bouddhique," by Ed. Huber (*Bulletin de l'Ecole Française de l'Extrême Orient*, vol. VI., Nos. 3-4); "L'inscription de Sārnāth et ses parallèles d'Allahābād et de Sanchi," by A. M. Boyer; "Le Dieu Indo-Iranien Mitra," by A. Meillet (*Journal Asiatique*, vol. X., No. 1); "Witchcraft in the Chinese Penal Code," by C. W. Williams (*Journal of the North China Branch of the Royal Asiatic Society*, vol. XXXVIII.); "Philosophie populaire Annamite," by L. Cadière (*Anthropos*, vol. II., Part 6); "Un ancien document inédit sur les Todas," by L. Berse (*ibid.*); "Dīpavamsa and Mahāvamsa," by O' Franke (*Vienna Oriental Journal*, vol. XXI, No. 3); "Contributions from the Jaiminiya Brāhmaṇas," by H. Oertel (*Journal of the American Oriental Society*, vol. XXVIII., first half); "The Sniff-Kiss in Ancient India," by E. W. Hopkins (*ibid.*); "Zoroaster and his Religions," by A. Yohannan and A. V. W. Jackson (*ibid.*).

DR. F. OTTO SCHRÄDER.

Among other exchanges we note, *The Ceylon Review* (an interesting number), *The Indian Review*, *Indian Journal of Education*, *Modern Astrology*, *Gurukula Magazine*, *Light*, *The Dawn*, *The Light of Reason*, *Siddhanta Deepika*, *Sri Vani Vilasini*, *Phrenological Journal*, *The Metaphysical Magazine*.

"The Love of God does not consist in being able to weep, nor yet in delights and tenderness, but in serving with justice, courage and humility."

SAINT TERESA (16th Century).

With aching hands and bleeding feet
We dig and heap, lay stone on stone;
We bear the burden and the heat
Of the long day, and wish t'were done.
Not till the hours of light return,
All we have built do we discern.

MATHEW ARNOLD.



THEOSOPHY IN MANY LANDS.

GREAT BRITAIN.

The quarterly meeting of the Northern Federation T.S. and the annual meeting of the South-Western Federation have both taken place during February. The one at Sheffield, when Mr. Sinnett presided and lectured upon his earliest "Touch with Theosophy," and on "The Superphysical Planes of Nature," both lectures being greatly appreciated and the whole of the federation meetings being much enjoyed. The other was held at Bath under the presidency of Miss E. Ward, who lectured on "Some Tendencies of Modern Thought," to the general public, and on "Principalities and Powers," to the T.S. members. These meetings were also well attended and successful gatherings.

The specially appointed Committee on rules has met four times and drafted a set of rules which it recommends to the Section, and it has been decided to call a Special Convention for the 4th of April in order that these suggested rules may be discussed and, if approved, adopted, so that they may come into operation before the next election of officers and Committee. The main effect of the new rules would be to make individual suffrage the method of election for Sectional officials as it is for the chief officer of the whole Society. Results would be announced before each Annual Convention, and the Convention itself would be able to devote more time and energy to the discussion of topics of general interest—its "a consummation devoutly to be wished!"

Many references to the New Theology—so-called—have been made in these pages, but generally in its relation to the Protestant Free Churches. It is good to remember that the most rigidly conservative of all communions—that of Rome—is also not a little affected by the spirit of the age. "Modernism" is the name by which the new thought is known in Roman Catholic circles, and M. Paul Sabatier is giving a course of lectures on it at the Passmore Edwards Institute. In the course of his first address M. Sabatier defined the Movement as being neither Liberalism, nor "Loisisme" nor Protestantism in the Roman Catholic Church; it

accepted all the past of the Church just as the patriot accepted the past of his country, for in neither case could that past be changed. That it was not Protestantism was conclusively proved by the fact that one of the great manifestoes of the movement, Loisy's "L'Evangile et l'Eglise," was a refutation of Harnack and other Protestant divines. Modernism had nothing in it of the Protestant spirit of examination which approached the spiritual records with the question: Are they true or are they false? It was rather a spirit of advance: *un printemps spirituel qui revivifie tout*. The young movement was determined on nothing so much as on remaining staunch and faithful to the Communion in which it had begun,

That is an attitude of mind with which the Theosophist can sympathise. Not to break down and destroy the organised channel for spiritual life, but to widen and render it more responsive, more thoroughly virile, is a truly theosophic aspiration.

Students of the occult might profitably investigate the astral conditions in such regions of the United States as Breathitt County in the State of Kentucky, one of those remote districts where an extraordinary blood-feud or vendetta has been raging for half a century, and is now closed (we may hope) by the murder of a father by his son. The details of the feud—too long to relate here—go to show that the psychic atmosphere of the whole place must be reeking with passion, and one wonders to what extent the long list of foul and treacherous murders is due to a veritable infection as real and loathsome as the plague. It should be possible, one would think, for some 'invisible helpers' to study these conditions and do a little wholesome sanitary purification in so foul a swamp of bloody vengeance.

E.

ITALY.

In the first of these periodical letters from this Section it was pointed out how, since 1900 especially, a great and growing change was spreading gradually over all branches of serious thought in this country, as indeed in most civilised countries of the western world.

It was shown how in Religion, in Science, in Philosophy, the narrower orthodoxy of last century was being assailed on all sides by a new uprush of living idealism and vigorous investigation. A new leaven seemed to be working in the realm of ideas, and men were no longer hesitating to voice their views and opinions openly in public and in print.

Under many names, mostly ending in '-ism' this current manifests itself; through many different channels it threads its way, each stream varying possibly in content and capacity, distinct usually in purpose and direction, yet originating in one source.

This one source is the periodical inflow of new life afforded to man as he grows in understanding by which he modifies or breaks the old form that has become constraining or rigid, and moulds for himself a new form better suited for his further development.

Believing all things and all men to be 'in process of becoming,' the student of Theosophy sees in this evolutionary process the gradual working out of the Great Law, and endeavors to co-operate intelligently with the unfolding of life, the unveiling of spirit, in the human race. But there is a difference between this position of trying to understand and co-operate with the 'scheme of things,' and being identified with, or held responsible for the many and various forms that the streams of thought take under the impulse of the new current of ideas.

Yet there are signs that certain sections of the Roman Catholic Church are taking notice of Theosophy, and find it convenient in their struggle against the spreading of more liberal and less orthodox views to suggest, as set forth in recent articles which appeared in

the *Civiltà Cattolica* of Rome, that 'modernism' was tainted with "theosophical infiltrations."

This same policy of confusionism is more thoroughly exemplified in a recent book of over 350 pages called *Occultismo e modernismo*, by a Jesuit Father, Gioacchino Ambrosini, published in Bologna with all the proper ecclesiastical sanctions by the Tipografia Arcivescovile.

It is unnecessary to consider the book seriously, or to examine it in detail. Suffice it to say that it takes the form of eight long letters to a young friend, warning him of the heresies of the day, and especially of 'Modernism,' Theosophy, and the opinions contained in Fogazzaro's novel, 'Il Santo.'

The author goes so far as to say that "the occult doctrine alluded to in Fogazzaro's 'Santo' . . . is a doctrine taken from the Theosophical Society of Madame Blavatsky."

His imaginative fancy even causes him to see in one of the secondary characters of Fogazzaro's book, namely, "the noble English lady . . . famous for her riches, her peculiar costumes, and her Theosophical Christian Mysticism," the person of our esteemed President, which, of course, is absurd and which Fogazzaro would be the first to disclaim.

But it is all part of a policy to frighten the more liberal-minded Catholics away from the 'modernist' tendencies, by suggesting a connexion with the unknown 'bogey' of Theosophy, Occultism, and the Black Arts,—all of which are one in the priest's estimation.

The only remarkable part about the book is that it clearly shows how closely Father Ambrosini and his friends seem to follow all that is published along the lines of thought which displease them; how artfully they traverse and twist and confuse the tendencies and issues, and how ingenuously they "give themselves away" in the operation, while they of course call people's attention to the literature that they criticise, and that might otherwise have passed unobserved.

The book in question has been satirically criticised in the *Unovo Giornale* of Florence, by Berta Fantoni; and an excellent paper by Decio Calvari, in the *Ultra* of February, treats in detail, and very ably, with the various publications against Theosophy, including Father Ambrosini's book.

The "Ars Regia" of Milan has just issued a completely revised and new translation of Anderson's *Re-incarnation*. The editor, Dr. Sulli Rao, is to be congratulated for the way in which the book is got up, being very nicely printed, with a good index, and a useful illustrative catalogue of other theosophical publications at the end.

The translation has been done in a most painstaking manner by Mr. A. Carloni and Major O. Boggiani.

Every day new publications are forthcoming, from various editors, of works interesting to theosophists, either as translations or as reprints from old and rare editions.

Thus are announced new issues of *The Spiritual Guide of Molinos*; *The Book of the Perfect Life*, by an unknown German of the XIV. century, a disciple of the Master Eckhart; *An Unknown Philosopher*

(Louis Claude de St. Martin) ; and so on through a number of interesting subjects—gnostic, orphic, mystic, theosophic.

The public taste is evidently becoming ever more interested in thoughtful books, and the fulminations and intransigency of the Vatican seem rather to whet than to stifle people's appetites for the literature that will nourish the growth of the Soul.

W.

INDIAN SECTION, BENARES.

There are no special activities to report from Headquarters this month. In the absence of the President work has gone on very quietly. Mrs. Besant arrived in Benares on March 15th from Calcutta, where a few days had been spent, the report of a lecture given there by her on the 12th upon the general work of the T.S. in India having appeared in the *Statesman*. During her absence several interesting lectures have been given in the Section Hall on some aspects of Buddhism, by the Rev. Kavaguchi, a Japanese Buddhist priest, who has been for some time resident at Headquarters, and by Dr. Schröder, who has studied deeply the religion of the Buddha. Dr. Schröder also gave a very interesting lecture upon "Goethe and Reincarnation," in which he pointed out many evidences in the writings of the German poet of his belief in the teaching of reincarnation. We hope that Dr. Schröder will see his way to publish this lecture in due course.

Last month we referred to the Central Provinces Theosophical gathering, which met at Amraoti in February, the report of which has since been received. In addition to resolutions passed relative to the helping of the many thousands suffering through the famine, more particularly in caring for those left orphan and destitute and giving aid to middle class people who will not seek it through the ordinary channels, discussion was carried on as to the best way of bringing members into closer touch with each other, more especially those who are unattached to any Branch. It was resolved to institute a system of correspondence with unattached members, and to compile lists of the members in these Provinces, to be circulated amongst the Branches and unattached members ; also to publish periodically in *Theosophy in India* the names of the Presidents and Secretaries of Branches and prominent workers, in order that members visiting the Province may know where to find friends. This should do much towards cementing a bond of union amongst Theosophists in different parts of the country, and its usefulness will be abundantly realised by those who are in the habit of travelling to any extent.

In the second week in March Mr. F. T. Brooks paid a flying visit to Headquarters in connection with the newly-formed Hindustan Federation, which includes many of the principal branches in the United Provinces. The first Session of this Federation is to be held at Lucknow during the Easter holidays, on Saturday and Sunday, April 18th and 19th.

vic.

SCOTLAND.

A correspondent sends us a most cheering account of the Edinburgh Lodge activities : "We are doing *very* well. Our life and activity revived again completely in October, the beginning of the session." Classes have been started which are thoroughly well attended ; a devotional group is found very helpful, and one for the careful and scientific study of psychic phenomena is serving well for the instruction of members, and the whole Lodge "is full of life and energy." On another page will be found an account of the performance of *Peer Gynt*, undertaken by the Lodge, and of the striking success achieved. The press notices give unstinted praise to the presentment of the mystic play, and to the Edinburgh Lodge for its fine rendering of Ibsen's masterpiece. The Lodge was aided by some sympathetic non-members, but itself provided the chief actors. It is delightful to see how Theosophy is making itself felt in all directions as an interpreter of noble thought.

A.

CEYLON.

Mr. Tyssul-Davies, the Principal of the Ananda College, is winning golden opinions, and Mrs. Besant's Christmas present to the Buddhists—to make a long story short—is much appreciated by all. His charming wife, Mrs. Davies, is also a great acquisition to us. She helps Mrs. Higgins at the Musaeus School, and both husband and wife are ever to the front to help where help is needed.

Mrs. Higgins, the Principal of the Musaeus School and pioneer worker among Buddhists girls, is sailing early in April to Europe on a well-deserved holiday, which she will spend in Germany. She will be away for six months, and Miss Albarus, who arrived a few days ago, will act as Principal during her absence. Miss Whittam, another devoted worker at the Musaeus School, will jointly work with Miss Albarus on the teaching staff.

From the gift of £100 to the Musaeus School given by Mrs. Annie Besant—out of her birthday gift—Mrs. Higgins has invested one thousand rupees—for an *Annie Besant Scholarship for Ceylon History* to be competed for by the girls of the School. Her action is most commendable, as it not only helps deserving students, but it also helps the foundation of the school itself, while the name of the donor is also perpetuated.

Early last month Mr. Tyssul Davies presided at the prize-giving of a Buddhist school at a village not far from Colombo. He made a telling and helpful address. Mr. Woodward, of Galle, had a similar function to perform at another village school, about the middle of last month, and it is most pleasing to note how the younger generation of workers is following up so beautifully the work laid down by Colonel Olcott in Ceylon. Quietly but steadily they are forging ahead, and their noble and unselfish work is bound to succeed. In Colombo arrangements are being made to hold the annual Fancy Fair in aid of the Buddhist schools about the end of this month, and the hard work put in by the members of the Colombo Society it is sincerely hoped will be crowned with success.

The results of the Cambridge local examinations have been received, and it is most gratifying to record the success achieved by the Ananda College, Mahinda College, Dharma-Raja College, and the Musaeus Girls' School. Some of the pupils have come out with flying colors, receiving distinctions.

The latest addition to the list of visitors to the "Hope Lodge" is Miss Bonavia Hunt.

H.

"PEER GYNT" IN EDINBURGH.

The somewhat audacious dramatic experiment of the Edinburgh Lodge in promoting an amateur production of Ibsen's, "Peer Gynt" has been fully justified. Although the Norwegian poet's masterpiece has not been given before in Britain, this is not the first time that the T.S. has undertaken the work. The exceedingly interesting production at Geneva and Lausanne of Count Prozor's excellent French translation a few years ago was practically, if not ostensibly, supported by the Geneva Lodge.

As on that occasion, it was only possible to present a selection of the scenes—the whole play, as given in Norway, requires two evenings of not less than three hours each, and it was thought best to indicate the limitations of the attempt by giving it the title of "A Costume Recital of Scenes from 'Peer Gynt.'" In the difficult work of selection the dramatic action and the coherence of the story were carefully considered, and the earnest desire of the stage manager was to give a faithful and artistic presentation of the poem, without wresting it to point any particular moral or advance special points of view. At the same time the programme supplied a suggested "key," carefully guarded as "carrying no authority," and while all references to local Norwegian politics were omitted, the mystic and folklore element was retained. The "key" ran as follows:

"Peer may be looked upon as yet another type of the Prodigal Son, going forth into physical incarnation in blindness and ignorance, and gradually evolving through variety of experience. Solveig represents Peer's higher self, whom he must ultimately wed. The sight of her awakens him to the worthlessness of the lower desires, but, chained by past misdoing, he cannot rise to her level at once. Her parents represent law in its sterner aspect; Helga, the aspiration, carrying messages from the lower to the higher. Aase suggests the primitive type of conscience, *i.e.*, the voice of past experience, or *instinct*, alternately upbraiding and applauding, and liable to error. She *dies* when superseded by the higher self. Anitra stands for the gratification of the senses." As an outsider admitted, 'It must be confessed that this Theosophical interpretation explains the poem without the least pressure.'

It was curious and interesting to find that those of the audience who rejected or did not grasp this point of view and who looked upon Solveig as a physical plane rival to the hardly-used Ingrid felt out of sympathy with the conclusion of the play. They were

indignant that, after all Peer's selfish sinning, he should, though "at long last," apparently reach a fairy-tale conclusion and live happy ever after. They did not realise that while every precious bit of wisdom gained through experience was safely garnered in the higher consciousness (Solveig), the agent of Karma, symbolised by the Moulder of Buttons, still waited 'at the cross-roads' and that eventually all must be duly accounted for.

The play is full of difficulties, mechanical and otherwise, and a costly and elaborate setting was far beyond the promoter's reach. But the greatest difficulty will always be to find an actor capable of sustaining the title rôle and willing to undertake its truly colossal labors. For Peer is practically never off the stage, and many of his speeches are of great length. Fortunately the T.S., if poor in coin, is rich in whole-hearted and devoted adherents, and one was found whose professional experience, fine and expressive voice and thorough grasp of the part, made his gift of service of great value. As one critic remarked, "It is impossible to speak too highly of the vigor and intelligence he brought to bear on his task." The stage-manager had also exceptionally heavy work. To direct a body of thirty-eight amateur actors, some very capable, others totally inexperienced, but all alike busy people with scanty leisure for rehearsal, was arduous enough. Her consternation may be imagined when after rehearsals began and arrangements for the production had been made, the English version of the play, through its very qualities of accuracy and scholarship, was found lacking in the necessary rhythm and freedom, and could be neither learned nor spoken. This entailed re-writing all the scenes used and rhyming most of them. The apparent hindrance proved, as hindrances often do prove, an additional help, giving greater intimacy with the poem and a deeper realisation of its beauties and meaning. By means of a pamphlet* his increased comprehension was imparted to actors and orchestra, thus greatly assisting the unity of the presentation.

It is not often realised how much may be done for the evolution of the powers of combination in the individual by association for dramatic purposes. Here we had a body more than usually coherent, harmonious, and singularly free from the element of personal ambition, which so often mars a dramatic enterprise as a whole. That this was felt by the audience may be shown by two remarks: "We were so absorbed in the play we forgot to notice who were taking individual parts." "There was an atmosphere in the whole company that came right across the footlights to the audience—you *felt* it." That this atmosphere was given by the Theosophical ideal of brotherhood and unity cannot be doubted. And it must be remembered that the beautiful and harmonious resultant was, as it were, a blossom on the plant of years of steady and earnest work by the Edinburgh Lodge. The fruit is not yet, but indications of its future form are to be seen. There is an evident stimulus of thought: public opinion is awaking to the fact that the T.S. is capable of good work. "The recent performance of Ibsen's 'Peer Gynt'... marks a step in the intellectual development

* Has Peer Gynt a "Key"? by Isabelle M. Pagan. (The pamphlet was printed in the *Theosophical Review* for March.)

of the city." Three clergymen have preached on the play in the short interval since its production, and the general interest aroused suggests to the Lodge a special set of public lectures next winter. Above all, the inspiring spirit of the Theosophical ideal has been noted by those outsiders who helped in the production. "It must be a great advantage for you to have the Theosophical Society to work with," said a friend to the stage-manager; "Theosophy seems to give you such fine feelings."

Detailed criticism of the production is out of place here and a record of inevitable imperfections unnecessary. Points commended by experts were, the beauty of the coloring, the graceful dancing, the skilful management of crowds, the sympathetic and musical rendering of Grieg's music by the orchestra, and the sustained unity of the whole. The part of *Solveig* was taken by an associate, Mrs. Frank Baily, whose singing at the European Congress in London may be remembered. The three other chief characters, *Peer Gynt*, Mr. John Darlison, *Aase*, Miss J.E. Pagan, and *Ingrid*, Miss Eleanor Elder were members of the Lodge. Able assistance was given by distinguished amateurs and by an orchestra unconnected with the Lodge. The much appreciated stage-manager was Miss Isabelle M. Pagan.

J. H. E.

SCIENTIFIC NOTES.

It would seem that Prof. T. J. J. See, of the Naval Observatory, California, who was referred to in previous notes, has taken upon himself the useful task of championing the cause of the Ancient World in matters of scientific knowledge, for in *Nature* of Feb. 13th (p. 345), is the following letter from his pen:

In Strabo's Geography, book XVI., Chapter XI., para. 24, in the description of Sidon, we find the following remark: "If we are to believe Poseidonius, the ancient opinion about atoms originated with Mochus, a native of Sidon, who lived before the Trojan times." This tracing of the theory of atoms to an authority much more ancient than Democritus does not seem to be mentioned in any of the works on physics, but as it is from the usually accurate Strabo, and rests on the high authority of Poseidonius it seems worthy of notice.

Strabo and Poseidonius were contemporaries, living about 100 B.C. Democritus, the supposed founder of the atomic philosophy, lived about 450 B.C. The Trojan war is calculated by scholars to have happened about 1400 B.C., when the city of Troy is said to have been destroyed. When Dr. Schliemann, by his excavations, discovered Ancient Troy, he demonstrated that it had been the site of at least seven different cities in antiquity, one being built above the ruins of another, at long intervals of time. If, therefore, the theory of the atom can be traced back to before the Trojan times, it carries us a long way towards the final catastrophe of Atlantis in which civilisation the atom must have been known, owing to the psychical development of the fourth root race.

In reading the *Historian's history of the World*, as recently published by the *London Times* (Vol. I., p. 88), I was interested to find that we can now practically trace back the world's history to about the

time of the final destruction of Atlantis, B.C. 9500. Thus Champollion gives the date 5867 B.C. for the beginning of the first Egyptian Dynasty, and the prehistoric age of continuous culture known to us covers probably two thousand years more, when there is clear evidence that a change of climate took place in Egypt. To quote the above work (p. 88):

The date of the change of climate is roughly shown by the depth of the Nile deposits. It is well known by a scale extending over about three thousand years, that in different parts of Egypt the rise of the Nile bed has been on an average about four inches per century, owing to the annual deposits of mud during the inundations. And in various borings that have been made, the depth of the Nile mud is only about twenty-five or thirty feet. Hence an age of about eight or nine thousand years for the cultivable land may be taken as a *minimum*, probably to be somewhat extended by slighter deposit in the earlier times.

From the above it is evident that the waters of the Nile began to flow through Egypt about the time of the final destruction of Atlantis B.C. 9500, and this may well have been caused by the great convulsion of nature which, we are told, took place at that time. It is also evident that it was accompanied by some great climatic change in Egypt, for it is shown that before the Nile commenced, Egypt was a rainy climate, "which enabled at least some vegetation to grow on the high desert, for the great bulk of the worked flints are found five to fifteen hundred feet above the Nile on a tableland which is now entirely a barren desert."

We are thus able to trace back our world-history almost with chronological exactness to the destruction of Poseidonis as given by the occult records, when some change took place which caused the waters of equatorial Africa to flow through Egypt and simultaneously changed the country from a region of rain to one of desert. It would be interesting to ascertain what the influences were that caused the climatic changes which doubtless were not confined to Egypt. A partial redistribution of land and sea could be one of the causes, but there may have been others also.

If we examine the position of the equinoctial points for the time B.C. 9500, when this climatic change occurred, we find they bear a rather curious relationship to our sidereal system. The spring equinoctial point then lay on the ecliptic plane about long. 159°. It has been recently discovered by Dr. Gould that within the system of the milky-way there is a smaller sidereal system consisting of a ring of the brightest stars. Our own sun appears to occupy the centre of this bright ring, and would thus seem to be a member of this cluster of stars. If this be so, it is likely to have special links, electric and magnetic, with the system to which it belongs.

Now the north pole of this ring of bright stars is about long. 155° and 15° N. of the ecliptic, so that when the change of climate took place and Atlantis was destroyed, B.C. 9500, the line of the equinoctial points was coincident in longitude with the line of the poles of this great circle of bright stars, and it is quite conceivable that the period when these two lines were crossing over each other would be one in which the forces interacting between the earth and the stars underwent a process of reversal and thus caused climatic changes and geological upheavals.

Since *The Secret Doctrine* contains several suggestions connecting polar motions with climatic changes, great catastrophes, and the rise and fall of nations and sub-races (Vol. I., p. 713; Vol. II., p. 344-5), it behoves the theosophical student to seek for some solution along the lines above indicated, taking observed facts as far as they will carry him, and trying to fill up the gaps by means of hints from occult sources. A deeper study of this ring of bright stars might, therefore, be of profit.

The ring itself is a great circle of bright stars, whose plane cuts the ecliptic in longitudes 66° and 246° , the ascending node being at 246° . It is inclined to the ecliptic at an angle of about 75° . The star Aldebaran (Rohini), in long. $68^\circ 29'$, marks the descending node, whilst the star Antares (Jyeshtha) in long. $248^\circ 22'$ marks the ascending node. At the beginning of the Kali Yuga, B. C. 3102, the line of the equinoxes about coincided with the stars Aldebaran and Antares, so that it lay within the plane of the ring of bright stars, and thus very naturally began a new sidereal epoch.

When the sun is in conjunction with Aldebaran (Rohini), on May 30th, the earth is crossing this plane of bright stars in a backward direction from its north to its south pole. When the sun is in conjunction with Antares (Jyeshtha), on November 30th, the earth is crossing the plane of bright stars in the forward direction from its south to its north pole. The Hindûs name these lunar months from the asterism which is 180° from the sun's position; thus when the sun enters Rohini, the month is named Jyeshtha, from the opposite star Antares, and so with all the months; hence the earth is crossing the plane of bright stars in the Hindû months Rohini and Jyeshtha. In the month of Jyeshtha, near the end of May, the south-west monsoon commences, and in the month of Rohini, near the end of November, the north-east monsoon sets in; hence the passage of the earth through this plane of bright stars is coincident with important changes in the wind and ocean currents of the globe, which are the great factors which determine climate.

It is interesting, therefore, to note that whilst the line of the equinoxes coincided with the poles of this plane of bright stars a *permanent* climatic change occurred in Egypt and elsewhere; the semi-annual passage of the earth across the same plane coincides with a *periodic* climatic change due to the reversal of monsoon winds and ocean currents. That this last fact was well known to the Ancient World is clear from the works of Varaha Mihira, a native of Ujjain, the Greenwich of the Ancient World, situated east of Ahmedabad in E. long. $75^\circ 52'$ and N. lat. $23^\circ 12'$, who lived in the sixth century A.D., and whose writings were largely copied from more ancient books. For in Mr. N. C. Iyer's translation of his *Brhat Samhitâ* (p. 120), I find that one method used by the ancient astrologers for forecasting the south-west monsoon rains was by the phenomena which occurred in the month of Jyeshtha, on the four days named the Vayu Dhārāṇa days, from the eighth to the twelfth after the new moon, and on the average these coincide with the sun's conjunction with the star Rohini or Aldebaran, in other words, with the passage of the earth across the plane of bright stars.

It is true that the modern meteorologist attributes these changes of the monsoon winds to other causes. He holds that they are due entirely to the northern and southern declination of the sun. But meteorology is the most unsatisfactory of all the modern sciences and makes the least progress of any. It resolutely refuses to admit that any of the heavenly bodies except the sun has any influence on the weather, and in this it is at direct issue with ancient teaching and esoteric science. It should be remembered that the views of the ancients were based on continuous observations in India and Chaldea for many thousands of years, whilst modern observations do not extend much beyond two centuries. The weight of modern authority, therefore, is insignificant when balanced against the views of the ancients, particularly when it persistently ignores such obvious causes as the action of sidereal and planetary forces.

If, as above suggested, the passage of the earth across the plane of bright stars determines the times of the south-west and north-east monsoons, then it is quite easy to explain the change of climate so clearly indicated in ancient Egypt about the time of the destruction of Poseidonis. For the monsoon currents, on this hypothesis, will not follow the tropical year but the sidereal year, and this justifies the Hindû in retaining his fixed zodiac and his sidereal year. Previous to 12,000 years ago the south-west monsoon would not begin in June, as at present, but in December; since the equinoxes would have shifted 180° , and we should have the north-east monsoon in summer and the south-west in winter.

It will be easily seen that this would constitute a general climatic change all over the earth's surface, for there would be a prevalence of southern winds in winter and of northern winds in summer, or just the reverse of what occurs at present. These southern winds would make the winters warm and wet and the northern winds would make the summers dry and cool. It would tend, in fact, to make the seasons of summer and winter more nearly alike in temperature, so that tropical and sub-tropical countries would be temperate all the year round. In higher latitudes the winter precipitations would take the form of snow, which would gradually accumulate from year to year, since the summer would be too cool to melt the winter's collection of snow and ice, so that in this way the northern and southern latitudes would experience a kind of glacial period, the extent of which would vary each cycle of precession according to the greater or less inclination of the equator to the ecliptic.

The above is, I think, in general accord with the evidence of glacial periods as found by Geologists, and agrees fairly well with the suggestions contained in *The Secret Doctrine* and in ancient tradition. Many facts are held to indicate that glacial periods were due to cool summers and not to arctic winters. Geologists find traces of several such periods, the oldest being the most severe whilst the more recent showed that the ice cap became less and less extended, and thus could well be due to successive precession cycles, in each of which the inclination of the equator to the ecliptic had diminished.

The ring of bright stars of which our sun is a member forms a kind of nucleus within the milky-way, and it is natural to suppose that

it performs an important function in the economy of Nature. It may further constitute an important key to the interpretation of the ancient zodiac.

G. E. SUTCLIFFE.

FROM THE ADYAR BULLETIN.

"The month of February seems destined to be important in the Theosophical Society. On the 4th of February, two days after my arrival, a suggestion was made to me that it would be a good thing for us to acquire the estate which lies to the east of our grounds, along the river bank. It did not seem a very practical idea, as, when I enquired about it last year, I was told that it could not be purchased under Rs. 50,000. However, I spoke about it to one or two friends, who promptly offered to lend part of the money at a very low rate of interest. I thereupon wrote to two or three more. In a week the money was in my hands—Rs. 12,000 of it in gifts. My agents, one of whom had acted for H. P. B. and Colonel Olcott in the purchase of the Adyar estate, secured the land for Rs. 40,000, and the sale was completed and possession of the land given to me on February 15th. The estate comprises eighty-one acres, with a very fine bungalow, and the land yields an income, which may be much improved, from fruit trees and timber. Its control passes at once to the T. S., and its title-deeds will be handed over as soon as I have paid off the loan contracted. This I hope to do in the course of a couple of years, even if no one else cares to share in the gift to our beloved Society. The remaining land, between the Arcot estate—to be known henceforth as Blavatsky Gardens—and the sea, has also been purchased, but in this case by the transfer of some of the Government Stock belonging to the T. S. to an investment in land. This has, of course, been done with the consent of the Executive Committee, as the Constitution requires, and this consent was cordially given, as the land yields a safe 7 per cent. in lieu of the $\frac{3}{4}$ per cent. of Government Stock, and may yield considerably more if properly cultivated. There is a fair hope that, in the course of a year or so, by good management, it may be possible to reduce the contribution now made by every Section to the upkeep of Headquarters, thus leaving to the Sections more money for their own local work. This second plot, when the legal formalities are completed, will be named Olcott Gardens. Thus will the names of the Founders be physically linked to their beloved home."

It is proposed to put up a memorial tablet in Blavatsky Gardens, bearing the words: "Presented to the Theosophical Society, in loving memory of H. P. Blavatsky, by some of her grateful pupils, to whom she brought the light."



THE THEOSOPHIST.

FROM THE EDITOR.

THE Theosophical Society has sustained a great loss in Australia by the passing away of our good Brother, Nathaniel Alexander Knox, on February 28th, 1908. It might be said of him as of his namesake in Judæa: "Behold an Israelite indeed, in whom is no guile." He was a simple, though able, man, and one of the pillars of the Cause in Australia from its earliest days in that ancient-modern land. The Adelaide Lodge found in him its steadiest worker, and he was ever ready to aid with hand and brain. His illness was brief, and he had accomplished the three score years and ten. He has gone to his rest, to hear his Master's words of welcome: "Well done, good and faithful servant; enter thou into the joy of thy Lord." Peace is upon him; light surrounds him; what room is there for grief?

Theosophists are often laughed at by Western Orientalists for regarding the real Shaṅkarāchārya as following the Buḍḍhas within a century of the passing of the latter away from the sight of men. But according to the traditions of the Dvārakā Maṭh and a document in the state offices of H.H. the Gaekwar of Baroda, the Theosophists are right, despite the gibes of the Western scholars. The Maṭh records declare that this great one was born in Yuḡhiṣṭhira Saka 2681 (B.C. 476). His investiture with the sacred thread took place on the 6th Chaitra, 2636 (B.C. 471). He became a sannyāsi on the 11th Kartik, 2689, and in the following year, on the 2nd Jeth, he went to Govindāchārya. He passed away on the 15th Kartik, 2663, in his thirty-third year.

*

H.P.B., in the third volume of the *Secret Doctrine* (p. 377 *et seq.*), speaks in guarded language of this Mighty One. "Shaṅkara was an Avatāra in the full sense of the term. According to Sayānāchārya, the great commentator on the Vedas, he is to be held as an Avatāra, or direct incarnation of Shiva—the Logos, the seventh Principle in nature—Himself. In the *Secret Doctrine* Shri Shaṅkarāchārya is regarded as the abode—for the thirty-two years of his mortal life—of a flame, the highest of the manifested spiritual Beings, one of the primordial seven Rays." Occultists will know to Whom this refers. "It is maintained that this Adept of Adepts lives to this day in His spiritual entity as a mysterious, unseen, yet overpowering presence among the Brotherhood of Shamballa, beyond, far beyond, the snowy-capped Himālayas." The Shri Shaṅkarāchārya of the Western scholars was obviously not this Great One, but one of his later successors, with whom historical criticism may deal as it lists.

We have been obliged to reprint the first three numbers of the *Adyar Bulletin*, the first issue having consisted only of 500 copies. We have now raised it to 1,000, but we shall not again reprint those who wish to possess a full set must send in their subscriptions quickly. When this issue is exhausted, subscribers must begin with the issue current at the time of their subscription. The little paper has met with a welcome quite surprisingly warm.

Our Recording Secretary has taken advantage of the light here, of the hot weather to run across to Java, to see our brethren who are so much isolated. They are, of course attached to the dutch Section, Java being a Dutch colony; so Mr. Fricke will find himself among his countrymen, and his presence will, without doubt, prove of the greatest help to them. For myself, I sailed at Australia on May 16th, from Colombo, and expect to land at Fremantle ten days later. Western Australia is quite new ground to me, though I have before visited the southern and eastern provinces. I return to India at the beginning of September, and am to spend a week, accompanied by Sir S. Subramania Iyer, in the district around Madura, to collect funds for the Central Hindu Coimbatore Colleges.

Much propagandist activity is being shown among our Buddhist brethren. Bhikkhu Nyāpatiloka writes me that, in 1903, a few enthusiastic Buddhists in Leipzig established a Buddhist Union there, and it is now proposed to constitute a Buddhist Monastery in Europe, and Ticino, in Southern Switzerland, has been fixed upon for its beginnings. The site is to be chosen in the autumn of the present year. Information can be obtained from the Mahābodhi Centrale, Karl Seidenstücker, 12 Sophienstrasse, Leipzig, Germany; or, Redaktion du *Carnobium*, Villa Couza, Lugano, Switzerland. Contributions to the undertaking may also be sent to these addresses. We have before drawn attention to the Buddhist Society started in London, with Professor Rhys Davids as President, in connexion with which the well-known Bhikkhu Ānanda Metteya is visiting England. It seems as though the stream of missionary effort is to set from East to West, and if the eastern missionaries—as we have no doubt they will—avoid all aggressiveness and attack no man's religion, they can do nothing but good. It should, however, be recognised that, while it is eminently useful to carry to the West the metaphysics and the ethics of the Vedānta—as is done by the followers of Svāmi Vivekananda—and of Buddhism, the predominant religion there must ever be that of the great Avatāra of the West, Jesus the Christ, and that His religion will be enriched, not destroyed, by its contact with the older faiths.

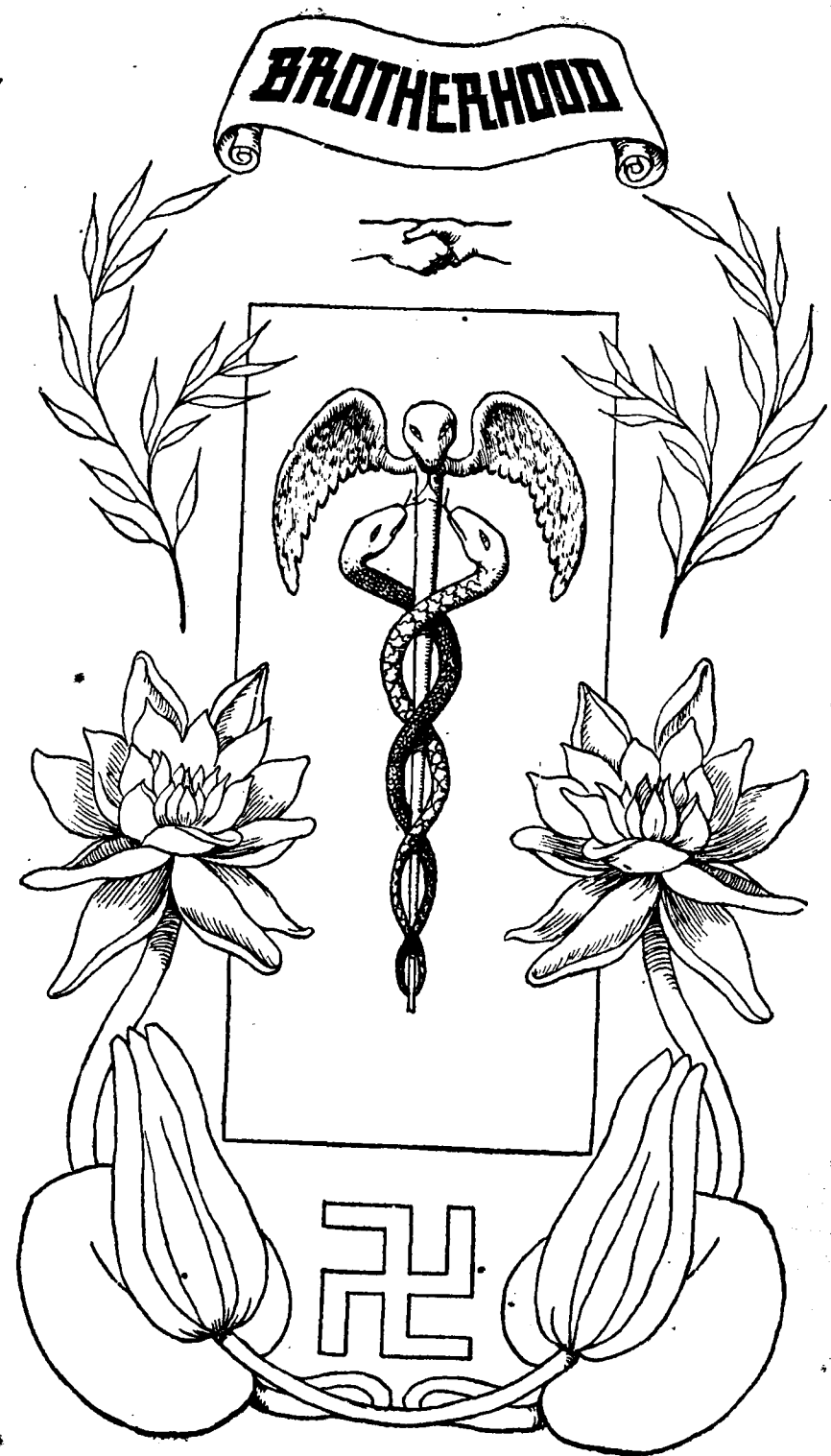
**

A very delightful little book has come into my hands, entitled *The Sayings of Muhammad*, edited by Abdullah Al-Mānūn Al-Suhrawardy, M.A., F.R.A.S. (published by A. Constable & Co., 16 James Street, Haymarket, London). The editor dedicates his work "To my Mother," and adds the beautiful words of the Prophet: "Heaven lieth at the feet of Mothers." In his preface the editor tells us that "the collected body of the Ways and Wont of Muhammad is the Muslim's dictionary of morals and manners." "The chance words that fell from the lips of that marvellous and gifted Teacher during the twenty years of his ministry were treasured up by his eager listeners and embalmed in their hearts, and became the ruling principles of their actions." Sayings that have had, and have, such swaover human hearts and minds are ever worthy of

reverent study, and we have here a fine collection of them. I may note, in passing, that the Prophet believed in the pre-existence of the soul, and ascribed mutual attractions and repulsions to the pre-natal relations between souls (saying 288). Again, He speaks of Himself as existing before Adam (saying 432). Little is said among present-day Muslims about re-incarnation, so these sayings have a special interest.

* * *

It is often instructive to work out the duality shown by all things in our universe, whether they be objects, consisting of life and form, matter and spirit, or qualities, as positive and negative sides. What we know on the physical plane as sex, the final manifestation of the Father and Mother sides of nature, exists on every plane as a duality. The Hindūs express this truth in the doctrine of the Devas and their shaktis—the “shining ones” and their “Powers”—and many a hint may be gained by a careful study of the Paurāṇic stories, expressing the inter-relations of the dual forces of Nature, so grotesquely misunderstood by missionaries. An example of the application of this duality to the three aspects of Divine Life may be useful to some students. These aspects are given in Hindūism as Will, Intelligence and Activity. Will regarded as dual, has Devotion as its feminine aspect, Power as masculine. Intelligence has as its feminine side Intuition, its masculine, Wisdom; Activity has Sacrifice on the feminine side, Love on the masculine. Thus analysing them, Will, Intelligence and Activity are seen to correspond to the well-known Christian trinity—Power, Wisdom and Love. Christianity is predominantly masculine as regards Deity, and thus puts forward the masculine aspects only; Devotion, Intuition and Sacrifice are left unrepresented, but in Roman Catholicism they are incorporated in the Virgin Mother of God.



THE DISCIPLE.

(Continued from p. 592.)

CHAPTER X.

THE house in Manchester Square was dark and gloomy ; it had been the home of Professor Delvil's father and grandfather. His sister Esther had married young and gone away, and for many years past no woman had lived in the house but the women servants. And they did their work in a perfunctory manner, for no one noticed how it was done, or praised or blamed them. The house suited its owner very well as a headquarters, a place to keep things in, and to sleep in when it seemed convenient, and to dine in but very occasionally. He had other homes, where his life was lived ; the library in the college where he delivered lectures, the laboratory in the Medical School where he was a demonstrator, and a quiet house in a side street near the school, where he carried on experiments of his own in complete seclusion. When Beryl entered the door of the house which was to be her home, it seemed to her dreary indeed. But she did not allow this to distress her ; she knew that her time of happy growth amid beautiful surroundings was over, and that now the work of her life had begun. There were no old servants to be interested in this sudden appearance in the house of a daughter hitherto unheard of. When it suited him to do so Professor Delvil discharged all the servants and engaged a new set. He had done this just before going to Budapesth, and had given directions as to which room was to be prepared for Beryl, so she was received as a matter of course. By the end of her first day in the house it seemed as if she had lived there a long while and everything was very familiar. She saw that she was to have no duties ; there was a housekeeper ; she was responsible for everything. A young housemaid was told to wait specially upon Beryl, and to go with her if she wished to go out. She did not wish to : London was looking dark and dreary, and she had no desire to venture into the streets. The sight of them even, in such a very different part of the town, the peculiar colour of the atmos-

phere, recalled the days of her childhood very keenly, and the interval seemed like a dream spent in some garden in fairyland.

In the evening Professor Delvil came home to dinner, bringing with him two guests, a famous London doctor, and Hilary Estanol. Beryl had been told that they were coming, and the housemaid who waited on her helped her to dress. She wore one of the beautiful dresses from Paris that Prince Georges liked to see her in, all white, a foam of white chiffon and lace. All three men, even her father, looked at her with a feeling of surprise; she looked almost unearthly in her whiteness and fairness in that dark house.

"My daughter has been educated abroad," said Professor Delvil, "and has only just come back to London, which will be like a strange land to her for some time."

Dr. French had a family of sons and daughters, and a handsome wife who was fond of society. He decided to tell her to call upon Beryl and invite her to all their parties. He had a great respect for Professor Delvil and liked to stand well with him. After dinner he sat by Beryl and talked to her a little; she was so unlike his own girls that the only idea he formed about her was that she was "very foreign." Professor Delvil and M. Estanol were deep in a discussion which lasted some time, but at last the Professor said, "Very well, that is settled then;" and he then asked Dr. French to come and look at something he wished to show him, which was in another room. M. Estanol took the chair Dr. French had vacated beside Beryl. He regarded her with a deep and increasing interest.

"May I tell you," he said, "what I have just settled with your father?"

"Please do," she answered.

"I have decided to become one of his patients for this especial treatment which he has discovered."

"You are not ill?" she asked, looking at the handsome face and fine, distinguished figure of the man beside her.

"No—not physically. My illness is of the mind and spirit. I feel impelled to speak to you—to tell you of myself and what I am going to do. It is as if I am fated to tell you about it."

"Please do," said Beryl. She, too, felt that her fate was upon her; that as it was for him to speak, so it was for her to listen.

"I feel as if you would understand me when I say that I know of two lives, the ordinary human life and the life of the occultist."

"Yes," said Beryl, "I understand. In the ordinary life one lives for oneself and those one loves; in occultism the life is lived for all." It seemed to her as she said this that the words were given her to say by a white shape that stood beside her. In her immature brain the profound meaning of them was unrevealed, though to her spiritual self they were intelligible. Hilary Estanol sighed heavily.

"Yes," he said; "that is so. That is where the bitterness of the path assails us who have not passed beyond personal love. To me love was life; and so I failed, and was left by the one I loved to live out an interminable dreary existence. When you say such words as you spoke to me just now I am able to answer you—I am able to tell you why I failed. But immediately it all fades from me. Already it appears as if the words I spoke were nonsense, the reminiscence of a fairy tale of my youth. I have lost all faith and all knowledge: I only remember that I once loved, and that my love has gone from me and passed into nothingness. The memory is insupportable: I desire to forget."

"And can my father make you forget?" asked Beryl, fixing her clear bright eyes upon him.

"He says that he can. A great increase to the length of mortal life would be no boon to most men, unless with it was given complete forgetfulness of the past; therefore to give this is a part of his method. This is the part that concerns me: I care very little for prolongation of life. The only attraction that has to offer me is the postponement of the time when I shall know whether there is the absolute oblivion after death which I seek. Of course if there is I shall know nothing—all struggle, all pain will be over. But what I dread is awakening elsewhere, to renewed life—without her."

Beryl put her cool hand for an instant upon his. "How you suffer!" she said. "It is the fire of purification which consumes you. You are living on to suffer your punishment now."

"Believe me that is true—I hear the words—I am told that it is so. Do not try to escape from it: let it burn out all that it has to consume, so that when you are released you shall be fully emancipated."

He shook his head dully.

"To be alone! I do not want freedom or emancipation without her, and she has left me utterly."

Beryl rose suddenly. "I see, I hear, such strange things," she said. "I must try to explain them to you—they are for you. I see the one whom Prince Georges calls the Master; he stands in a wide place, on a marble floor, as though expecting some one. And I see a woman approach him: I cannot describe her; she is dark and splendid and full of light and power. She was about to fall on the marble floor as if in great humility, but the Master put out his hand and prevented her. I hear him say: 'You have come, Fleta, to intercede for that one who was born under the same star with you, and who, after many incarnations, is suffering the penalty of failure.' I will send him a message; the disciple who is now with him shall say to him: 'Hilary Estanol, you will meet the one you have loved again when the fire has done its work of purification and you are capable of greeting her as one disciple greets another, knowing that she belongs not to you but to the All. And the time is not long if you awaken yourself.' It has all vanished. Do you know what I said? Do you understand it? for I do not!"

She stood there, quivering with emotion, a shape that was so delicate as to be more like a spirit than a human being. M. Estanol had not moved, he had listened intently, and watched her. Now he rose and stood by her side.

"I have to thank you for that message," he said in a low voice that shook with intense feeling. "I thank you most profoundly. That which had become to me as a tale that is told has suddenly become real again, a living thing."

The Professor and Dr. French were coming back, they were just about to enter the room.

"You will not undergo that treatment?" she asked.

"I will not," he replied. "I will endure the burning agony of remembrance in the strength of the hope you have brought to me."

CHAPTER XI.

There was a little room next to her bedroom which had been arranged for Beryl's use, to write or work in; and she was glad to be able to retreat there from the great gloomy rooms downstairs. A

little of her own character had begun to appear in it. The table was covered with her books, and Rose, the servant who waited on her, had put some flowers there which had been given to her for herself, but which she preferred to place where they would please Beryl. She saw nothing of Professor Delvil on the morning after this dinner, so she came up to arrange her books and to read. A deep anxiety which she could not explain to herself lay upon her; her thoughts continually went to her father. She could not help thinking of him, and yet she knew not yet how to think of him. As she sat thus, trying to read and keep her wandering thoughts in order, Rose came to her.

"There is a lady in the drawing room, Miss, asking for you. Here is her card!"

Beryl took it and read.

"Lady Henry Delvil." Under this name was written, "Your old friend, Mrs. White."

"Oh! I am so glad," cried Beryl, and she sprang up and ran downstairs. "Mrs. White" was standing in the midst of the drawing-room looking about her when Beryl came running in. Both paused a moment to survey the other with surprise. Mrs. White was much changed from Beryl's remembrance of her; she looked sad and worn, although she was handsomely dressed. Beryl looked to her like a vision of most ethereal youth and beauty; a faint colour had come back to the girl's face in the joy of meeting a friend. Mrs. White drew her to her and kissed her as she used to do when she was a little ragged girl.

"Prince Georges came to see me yesterday," she said, "and told me what had happened, and that you are here. I have never been in this house since I left it on my wedding-day, and it is very strange to find it just the same. To me it was like being buried in a tomb to live here; it must be like that to you. I ought not to have minded it so much, for I was born and brought up here. Your father is my brother. Of course I did not know that till after Prince Georges had taken you away. But still, I should have acted just the same."

They sat down, side by side, on a big couch, which for Mrs. White was full of memories of her mother.

"Prince Georges has told me all that has happened to you in

these years," she said. "Now I want to tell you about myself. I am not Mrs. White any longer. I have given up that house—and that work. So you must learn to know me as Lady Henry Delvil. I married when I was a mere slip of a girl, married to get away from home. The first offer I ever had was from a second cousin, who was quite an old man, Lord Henry Delvil. If my mother had been alive I should not have accepted him; but as it was, I did. I thought anything would be better than to stop at home, and I feared I should have very few chances if I lost that one, for my father and brother were absorbed in their own occupations, and I seldom saw them, and never anybody else. Lord Henry was very rich, and I may as well admit at once that this influenced me. Very soon after we were married he became very ill and thought he was going to die. He was advised to go abroad, and my brother went with him. I went through an awful time, which I need not tell you about; it ended in my going into the slums to spend some of my ill-gotten money among the poor; and I became Mrs. White."

"And you have given that up," said Beryl. "I cannot bear to think of that place without you."

"There are others there now to do what I did," said Lady Henry; "and I have something to do which only I can do. It is my task—my duty. I have to find my husband."

"To find him?" exclaimed Beryl in surprise.

"Yes, to find him. His was one of the unaccountable disappearances that happen from time to time. He recovered his health wonderfully, going with Victor to various places where there are natural springs and undergoing special treatment. Then he came back to England, and our house, which had been shut up all the time he was abroad, was got ready for him. Of course I was there waiting for him; it was believed that he got confused about it, and went to the house where I was living as Mrs. White. He left the station in a hansom, although the carriage was there. Victor came in the carriage, expecting to find he had already arrived at the house. We drove off directly to my house, but no one had been there. From that day nothing was ever heard of him. Of course his family have long decided that he must be dead—that he met with an accident and was buried unrecognised. That seems very unlikely, for he wore a remarkable signet ring, and he had a pocket-book

with him containing letters and cards that would have identified him, and bank notes. He might have been robbed and murdered, though that seems unlikely, even in the sad part of London you and I know so well. The Police theory was that he was guided into a house of thieves, as being mine, and there murdered. So many years have passed that I am free. I could have married again some time ago if I had wished to, but I do not. I believe he is alive, and I want to unravel the mystery, and I want to find him. I have a feeling that you can help me."

"I!" cried Beryl, in complete amazement.

"Yes; it must seem strange to you that I should think so, but I do. And now tell me about yourself. Would you like me to come and stay here?"

"Oh, yes, yes! How glad I should be," was the answer, so full of unfeigned delight that Lady Henry smiled and her face softened.

"I would ask you to come to me, which would be much pleasanter for us both; but I am sure your father would not let you come. I do not yet know why he is so determined to have you here with him, but he is, and so it must be. This house is his now, and I cannot come without asking him if I may. But, at all events, I can stay and see him if you think he is coming in soon."

"No," said Beryl. "Rose told me he went out early and said that he should not be in till dinner time this evening."

"Then come out with me," said Lady Henry; "spend the day with me, and tell the servants you will only be back in time for dinner yourself."

"Oh, delightful!" cried Beryl; "thank you so much. I shall be thankful, indeed."

Lady Henry's carriage was at the door, and Beryl stepped into it and sat down beside her with a sigh of mingled relief and delight. The dark gloom of the dreary day had passed away like a cloud.

They were driven to various shops, and to a post office, where Lady Henry wrote and sent a telegram. The result of that was that when they reached Lady Henry's house in Mayfair, there was a cab at the door, and Prince Georges was just getting out of it.

"Oh!" cried Beryl.

"I am so glad you could come," said Lady Henry.

That was a wonderful little lunch party. Beryl was quite happy,

overjoyed, and the other two were happier with her than they could be anywhere else in the world.

"The most amazing thing that has ever happened to me," said Beryl suddenly, addressing Lady Henry, "is the discovery that you actually belong to me, that you are my very aunt. It is most delightful, is it not?"

"Yes, indeed," said Lady Henry. Her mind travelled back to the moment when she first learned from her brother of the relationship, and of the feeling that arose within her then, that she could have wished the girl was the child of any other man in the world rather than of this one.

They sat and talked in Lady Henry's pretty, cheerful drawing-room all the afternoon, too glad to be together to do anything else. And to the others Beryl seemed a gay, bright girl, from whom the strange experiences she had passed through had taken no faintest sparkle of youth and health. The rose tint had returned to her face, the joyous note to her voice, and those who had only seen her in the lecture hall at Budapesth would scarcely have recognised her.

Not till it was necessary for Beryl to return to her father's house did Prince Georges leave. Beryl went home alone, carrying a note from Lady Henry, who decided to write and ask her brother for an invitation instead of coming to see him. She went with Beryl in the carriage, but did not get out; the servant said Professor Delvil had not yet returned. Beryl, carrying the note, ran upstairs and dressed for dinner and then sat down with her books in her little study, to wait till the gong sounded. But the gong did not sound. Rose came to her at last to say that it was very late, and they thought the Professor could not be returning to dinner. Beryl was relieved, and accepted Rose's offer to bring her some dinner in her own room with delight. It was much better than sitting with her father in the great gloomy dining room. Rose brought up a tray and stayed with Beryl while she ate her dinner, and came in again afterwards, fearing her young lady might be dull. But she was not, for she was reading a most interesting book about which she had been talking to Prince Georges in the afternoon. She read on long after the house was quiet and the servants had all gone to bed, and eventually fell fast asleep in her chair. And then, as on that first night she spent in the Château of the Ghykas, her mother stood beside her and took

her hand and said "Come!" and she rose, holding that hand fast, and left her room and went very softly down the dark staircase.

MABEL COLLINS.

(To be concluded.)

A LANOO.

Om Mani Padme Hum . . . delivered to the nations of Central Asia by Padmapāni. (*Secret Doctrine*, II., pp. 188-9).

Il n'a pas oublié le Nom.

Le Nom qui est un Nom n'est pas le Nom. (Tao.)

A small child with large eyes, dark curls, clad all in white. In the luminous green shadow the glow of two exotic flowers: one of a sunlit yellow color, one of a velveteen orange shade . . . The child sees for the first time this wonderful orange tint. It loves color, for it is itself a child of the Sun, a Creole. But this, this foreign blossom, why does its sight cause the heart to throb? A whole world comes down, from an unknown land afar, like faint golden mists of bliss, of sunrise; but what are they, what do they mean?

Sundown. The remembrance flashes up: "I have lived before. It is a greeting across the Deep."

Sunset is linked with the glow of a flower of ruby color—that sunset of Revelation.

Then somebody gives the child a small jewel: an emerald. The child looks at the sun through the deep green of the stone, . . . and sits and dreams under blossoms—and somebody, knowing the child is a poet, reads out the cadenced strophes about "Nala and Damayanti," and the Serpent.

Its mother dies. But a few days before, the child had a walk with her to the heights, and there she gave the child a branch of reseda flowers for her hat . . . with dewdrops on it, like fairy diamonds. Again at their sight the same sense of exulting joy, of an unremembered, yet unforgotten world . . . The mother and the little sister go away into the blue vastness of heaven . . . Dead? they dead? The thought flashes triumphant—"There is no death." And the child goes to play. It knows.

But where is the land of the yellow shades, and what says the World of Dreams that grows so wonderful?

I mark thee fit
To hear the Call. . . .

At seven the Call comes. . . .

As yet not understood. Only the glory and the wonder of the vision remain in the infant's brain, burning like the Mené-Tekel phrase of Babylon's king.

And seven years later, in a stormy summer night, in the peace that followed the storms, the Fairy of the Soul came in the lightning . . . The "three wishes," old, old as humanity, were whispered at her feet:

"Grant me to save a human life.
Grant me to wage my life for my land.
Grant me to enter the service of the Saviors of the World."

The child knew not it was not entering, it was returning. The wishes are granted.

In thirty-three years of seeking, erring and finding, the three wishes were fulfilled.

All through childhood, among strange dreams, one or two were ever recurring with a significant persistence. In one the child saw always itself coming forth from under a dark entrance on to a place full of morning light and seeing a vast palace bathed in the rosy rays of the sun.

Then, years after that epoch, came a vision of China-haunting. At first, like a twilight shadow, a day-dream: a curious sense of awe and anxiety, a sense of guilt almost. The shadow of a horn-roofed house, of a woman—a witch . . . much later the name of Tamerlane, the great Timur mixed with it . . . and then China again . . .

And a sense of weird attraction which grew to be love later, much later, when the child set its physical feet on the soil of the Flowery Land.

In the Musée Guimet, in Paris, close to the round hall, where, in the silent library, a golden statue of the Buddha sits—on the walls of the staircase is a beautiful Chinese landscape at sunset. It is the burial-place of some Chinese warrior. The purple shadows come around the high horned tiles of the monument . . .

and the desert is all silence. Thus China did appear for the first time.

. . . In a thoughtful book of a new German author, *Briefe die ihn nie erreichten*, it is so well expressed—that singular, all-powerful charm of China . . . Truly the white race comes to China to conquer, and is conquered by it . . .

With the faint memory of a former life in the Dragon's realm came others less definite, more common . . . How strange they feel, these glimpses of the Past—shadowy, fragmentary, some impossible to locate, so ancient, so unknown to history and science are their surroundings that pass in the great looking-glass of the astral . . .

In these times occurred the fulfilment of the first wish—and its realisation linked life and interests on to a sphere where the granting of the second wish became possible—first, action with the freedom movement; then active field service amidst all the intoxicating, almost sacred horrors of war . . . The second wish came true. And then it became apparent, as if the very arising of the wishes in the Lanoo's soul was forecast by some benevolent karma, the heroic pointing of the soul upwards to the great service has brought on the first noble action which, through the untilled fields of Freedom, brought him to the path of real service far in the China war. The meaning of the dreams became apparent, but the vision of the palace at dawn was yet veiled in mystery . . .

. And still the third wish was to be, and above man, country, ideal, higher summits seemed to gleam . . . And still no direct link was seen with the inner life of the race that was budding in the Lanoo's motherland. It had existed in the grey mists of the Past—was it broken in the Church of the most religious among modern white nations?

Because of this—a life-question—these lines are written. They are written in the sacred realm where Padmapāni gave out the formula of Om . . . written at the foot of the roof of the World where Indra is enthroned . . .

Written in the realm said to be the very kingdom of Prester John.

Among the tombs of Sūfi sages.

Within reach of Balch, where the cradle of Zoroaster stood.

Within view of the azure mounts behind which our Masters live.

On the very road that led Alexander to the feet of India's
Rshis . . .

The desert around us is ringing with a prophecy which I must
report to my brothers East and West :

Yet, do not be afraid ! The djins forever try
To bar the holy Path to our Shrines.
Persist ! and Dawn will show to thy delighted eyes
Mekka . . .

When the time came, and blessed feet had touched, at night,
the floor of the Lanoo's house in a great northern capital of
Europe, the Quest seemed to draw to its end, the Door, the Gate
within view.

But, if the Call had been heard and the Test had been stood, the
sign was to be found in the utter silence and void . . .

Each race has its own road, its own portal at the gate. Its
sign glows over it . . .

Long, long ago, a servant of our Lord had been accepted on
probation, given a mantra, and sent to the desert to tend the Master's
herd. He was given a mantra—and had to find its sound, its Word
of Power . . .

Twelve years passed, and he came back, having found the
sense of the mantra, the sense of Life. Then he was told that he
had become a disciple.

But here the divine favor of discipleship is sought for a whole
race, not for a personality.

Twelve years have passed, and the Rays of the Mystery begin to
gleam from the Roof of the World, where stands the flag of the Slav
Race . . .

What is Sound ? The " Word " that opens the Door ? Sound,
Color, Thought . . .

At the Theosophical Congress of Paris an old, old chant from
Egypt's temples was heard, and stirred deeply all the souls which
heard it . . .

These few notes had an intensity of inner meaning that was
startling to these modern Europeans . . . They were the notes
of the Planets.

And directly after the antique temple invocation, came a melody,
a choir, of great simplicity, of great sadness, yet full of strength, of

patient confidence . . . of the Endurance that is the crowning
quality . . .

" This is the best of all," many said. It was a song of
Borodine, one of the composers of the " new " Russian school.

What was startling in both choirs was the likeness of that
strength of inner meaning with the outer simplicity, with a seeming
absence of melody.

A Sound from the Depth.

The revelation of a race whose planet was forming . . .
of a race taught to sing its church songs on the Gregorian mode, the
Incantation mode. On this sacred soil grew the last mystery on the
stage, that wonderful opera of *Kitej, the Invisible City*, that had the
power to rouse the spirits of Russia to a religious confidence even
after the triple trial of war, civil war and plague.

The deepest humility, whence blossoms the endurance that
trusts : " The Lord knows "—this is the Note, the first one of
the Word that is to deliver . . .

One night it was thus heard amidst a soft moonlight of summer
on Russian fields wrapped in the silvery veils of the Elfs :

The Bridge
To your City of Ease
'Tis built on the failed,
The fighters who lost
'Twas in fording the stream they fell . . .
For Freedom, for Man . . .

Then came the first hour of Freedom, and with it came the
sign for the Lanoo, for the Race . . . and only then the
World sunk, the Real shone, and it was known that the highest
Freedom is Spirit itself, that " Being," outside of time, space and form,
is Freedom, is the innermost sense *freedom* of Life—its light is Love,
and thus Love makes free. The sign came at the hour when to the
physical eyes of the child that was, the rosy Place appeared. . .
But stranger was the rosy hue of that inner World of Mind . . .
if color can be outside of form . . .

Then, seeking the gate to open for the race, the Lanoo saw a
picture of old, old times again : Eleusis.

It was surrounded by small pictures of the story of the Holy Grail.

And it was in the old German town where ten years before
the Lanoo had begun the theosophical life.

There something drew the Lanoo northwards, to the sacred Isle of the eldest Slavs—the dead Baltic tribe, Ruya—to Arcona.

And Arcona revealed itself in the first grey and stormy night only by the white Ray of its stormlight from the lighthouse on the white cliff, where the temple of the Slavonic mysteries had stood.

There, where the White Ray shone had been the Door that opened only to the Slavonic Initiates . . .

And, when—with the rosy day—the lighthouse was beheld, and visited, on its walls an old picture of the God Sviatovit still hung . . . and His face was the face of the first Sage who had come once to the far northern capital . . . and it was strangely alike to the face of a holy one—a chelâ on his own line—who worked in the Greek Church in our times.

The sign pointed to the Greek Church—there was a way born with the new race, a by-way of one Path Eternal.

THE PROPHECY.

Two artists of Moscow have given the type of the Sage, the type of the race. One picture shows a sunlit white cell, a convent cell in a garden, with none of the Roman Catholic convent's beauty of line or decoration. A simple little old man, in a white frock, with a child's noisy . . . and humble suffering peasants coming to his feet . . .

The other is called "Holy Russia." The Christ with S. Sergius, S. Nicolas, S. George, the three patrons of the race—comes forth from a humble village church. The Volga is seen under snow. It is early spring . . . At His feet, kneeling, rising, standing with awed, adoring eyes—are all the stricken, the humble, the erring, the ecstasies that form this herd of His . . . Intense suffering and perfect confidence—the Volga under snow—in spring.

In Moscow the Lanoo was met by a pupil of one who lived for nearly a century in a little white cell at the Don, the "Still Don" in the steppes—a little old man with a child's eyes, one he knew—one who had S. Sergius's face; and of a greater one, who followed the Path of Nil of Sor.*

And the old man had said to the pupil: "Go, study the book of

On the very spot where the legend places Kitej, the Invisible City, a most mysterious group of Mystics is forming, calling itself: "Theosophy beyond the Volga" (an old term used for the pagan Slav Sages: "volchoi" beyond the Volga).

Helena Blavatsky, *The Secret Doctrine*. This is the fount to draw at. Go and help Theosophy in Russia with the secret science of the Greek Church."

The sign over the door began to flame up . . .

But greater than race is the One race of the World: Humanity, the Divine Bud.

The White Lotus can only open to show its golden heart. The White Race has to lead in the Yellow Race.

And this is the Prophecy received from many tongues in Central Asia:

"Indeed the white race will be the door to its yellow sister . . . Over its countries the yellow nations will come once more, a land sacred to Spirit, Holy Russia, for the third time will be open to them . . . to rise over them in the end, with them . . . and then the great age will come . . ."

The time is at hand to build the bridge of love over the closing gulfs of hate—to be forgotten.

And so I dedicate this to one of the Yellow Race, who, in his cell in Tibet prays for all humanity: To HAMBO AGHVAN DORDJEE.

N.

A NEGLECTED POWER.

(Reprinted by permission from "Theosophy and New Thought".)

PEOPLE who have not made a special study of the matter never understand what a tremendous power there is in thought. Steam-power, water-power, these are real to them, because they can see them at work; but thought-power is vague and shadowy and intangible to them. Yet those who have taken the trouble to look into the subject know very well that one is just as real as the other.

This is true in two senses, directly and indirectly. Everybody, when it occurs to him, recognizes the indirect action of thought, for it is obvious that a man must think before he can do anything, and the thought is the motive-power of his act just as the water is the motive-power of the mill. But people do not generally know that thought has also a direct action on matter; that, whether or not a man translates his thought into a deed, the thought itself has already produced an effect.

Our readers are already aware that there are many kinds of matter finer than those which are visible to physical sight, and that the force of man's thought acts directly upon some of these and sets them in motion. A thought shows itself as a vibration in what is called the "mental body" of man; that vibration is communicated to external matter, and an effect is produced. Thought, therefore, is itself a real and definite power; and the point of vivid interest about it is that everyone of us possesses this power. A comparatively small number of rich men have concentrated in their hands the steam-power and the electric-power of the world; money is needed to buy its use, and therefore for many it is unattainable. But here is a power which is already in the hands of everyone, poor and rich, young and old alike; all we have to do is to learn to use it. Indeed, we are all of us using it to some extent even now, but because we do not understand it we often unconsciously do harm with it instead of good, both to ourselves and to others.

Those who have read the book called *Thought-Forms* will remember how it was there explained that a thought produced two principal external effects—a radiating vibration and a floating form. Let us see how these affect the thinker himself and how they affect others.

The first point to remember is the force of habit. If we accustom our mental bodies to a certain type of vibration, they learn to reproduce it easily and readily. If we let ourselves think a certain kind of thought to-day, it will be appreciably easier to think that same thought to-morrow. If a man allows himself to begin to think evil of others, it soon becomes very easy to think more evil of them and very difficult to think any good of them. Hence arises a ridiculous prejudice which absolutely blinds the man to the good points in his neighbours, and enormously magnifies the evil in them.

Then his thoughts begin to stir up his emotions; because he sees only the evil in others, he begins to hate them. The vibrations of mental matter excite those of the denser matter called astral, just as the wind disturbs the surface of the sea. We all know that by thinking over what he considers his wrongs a man can easily make himself angry, though we often seem to forget the inevitable corollary that, by thinking calmly and reasonably, a man can prevent or dismiss anger.

Still another reaction upon the thinker is produced by the thought-form which he generates. If the thought be aimed at someone else the form flies like a missile towards that person, but if the thought be (as is so often the case) connected chiefly with the thinker himself, the form remains floating near him, ever ready to react upon him and reproduce itself—that is to say, to stir up in his mind the same thought once more. The man will feel as though it were put into his mind from without, and if it happen to be an evil thought he will probably think that the devil is tempting him, whereas the experience is nothing but the mechanical result of his own previous thought.

Now see how this fragment of knowledge can be utilised. Obviously every thought or emotion produces a permanent effect, for it strengthens or weakens a tendency; and every thought or emotion reacts upon the thinker. It is clear, therefore, that we must exercise the greatest care as to what thought or emotion we permit to arise within ourselves. We must not excuse ourselves, as so many do, by saying that undesirable feelings are natural under certain conditions; we must assert our prerogative as rulers of this kingdom of our mind and emotions. If we can get into the habit of evil thought, it must be equally possible to get into the habit of good thought. We can accustom ourselves to look for the desirable rather than the undesirable qualities in the people whom we meet; and it will surprise us to find how numerous and how important those desirable qualities are. Thus we shall come to like these people instead of disliking them, and there will be at least a possibility that we may do them something approaching to justice in our estimate of them.

We may set ourselves definitely as a useful exercise to think good and kindly thoughts, and if we do we shall very soon begin to perceive the result of this practice. Our minds will begin to work more easily along the grooves of admiration and appreciation instead of along those of suspicion and disparagement; and when for the moment our brains are unoccupied, the thoughts which present themselves will be good instead of bad, because they will be the reaction of the gracious forms with which we have labored to surround ourselves. "As a man thinketh in his heart, so is he;"

and it is obvious that the systematic use of thought-power will make life much easier and pleasanter for us.

Now let us see how our thought affects others. The radiating vibrations, like many other vibrations in nature, tend to reproduce themselves. Put an object in front of a fire, and presently that object becomes hot. Why? Because the radiations of rapid vibration coming from the incandescent matter in the grate have stirred the molecules of the object into more rapid vibration also. Just in the same way if we persistently pour the vibration of kindly thought upon another, it must in time awaken a similar vibration of kindly thought in him. Thought-forms directed towards him will hover about him and act upon him for good when opportunity offers. Just as a bad thought may be a tempting demon either to the thinker or to another, so a good thought may be a veritable guardian angel, encouraging virtue and repelling vice.

A grumbling and fault-finding attitude towards others is unfortunately sadly common at the present day, and those who adopt it never seem to realise the harm that they are doing. If we study its result scientifically, we shall see that the prevalent habit of malicious gossip is nothing short of wicked. It does not matter whether there is or is not any foundation for scandal; in either case it cannot but cause harm. Here we have a number of people fixing their minds upon some supposed evil quality in another, and drawing to it the attention of scores of others to whom such an idea would never otherwise have occurred.

Suppose they accuse their victim of jealousy. Some hundreds of people at once begin to pour upon this unhappy sufferer streams of thought suggesting the idea of jealousy. Is it not obvious that if the poor man has any tendency towards that unpleasant quality, it cannot but be greatly intensified by such a cataract? And if, as is commonly the case, there is no reason whatever for the spiteful rumor, those who so eagerly spread it are at any rate doing their best to create in the man the very vice over the imagined presence of which they gloat so savagely. Think of your friends by all means but think of their good points, not only because that is a much healthier occupation for you, but because by doing so you strengthen them. When you are reluctantly compelled to recognize the presence of some evil quality in a friend, take especial care *not* to think

of it, but think instead, of the opposite virtue which you wish him to develop. If he happen to be parsimonious or lacking in affection, carefully avoid gossiping about this defect or even fixing your thought upon it, because if you do, the vibrations which you will send him will simply make matters worse. Instead of that, think with all your strength of the quality which he needs, flood him with the vibrations of generosity and love, for in that way you will really help your brother.

Use your thought-power in ways such as these, and you will become a veritable centre of blessing in your corner of the world. But remember that you have only a limited amount of this force, and if you want to have enough to be useful you must not waste it. As I have said elsewhere, the average man is simply a centre of agitated vibration; he is constantly in a condition of worry, of trouble about something, or in a condition of deep depression, or else he is unduly excited in the endeavor to grasp something. For one reason or another he is always in a state of unnecessary agitation, usually about the merest trifle. This means that he is all the time wasting force, frittering away vainly that for the profitable use of which, he is definitely responsible—that which might make him healthier and happier.

Another way in which he wastes a vast amount of energy is by unnecessary argument; he is always trying to make somebody else agree with his opinions. He forgets that there are always several sides to any question, whether it be of religion, of politics, or of expediency, that the other man has a perfect right to his own point of view, and that anyhow it does not matter, since the facts of the case will remain the same, whatever either of them may think. The great majority of the subjects about which men argue are not in the least worth the trouble of discussion, and those who talk most loudly and most confidently about them are usually precisely those who know least.

The man who wishes to do useful work, either for himself or for others, by means of thought-power, must conserve his energies; he must be calm and philosophic; he must consider carefully before he speaks or acts. But let no one doubt that the power is a mighty one, that any one who will take the trouble may learn how to use it, and that by its use each one of us may make much progress and may do much good to the world around him.

C. W. LEADBEATER.

TEACHINGS.

ALONE with myself I was minded to write what follows. The sentences and almost the words came one by one, and slowly, nor from the beginning could I judge the end nor yet the middle. I was but one of those addressed; imperfectly I wrote down as I could, and thus it ran:

"I fain would speak to you of the failings that beset man's path in his progress from ignorance to knowledge, from knowledge to Wisdom.

I would enlighten you as to how strength is begotten of weakness, wisdom of folly, light of darkness. I would urge you to seek in yourselves, not in others, the causes of evil, that you may understand them and uproot them. It has been said: 'Life is not a cry but a song,' and truly is this so, were you but able to realise it.

Yet are despair, sorrow and strife prevalent in the world of men; anguish and adversity constrain them; competition and animosity poison the sources of their life-energies.

Wherefore this discord in the All-Harmony?

I will tell you. I will whisper in your hearts the words of hope. I will bring to your minds the message of peace.

Life is a crucible. In essence you are one, in substance you are many. The processes are long and tedious, yet wondrous is the patience of the All-Chemist, the Transformer, and His devoted Helpers.

The Ether becomes the Fire; the Fire begets the Water; the Water produces Earth. These four, yet each remains.

From out these four the moulds for all things spring.

The will creates the Life; the Life informs the mould, and by it is withheld and so conditioned. With infinite precision the scales are balanced, the substances selected and weighed out, the combinations made, ere the All-Chemist, with magic-stirring-wand, repeats anew the subject of experiment.

Yet all is foreordained. The purpose guides, the will maintains, the transitory phases are but stages to perfection.

Awakened by Ether's currents, roused by Fire's flame, washed by purest Water, the elements of Earth combine and separate and re-combine in infinite variety. Affinities, divergencies, strain and stress; harmony and discord—all is there.

And all the age-long time the crucible is stirred by Him who knows the phases and finality. With patience infinite He watches and He waits, and knows that all is well.

Yet we who are His substances, the contents of His will, the grains that seethe and toil in everlasting ferment, rebel and make loud outcry, bearing ill both impulse and constraint in our diversity:—

'Where is the harmony, where the peace, where the possibility of freedom from the strain?

Whence the toil and burden of your conditions, whence the hardships and the suffering, whence the sorrow, strife and anger?

Lies the fault with us, if we do differ?

Blame is it for us, if we diverge?

Shame is it on us, if we conflict?

In that essence separated into substance,

In that substance manifested in variety,

Must not contrast then prevail?

And prevailing and enduring,

And extending ever, ever.

Is it we who made this conflict?

Can we make the conflict cease?

Life's a cry and not a song,

Life's a struggle all along,

Fate the cruel Driver's thong.'

So some cry. And, limiting perceptions and relations to their own environment, they live in that which changes, themselves with it identifying, seeking in nowise the source of permanence, the heart of being.

Can they so seek, you ask, themselves conditioned and conditioning?

Have they within them that whereby they may distinguish real from unreal, true from false, eternal from ephemeral?

Aye, indeed! All gain this power, all have this possibility. And yet again, in Life's experiment, 'tis truly not in its first stages that its final possibilities are perceived and apprehended; limited for ever is the range of vision.

In Nature's Alchemy, while all the processes are sure, they must be of necessity but slow, and so continuous.

And in the spiral progress of advancement, as each great circle sweeps onwards and upwards, the place vacated must be filled, the varying levels must be compensated.

That which was dark becomes the light; and light that was is found in darkness to subsist beside the light that shall be.

So in the scale of evolution, in the spiral of becoming, man is not satisfied with what he is, but what he would be, and realises not that what he would be that he is.

For that same force that urges him to analyse, compare and calculate his neighbor's stature with his own, whereby if possible he may possess for his own use that which his neighbor hath and more ; herein concealed lies the germ of good and evil, the secret of all secrets of the veil that hides the Sun of Light and Wisdom, confusing Love, perverting Truth.

Up to a certain stage the force of individuality and egoism, pitiless and exclusive, must drive, till man is man and realises his estate. Then must it cease—or rather be transformed and change direction.

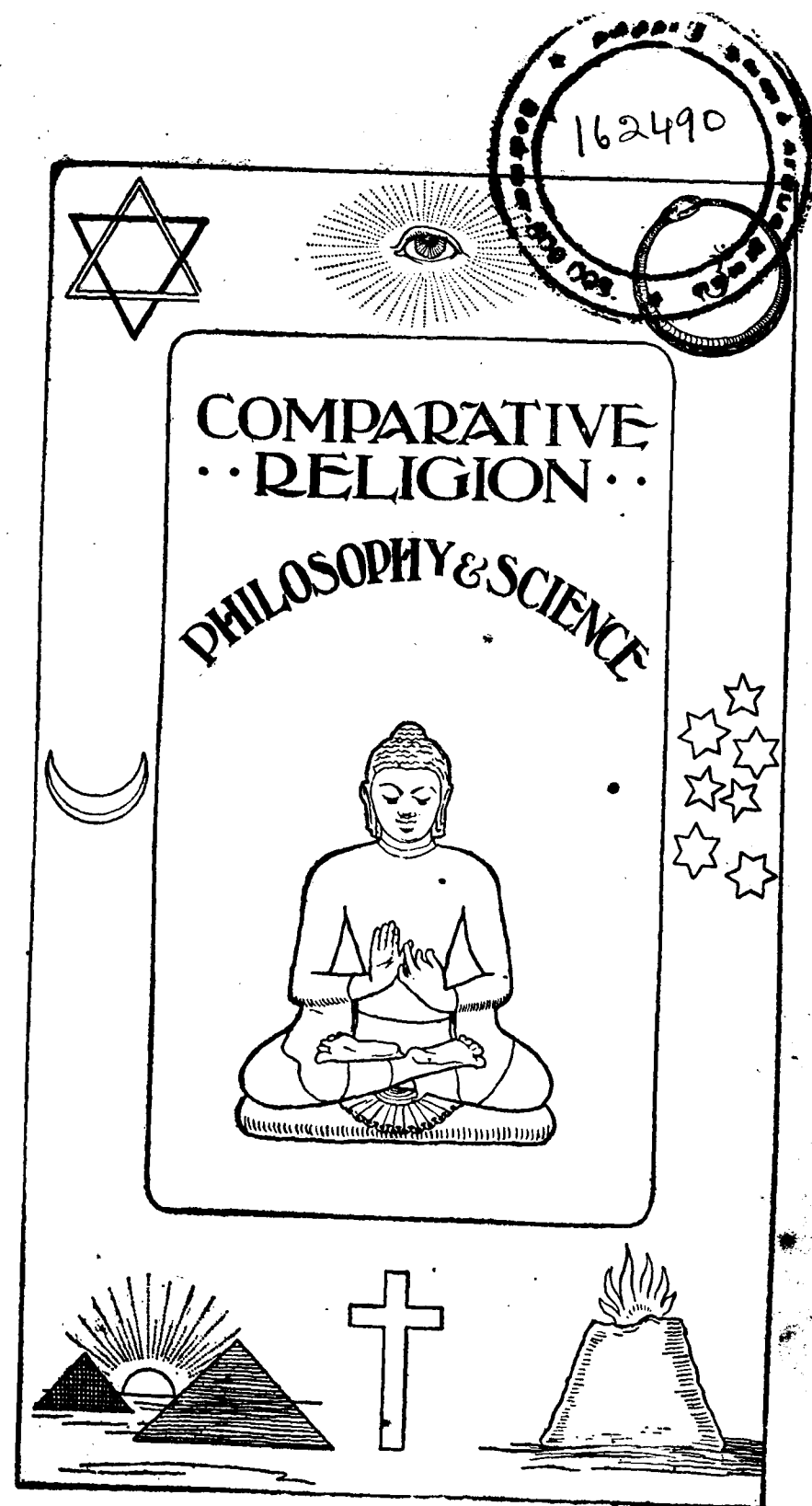
The circles to circumference are spanned, the cycles narrow inwards to the centre once again. And on his homeward journey man perceives—as he becomes that which he is—that what he was that still is he. For on the road now rapidly retraced, all that he left once more he finds, just as he left it ; himself once more in every stage he recognises. Ever more and more his present in his past he finds, and this his future is. All is him, and he is all. Permanent at all times, in All Time ; unchanged in all places, in All Space ; eternal from Infinity to Infinity. A consciousness unfolded by degrees, by limitations, by conditions. A Light revealed as permanent, through glimpses gradually extended into sight. A Wisdom possessed for ever, through knowledge acquired and stored. A Love that all embraces, since his heart is indeed the Heart of Being. One with All, All in One ; Truth realised at length.

The purpose of the All-Chemist is his purpose : he the substance, he the crucible, he the essence, he the four Agents, the countless elements, their contrast and their unity ; for is he not the very life the All-Chemist hath outpoured ? Is he not its very purpose and resultant ?

So courage ! each and all ! Lift your heads, and let your hearts throb out with joy and love, as forth and back you tread the ancient path. Leave off expending force and time on the consideration of mere differences, which are so only since *you* choose to differ from all that which you consider different.

The stages are inevitable and constant. For as you leave one stage and pass on to another, it is filled up again by those behind. Realise then the unity of yourself in all stages, not in respect to others merely, but in comprehension that others are yourself in completion. Forget yourself in others ; so will exclusive aspects disappear, and inclusive ones come into play. Extend those forces which make for comprehension ; observe similarities, not differences ; reconcile, don't reprimand ; compensate, adjust, harmonise ; seek in all things and in all people the heart of being, and unify it in the beating of the Great Heart, and then most surely you will find Peace, Calm Strength, Love, Wisdom, and Great and Everlasting Joy."

W.



SL
Q Mm 211, M809 12
M 80129 12

THE EXPRESSION OF EMOTIONS.

THE phrase 'Expression of Emotions' implies the older psychological theory that the Emotions are psychical entities which possess the mind and seek to express themselves by bringing about muscular contractions. Prof. James reverses this view, and says the muscular contractions bring about the Emotions. "Common sense says, we lose our fortune, are sorry and weep; we meet a bear, are frightened and run; we are insulted by a rival, are angry and strike. The hypothesis here to be defended says that this order of sequence is incorrect, that the one mental state is not immediately induced by the other, that the bodily manifestations must first be interposed between, and that the more rational statement is that we feel sorry because we cry, angry because we strike, afraid because we tremble" (*Prin. of Psych*; pp. 375-6). * As usual, there is an element of truth in each of the two opposing theories. The expression of emotion is part of the same fact as the so called 'inner' experience of emotion. The dissociation of a psychosis into a mental and a bodily factor is the root of all such insoluble questions of the relation of mind and body.

* The quotation occurs at pp. 449-450 of James' *The Principles of Psychology*, vol. ii, (Edition of 1901).

James' work is admitted on all hands to be the most brilliant available in the English language on its subject; but—it requires annotations and supplementations from Theosophical literature to make it 'complete.' As it now stands, it comes on a long way and then—suddenly stops short at the brink of a precipitous self-contradiction, over and over again—a chasm which is easily bridged by Theosophy always. . . . In the particular matter under reference, James lays his finger on the weak part when he says (p. 448) of contemporary scientific psychology of the emotions: "They give nowhere a central point of view, or a deductive or generative principle." Then he goes on to say in italics (p. 449): "My theory, on the contrary, is that the bodily changes follow directly the perception of the exciting fact, and that our feeling of the same changes as they occur IS the Emotion." But how does this view supply the central point of view, the deductive or generative principle? To us it seems that instead of endless and fruitless descriptions of individual psychic entities with which he charges all other Western psychologists (pp. 448-449), he has himself opened the way for equally endless and fruitless descriptions of individual physical conditions or events! The genetic principle is to be found neither in the one nor in the other, but in the due interpretation of old Samskr̥t views on the subject, such as is being attempted now by theosophists here and there.

The Law of Self-preservation—*natural selection amidst spontaneous variation*—the italicised words, single words, hide whole worlds of assumption and quiet "begging of the question," *petitio principii*. All the positive findings of modern science easily fit in with and find place in the Sankhya cosmogony; and Samskr̥t metaphysic, Vedānta, adds to that all-Spirit, Self-consciousness, Consciousness, Purusha, Self as the *maintainer* of the whole show.

The phrase, expression of the emotions, is, in popular usage, frequently restricted to facial expression; for human beings are specially differentiated from the lower animals by the extraordinary wealth and complexity of facial expression. Darwin and Montegazza have discussed the origin and development of facial and other expressions of the emotions, the former insisting on its biological value and the latter on sympathy, *i.e.*, on radiation of nerve-energy in lines connected with the particular nerve-centre affected. The closing of the eyelids protects the eyes, and has thus a biological value; but when we close them on hearing a loud noise, it is due to what Montegazza calls 'sympathy,' the diffusion of a nerve-action through the allied nerve-paths, there being a nervous connection between the auditory nerves and those that cause the closing of the eyelids. This reaction can have no biological value with reference to the cause that brings it about; hence Montegazza assumes a new principle: but we must remember that the nerve-connections themselves must originally have been evolved under the influence of natural selection; for, so far, science has not discovered any other factor of evolution than the single one of selection. The Law of Self-preservation is the fundamental Law of life which underlies selective action, and it is against the scientific method to multiply principles so long as this basic Law can explain all the phenomena that meet our questioning gaze on nature.

The 'Expressions of Emotions' may be subdivided into two classes—those expressions that are common to all human beings and those that are peculiar to different races. Laughter and tears, the erect posture of pride and the abject posture of fear, are common to all humanity. But there are many peculiar to different countries. Contrast the kneeling of the European with the *Sāshṭāṅga* of the Indian, the different ways of the bringing together of the two hands, expressing the feeling of self-abandoned supplication. The expression of love is not uniform. Rubbing of noses, smelling the crown of the head and other points of the body, touch of lip, cheek, face, etc., by lip, are among the various forms of kissing. They are all variants of the primitive reaction of eating, of the expression of love by the union of the lover with the loved object. Marriage laws, jealousy, feminine modesty, are more complex products of the same instinct, and all these have evolved in different forms in different countries.

The fundamental emotion is love-hate (love and hate being obverses of one mental reaction). The consciousness is coloured by pleasure or pain according as the reaction is characterized by an unrestricted or restricted outflow* of the mind, of the life-energies. Hence "the first movement of pleasure is expansion, centrifugal; the first movement of pain is centripetal, as though one entered into oneself" (Montegazza: *Physiognomy*, p. 114). The expansive smile of good health, the joy of active life of the youth, the irrepresible activity of unimpeded love, are all evolved from this centrifugal tendency. Lassitude, stupor, inhibitions more or less pronounced, and a general sense of depressed vitality are elementary forms of the centripetal tendency. In every moment of life there is such a complex of pleasure and pain, of love and hate, that the analysis of any particular experience is a work of great difficulty. We have to be satisfied with our indication of the general principles underlying the expression of individual emotions as analysed into their constituent elements.

Besides the expression of individual emotions, whether common to all men or peculiar to races or individuals, there is the expression of character. Character is the sum total of relatively constant emotion-tendencies. Every emotion frequently allowed play without any attempt at inhibition, settles down into relatively permanent moods. Memory-images of emotive life play a large part in this fixing of character. This fixity is registered in the face, as in the *Sūkshma Sharīra*. Facial muscles that frequently contract in certain modes, under the stress of immediately experienced or remembered emotions, set in definite lines. Hence face becomes an index of character. Hence it becomes possible to find out by means of the face the race, the caste, the profession and the other characteristics of the man. The Science of Physiognomy, developed by Lavater and brought under the scientific method of investigation by Darwin and Montegazza, but yet in a primitive stage, deals with the analysis and explanation of individual emotions and permanent moods thereof which constitutes character.

* Some persons find the word 'outflow' apt to give rise to doubt and new 'problems'; they prefer 'expansion' as conveying a somewhat more definite idea. But this is probably a matter of personal preference. Those who believe 'outflow' to be the better word may find 'expansion' confusing.

Montegazza distinguishes five different kinds of facial indications of character—physiological, æsthetic, moral, intellectual, and ethnic. Our judgments on these subjects, based partly on convention and partly on rough-and-ready inference, can acquire scientific value only when they are removed from the sphere of empiricism, only when a quantitative investigation of the four lines and angles of the face, while under the stress of elementary and of complex emotions, is instituted, but this we must leave to the science of the future. Physiognomical diagnosis is yet to be born, and till then cannot help being under the sway of quackery and prejudice, just as profound as pathological diagnosis was up to fifty years ago.

One fundamental classification of character, physiological and psychological, is by temperaments. Ribot and Taylor have in modern times taken up for scientific investigation this old-world subject of the analysis of character into four temperaments—sanguine, melancholic, choleric, and lymphatic, itself based on a primitive physiological theory of the humours. Ribot distinguishes three fundamental temperaments: (1) the sensitive, characterized by an excess of sensibility; (2) the active, by an excess of energy; and (3) the apathetic, by atony. He further subdivides these into seven sub-classes,—the humble, the contemplative, the emotional, the mediocre sensitive, the *Condottiere*, the pure apathetic and the intellectual (*Vide Psychology of the Emotions*, Pt. II., Chap. XII).

Taylor, in his *Aspects of Social Evolution* (Chap. IV.), distinguished among the lower classes (1) a long-limbed type of men of long face, strong passions, impulsive, animal passions predominant over emotional, feeble intellectual powers but perceptions alert, chiefly fighters: from this temperament the true physically beautiful form can be developed; (2) a short-limbed type, round faces, sensual, not fond of exercise, slow of perception, emotional powers slight, of speculative tendency, lazy. Among the better classes he distinguishes (1) the scientific type, broad V-shaped face, not sensual, sedentary, considerable emotional powers, analytical and synthetical intellectual powers, fitted for organizers; (2) the metaphysical type, tall, weak in emotions, great intellectual capacity, sometimes diabolical; (3) the emotional type, narrow V-shaped face

delicate limbs, active emotional powers, small intellectual life, highly artistic.

The Hindû analysis of the temperaments is based on the grand generalization of the characteristic of matter, in whatever form manifested, into *Saṭṭva*, *Rajas* and *Tamas*. In the domain of character this triplet becomes Intellect, Emotion and Action, or in the sphere of physiology it corresponds to the three levels of nervous activity. These three, by combining one, two, or three at a time, constitute the seven temperaments into which human beings may be divided.

Some of the practical applications of Physiognomy are highly interesting. Shakespeare, whose intuitions were so much in advance of those of his age, makes Hamlet speak a pregnant phrase, 'Assume a virtue if you have it not.' Cheap morality may pretend to misunderstand this as a counsel to practise hypocrisy, but this advice contains the quintessence of true emotion-culture. The assumption of a virtue that you have not is but the attempt to focus the light of consciousness on nobler emotions, nobler thoughts which exist obscured in the *Sūkshma Sharīra*, that they may inhibit the less noble ones which are, for the time being, more powerful. The expressions of virtue are inseparable from thoughts of virtue and are cultivated together. No more valuable ethical teaching has been given to man than that in the passage from Hamlet referred to.

Just as there exists a false *Vairāgya*, which substitutes a blind hatred of the world for the scientific training of the emotions, so there is a false emotion-culture which consists in the inhibition of the facial play of emotion and not in the diversion of emotion-energy from less noble to higher channels. Certain people imagine that it is worth their while to train themselves to keep a wooden face during the turmoil of the passions. Concentration on the one thought of the desirability of the inhibition of the culmination of emotion in the face may for a time dam the flow of nerve-energy. But in the wise words of the *Bhagavad Gītā*, "He who, having inhibited the organs of action, remains musing mentally on the objects of the sense-organs is called a fool, a hypocrite" (III. 6). "Even the wise man acts in accordance with his nature. Beings follow nature; what can inhibition do?" (III. 33). One other practical outcome

of the science of character is the way it indicates to us of developing desirable elements absent in the individual character and of atrophying undesirable elements. Each temperament manifests itself in useful as well as injurious ways. The former has to be encouraged, and the latter discouraged. This is possible only when the science of temperaments is correctly understood, and self-analysis and self-training intelligently conducted. Then alone will the art of life be based on science, and the conduct of life become a conscious, rational working with nature, and man will become more than a helpless plaything of nature, which she toys with as the waves of the sea play with weeds floating thereon.

P. T. SRINIVASA IYENGAR.

(To be continued.)

THE DATE OF THE BHAGAVAD-GĪTĀ.

(Concluded from p. 622.)

FORTY-TWO days after this, on the 5th of the bright fortnight of the month of Māgha, Bhīṣhma finally died on his bed of arrows.

It is said in the *Mahābhārata* that Bhīṣhma had been waiting since his fall for the sun to turn towards the north before he should leave his body. It is further said that Yudhishthīra came to Kurukshētra just as the sun turned towards the north. It was, therefore, either on that day or a little before, that the winter solstice fell in the year of Bhīṣhma's death. Now we know that in the Hindū Calendar the month is called Māgha when the full-moon day of the month begins in the constellation of Maghā. The constellation of Maghā is the tenth mansion. It stands for 4 : 0° 0' to 4 : 13° 20', i.e., 13 degrees 20 minutes of the sign of Leo. Now if the full-moon day in any year begins just at the end of Māgha, the moon becomes quite full at the end of the lunar day. The length of the lunar day varies. It is possible that the moon should become quite full just near the end of the constellation of Pūrvaphalguni (the next constellation after Maghā), when the day begins just in the end of that constellation (Maghā). It comes to this that the month of Māgha

under these conditions really ends when the moon is at about 4 : 26° 20', i.e., when the sun is at 10 : 26° 20'; because the moon is full when the sun is in opposition.

Now the full-moon day is ordinarily the 15th from the beginning. But sometimes it is also the 14th or 16th. If we put down the fortnight under discussion as of 14 days, nine days will have passed from the 5th to the full-moon day, and, therefore, the sun would have been at 10 : 17° 20' on the day of Bhīṣhma's death.

Now it has been said that the sun had just turned towards the north on the day before, that is about 10 : 16° 20'. Now the winter solstice is behind the vernal equinox by about 90° 13'. The vernal equinox must have, therefore, in the year of Bhīṣhma's death, been at 1 : 16° 33', i.e., at 16 degrees 33 minutes of the sign of Taurus. The vernal equinox is now about the 7th degree of the sign of Pisces. Therefore, roughly speaking, the vernal equinoctial point has moved 17 plus 30 plus 23, i.e., 70 degrees, since the year of Bhīṣhma's death. This would give us $\frac{25791}{36070}$, i.e., $\frac{189527}{36070}$, i.e., about 5015 years. This gives us the date of the *Bhagavad Gītā* to be about 5015 years from the present, i.e., when the vernal equinox fell in the 17th degree of Taurus, in the constellation of Rōhini, on Mārgashīrsha bright, 13th.

If, however, we put down that up to the present, 70 degrees 23·5 minutes have been travelled over by the vernal equinoctial point since Bhīṣhma's death, we get 5043 years as the date of the battle of the *Mahābhārata*, i.e., 3137 years before Christ. This would take the vernal equinox to about 1 : 17° 23' in the sign of Taurus.

Thirteen years before this were passed in exile by the Pāṇḍava princes ; and about three years before this, was born Abhimanyu, the son of Arjuna and the father of Parīkshīt, as he is said to be sixteen years of age at the time of the battle. But the date of the Rājasūya sacrifice of Yudhishthīra must be 5056 (5043 plus 13) years from the present year (1906).

If we put the birth of Lord Buḍḍha the great Saka prince, at 623 B.C., we find that 1906 plus 623, i.e., 2529 years have now elapsed. The Rājasūya sacrifice of Yudhishthīra, therefore, took place 5056 minus 2529, i.e., 2527 years before the Buḍḍha.

In the *Bṛhat Samhitā* we find Varāhamihira saying :

"If to the time of Saka are added 2526 we get the era of Yudhishthira."

This brings us to 2529 plus 2526, i.e., 5055 years. It may be mentioned that at one time it appeared to me that the Saka of Varāhamihira meant the era of Sālivāhana. That, however, is now detected to be a mistake.

These calculations are further supported by being in perfect accord with the Hindû tradition. The reign of Parīkshīt is said to have begun in the beginning of Kaliyuga. Kṛṣṇa is said to have left the world in the end of the Dvāpara yuga, and Kali is said to have begun with his departure. The Rājasūya sacrifice of Yudhishthira falls 49 years before the beginning of the Kali age, and the battle of the *Mahābhārata* was fought 49 minus 13, i.e., 36 years before the *Kali*.

Thus we find that when Queen Gāndhārī, the mother of Duryōdhana, was wandering with Shri Kṛṣṇa on the battle-field, she said :

"O Gōvinda ! because you remained indifferent, while the Kauravas and the Pāndavas killed each other, you will kill your own tribe. In the 36th year from this your sons and ministers will be destroyed and you yourselves will die by vile means."

To this the Lord replied, smiling :

"No one else besides myself can destroy the Vrishnīs. I know all that. You are saying what is already ordained," &c.

In the *Mausala Parva* I, 13. We find Vaishampāyana saying that in the 36th year after the great battle, all this came to pass. The Vrishnīs destroyed each other. Kṛṣṇa left the world. Arjuna brought his kith and kin from Dwārka. Yudhishthira abdicated in favour of Parīkshīt, making him king of Hastināpura, and Vajra the Yāḍava prince, the ruler of Indraprastha.

It will be useful here to summarise the points of the argument. Kṛṣṇa says in the *Bhagavad Gītā* : "I am the month of Mārgashīrsha."

The highest manifestation of divine energy in any form is always chosen by him as his *vibhūti*. The months are *prajāpatis* and manifest the luni-solar energy of the Lord. The month in which the highest manifestation of this energy takes place is the month in which the full-moon day falls in the constellation which

is for the time being the first of the year ; and which gives name to a month. The first constellation of the year is that in which the vernal equinoctial point may for the time being be, and in which the sun and the moon are both, for this very reason, the strongest. The month which takes its name from any constellation, retains this position for about 1910 years. The month of Mārgashīrsha retained this position up to 4513 years ago from the present ; or about 4513 minus 1906 years B.C. No Hindû philosopher could have been guilty of such an anachronism as to claim the month of Mārgashīrsha to be the highest manifestation of divine energy at a time later than 2607 years B.C. It being impossible that the *Bhagavad Gītā* could have been spoken later than this, we must go back to the Hindû tradition which places the poem a few hundred years earlier, at the time of the battle of the *Mahābhārata*. This date is again astronomically determined to be 5143 years from now, or 3137 years before Christ. The battle began on the 14th lunar day of the bright fortnight of the month of Mārgashīrsha, and it was 52 or 53 days after this that Bhīṣma died having lain on the bed of arrows for about 42 days after the battle had raged for 10 days. The date of Bhīṣma's death is calculated by Nīlakantha to be the 5th of the bright fortnight of Māgha, that is to say in the month in which the full-moon day begins in the constellation of Maghā.

In the preceding calculations I have assumed that the full-moon day began in the year of Bhīṣma's death, in the end of the constellation of Maghā. That it must have been so appears from the following considerations : In the *Udyōga Parva*, *Bhagavadgītā* *Parva*, Chapter 141, verse 18, we find the Lord Shri Kṛṣṇa saying to Karna :

"After seven days from to-day will fall the *amāvāsya* ; make preparation for battle then ; that lunar day is said to have Shukra for its deity." Now Shukra is the deity of the constellation of Jyēsthā. The meaning is that since this *amāvāsya* falls in the constellation of Shukra (Jyēsthā), the battle preparations may be begun on that day. This *amāvāsya* is of the dark fortnight of the month of Mārgashīrsha, as Nīlakantha says. This fortnight is calculated by him to be only of 13 days, thus indicating, as he says, great social commotion. He further says that the deficiency in one fortnight is made up in the other. Hence the next fortnight, the bright one of Mārgashīrsha,

must have 17 instead of 15 days only. The lunar asterism, therefore, that will fall on the full-moon day of this month in the year in question, will be the 17th from Jyêsthâ, that is to say, the constellation of Punarvasu. The full-moon day of the month of Mârgashîrsha will thus begin in the constellation of Ârdrâ, instead of in the constellation of Mrgashirah, the one before Ârdrâ, and in which it should have usually begun. Now if we deduct two signs from 4 : 26° 20', at which point we have put the ending of the full-moon day of Mâgha in the year of Bhîshma's death, we get 2 : 26° 20' as the point at which the full-moon day of Mârgashîrsha would end. This is about half the constellation of Punarvasu. It begins, that is to say, in the constellation of Ârdrâ instead of Mrgashirah. Those who are familiar with the Hindû almanac need not be told that change of relation between the full-moon day and the constellation which gives name to a month, is quite possible, and that it indicates astrologically great commotion. There can thus be no doubt whatever that the full-moon day of Mâgha ended about 4 : 26° 20', when the sun was about 10 : 26° 20', in the year of Bhîshma's death. Thus the fact that the *amāvāsya* of the then month of Mârgashîrsha coincided with the constellation of Jyêsthâ, confirms the fact that the winter solstice fell in the year of the battle of the *Mahâbhârata*, in the lunar month of Mâgha, about 10 : 17°, that is to say about 17 degrees odd minutes of the sign of Aquarius. It will perhaps not be amiss at this place to go a little more deeply into the question of the date of Bhîshma's death, and the true interpretation to be put upon certain passages of the *Mahâbhârata*. Bhîshma fell on the 8th Pausa Badi. This gives us eight nights up to the *amāvāsya* of that month. Then we add to this 15 nights of Pausa Suddha (bright). This gives us 23 nights. Add to this Mâgha Badi 15 nights. We have thus 38 nights. To this add 4 nights, up to the night of 4th Pausa Suddha. We have thus 42 nights. It must have been, therefore, on the 5th of Pausa Suddha, the 43rd day after the fall, that Bhîshma said to Yudhishtîra :

प्रष्टुपञ्चाशतरात्र्यः शयानस्याद्य मेगताः ।
शरेषु निशिताग्नेषु यथावर्षशतं तथा ॥ २७ ॥
माघोऽयं स मनुप्राप्तो मासः सौम्यो युधिष्ठिर ।
त्रिमासशेषः पक्षोऽयं शुक्लो भवितुमर्हति ॥ २८ ॥

As I have said, Nîlakanṭha translates this to mean that 100 minus 58 nights had passed, and not 58, when this was spoken. As Bhîshma says this is the month of Mâgha, the interpretation of Nîlakanṭha must be accepted, for 58 nights will carry us into the month of Phâlguna Badi. Here, besides the month becoming wrong, the fortnight also will become the dark one ; whereas it is clearly mentioned that the fortnight was the bright one. It must also be remembered that Bhîshma, who was waiting for the return of the sun northwards, could never have thought of leaving his body in the dark fortnight, for it is in the bright fortnight that the prâṇa currents prevail, as in the northern *Āyana*. The dark fortnight is sacred to the currents of *Rayi* like the southern *Āyana* (see the *Gītā* besides the *Upaniṣads*). In the light of these remarks, the verse No. 5 of the 167th Chapter of the *Bhîshmasvargârohaṇa parva* must be rejected as spurious. That verse is :

“ Having lived in the best of cities for 50 nights, the best of men (Yudhishtîra) remembered the vow of the best of the Kurus.” Yudhishtîra could not have lived in the city for 50 nights after the battle, before he went to Bhîshma at Kurukshêtra ; for that would take us to the dark fortnight of Phâlguna. It appears that some ignorant versifier, having not understood the real meaning of Bhîshma's words as explained by Nîlakanṭha, eliminated eight days which elapsed between the fall of Bhîshma on the 10th day of the battle and end of the battle on the 18th day, and said that Yudhishtîra remembered the vow of Bhîshma 50 nights after. This verse must, therefore, be rejected as spurious.

There is another difficulty which must be dealt with in connection with verses 27 and 28 which run thus :—

अष्ट पञ्चाशतं (&c., as quoted above.)

The words अष्टपञ्चाशतं of the 27th verse have been dealt with. The meaning given by Nîlakanṭha gains point by the contrasting words यथा वर्षशतं तथा. The translation would run thus :—

One hundred minus fifty-eight nights have to-day gone for me sleeping on pointed arrows, as if it were one hundred years.

The next verse would naturally be translated thus :

“ This has come, O Yudhishtîra !, the lunar month of Mâgha,

of which a third portion remains ; this fortnight must be the bright one."

Thus translated the view of Nīlakanṭha as set forth above is made out clearly. For the third of a month comes to ten days. Ten days of the month of Māgha remaining, means that this was being spoken on the 5th of the bright fortnight of Māgha. This would mean that 42 days had elapsed since his fall, when Bhīṣhma was saying this to Yudhisṭhira.

But the difficulty arises from an apparently spurious passage in the commentary of Nīlakanṭha on this verse. Thus we find in the commentary :

माघोऽयमिति सौम्यश्चान्द्रः । मासस्य चतुर्भाग करणे सार्धसप्तभागत्वात्
अष्टम्यर्धस्या न्वित्वेन प्रथम भागस्य विद्यमानत्वात् विभाग शेषो भवितुमर्हति-
इत्यर्थः तेनाद्याष्टमीत्यर्थः ॥

"The verse runs 'maghoyam, &c.' The word *Saumya* means lunar. When a month is divided into four parts, one half is 7½. Half of the eighth is therefore not passed, and the first part is in passing ; therefore it remains by three parts (?). Hence the meaning is that it is the 8th lunar day to-day."

This is something very involved, and the process of reasoning is not quite clear. It appears that while commenting upon the verse 'Māgha vishayagah somah' in the *Bhīṣhma Parva*, Nīlakanṭha had come to the conclusion that Bhīṣhma spoke this verse to Yudhisṭhira on the 5th of the bright fortnight of Māgha. Hence, when he came after that to the verse itself in the *Anushāsana Parva*, he could not have explained it to mean that the day was the 8th lunar day. This portion of the commentary itself must, therefore, be rejected as spurious. And it appears that it is from a misunderstanding of this verse that the notion seems to have got abroad that Bhīṣhma's death took place on the 8th, instead of on the 5th of the lunar month of Maghâ Suḍḍha.

Thus in the printed copies of the *Bhīṣhmastavarāja* we find a verse to the following effect :

निवृत्तमात्रेस्वयने उत्तरे दिवा करे ।

समोवशयदात्मान मात्मन्येव समाहितः ॥ ३ ॥

शुक्लपक्षस्य चाष्टम्यां माघमासस्य पार्थिव ।

प्राजापत्ये च नक्षत्रे मध्यं प्राप्ते दिवा करे ॥ ४ ॥

"Just as the *Āyana* was changed, and the sun moved northwards, he (Bhīṣhma) took to *Samādhi*, and sent his soul into the (Universal) soul. 3.

And on the 8th of the bright fortnight of the month of Māgha O King ! when the asterism was the one sacred to Prajāpati, and the sun on the meridian, " (he died) 4.

Now this 4th verse does not appear in either of the printed copies of the *Mahābhārata*, printed at Calcutta or Bombay. If, however, this verse is to be taken as part of the real *Mahābhārata* then we should read १५चम्यां in place of चाष्टम्यां ; because it would then mean that Bhīṣhma died on the 5th of Māgha Suḍḍha ; and the date would be in accordance with the calculations of Nīlakanṭha.

Further, the asterism mentioned in this verse is the one sacred to Prajāpati, i.e., Rôhinî. We are told that Balaḍḍeva returned from his pilgrimage on the 18th day of the battle under the asterism of Shravaṇa, on the *amāvāsya* of Mārgashīrsha Badi ; and that it was on the 1st Pausha Suḍḍha, on the same solar day, that Duryôdhana died. This means that the sun rose on that day under the asterism of Shravaṇa. After that came Dhanishṭhâ, in which the first day of the lunar Pausha began. This must have ended about the beginning of the asterism Shatabhisha. From 1st Pausha Suḍḍha to 5th Māgha Suḍḍha are 35 days (Pausha Suḍḍha plus 15 Māgha Badi plus 5 Māgha Suḍḍha). Now the 35th asterism from Shatabhisha is the Rôhinî. No other way of calculation makes these statements square with the calculations of Nīlakanṭha. We thus see that the calculations of Nīlakanṭha are the most reasonable ; and must, therefore, be adopted as true.

The result then is that the battle of the *Mahābhārata* was fought 5043 years ago from the present time (1906). This must also be put down as the date when the *Bhagavad Gītā* was preached.

In the present form we have the poem as recited by Vaishampāyana to King Janamējaya, the son of Parīkshīt. Parīkshīt, the grandson of Arjuna, ascended the throne of Hastināpura at the age of 36, and reigned for sixty years.

It was thus 5043 minus 1906, i.e., 3137 years before Christ, that the teaching of the *Bhagavad Gītā* was given to Arjuna by his divine charioteer and teacher, the Lord Shri Kṛṣṇa, on the battle field of the *Mahābhārata*. Sanjaya heard the teaching given, and repeated it to King Dhritarashtra. Vyāsa, the Rshi, taught the whole story to his disciples. Vaishampāyana, one of his disciples, recited the same to Janamējaya 3041 years before Christ. At this recitation was present Ugrashrava Sauti the son of Lōmaharshaṇa. He thereafter went on a pilgrimage to various places; and went to see Kurukshetra, the scene of the celebrated battle. While returning from there he went to the twelve-year-long sacrifice of the *Kulapali* Shaunaka at Naimishāranya. Here he recited the *Mahābhārata* including, of course, the *Gītā* as related by Vaishampāyana. This was still in the reign of Janamējaya. Sauti gives a description of the contents of the *Mahābhārata*, giving the *Parvas*, the number of verses contained in each chapter, and also the principal subjects treated in each *Parva*. The *Bhagavad Gītā Parva* is duly mentioned. The verses of the *Bhīṣma Parva* of which the *Bhagavad Gītā Parva* is a part, are mentioned as 5884 in number. Of the contents of this *parva*, among other subjects it is said, that in this *parva*, Vāsudeva of great wisdom destroyed Arjuna's mental darkness which was caused by forgetfulness, by arguments explaining *mōksha*.

This shows that the *Bhagavad Gītā* existed in the *Mahābhārata* at that time. It cannot be a later interpolation.

RĀMA PRASĀD.

When we, in our study of human history endeavor, to gauge the moral force or greatness of a people or race, we have but one standard of measurement—the dignity and permanence of their ideal, and the abnegation wherewith they pursue it.—*Maurice Maeterlinck*.

THE RISE OF THE MĪMĀMSĀS.

[The following article contains many doubtful points, and entirely ignores the possibility—as in Mantras—of the value of sounds, so much insisted on by H. P. B. But it may serve as an opening for a useful discussion, and it contains the modern view of ancient writings, a view which should be studied by every serious thinker.—Ed.]

WHILE it is fashionable in certain scholarly circles to regard the *vaidika* hymns as the “babblings of babes,” in other circles it is even more incumbent to regard them as the quintessence of all wisdom, wherein every letter is a revelation, and it is blasphemy and impiety to deal with them except in the spirit of utmost reverence and blind faith. With the latter attitude we are not concerned; it would be a futile waste of time and temper to deal in a critical spirit with the beliefs of irrational bigotry. Turning, however, to the point first advanced, namely, that they are the unpremeditated lays of wandering nomads, unsophisticated sons of Nature, we find that a critical examination of the texts will not support this thesis. Such an examination reveals the fact that they are highly artificial and finished products, the work of artists who knew what they were about. They depict a comparatively settled condition of society, where class barriers had already begun to arise and slavery to come into existence, where social organization had become so startlingly modern that debts were paid in 8 or 16 instalments, while a pompous ceremonial of sacrifices had been worked out in all its minute details. It would be but a mere truism to dub these fragments of the *Veḍas* that have been saved to us, as derelicts of a once mighty civilisation, even the memory of which had begun to perish by the time the necessity for the *Brāhmaṇas* arose. There is nothing to discredit the tradition preserved in the *Mahābhāṣhya* of Patañjali, the *Charaṇa-vyuha* and other books, that this *vaidika* literature was of an enormous extent, but that the vast bulk of it had been devoured by unrelenting time.

What tremendous catastrophe overwhelmed the polity and the civilisation of these singers of an early day and made them wanderers on the face of the earth, it is too late in the day to allow of

even hazarding a guess. We only dimly see them coming into the land of India, fleeing from their own home, where in happy security the rituals had been elaborated, till they had overshadowed completely the whole life of the community and unfitted them to resist the pressure of the outside world. We see them only bringing fragments of their songs and hymns and a memory of the good old days never more to be. On this basis, in those very early days of exile, the Samhitās were welded and fresh songs and hymns incorporated into them; but the age and the spirit had passed, and we can unmistakably point to the interloper's hand. By the time the necessity arose for this bringing together into a definite shape their traditional knowledge, the memory of it had begun to grow faint and dim, and only a distorted replica of it was left, against which the newer spirit which had arisen in consequence of the newer surroundings, giving a wider outlook on the world, rebelled. It would not tolerate what it regarded, from its fresh standpoint, as the crudities of the Mantra period. The human and the bovine sacrifices were condemned, the new ethical and economical spirit rebelling against these and kindred performances, but still it dared not break wholly and outwardly from its ancient moorings. It was on such a background that the Mīmāṃsā, now known as the Pūrva, was projected; and its task was to give a coherent expression to the liturgical unrest of those days. We shall see now how it acquitted itself of the task thus imposed.

Having no written or engraved records to check it by the touchstone of facts, or even a fairly preserved memory of the earlier traditions, it allowed full and luxuriant sway to its imagination, uncontrolled by the fear of having to face ugly facts in the course of its wild speculations. In response to the demands of the time, it boldly set about reading allegorical and spiritual meanings into texts, which it dared not deny, but was at the same time unwilling to take in their literal and crude state. This was the state of affairs when the Brāhmaṇas began to be compiled. That they came, not only a little later than the Samhitās, but *very much* later, is fully borne out both by their contents and the total difference in style between the earlier compositions and these. The Hindū, who can lump all these productions of different ages and of different tempers together, must be of a faith which is very robust, and into which not even the

faintest glimmering of light has any chance of penetrating. Thus the method of Mīmāṃsā arose in ignorance, leading to doubt and demanding an answer. This was supplied by the Brahmā priest, who was a sort of President of the Sacrifice, and whose duty it was, while not taking any actual part in the performance, to supervise the whole, and see that no deviations or omissions took place from the ways handed down by their forefathers. That this duty was not always well performed is shown by the bitter gibes at his expense which have come down to us. This priest was supposed to know everything about the sacrifices, and so all doubts were referred to him; it is his pronouncements that were later put together, and are now known as the Brāhmaṇas. Primarily, the Mīmāṃsā dealt with doubts which arose in consequence of the necessity of performing the sacrifices accurately, and in the terror of the sacrificers that, if anything went wrong, they would all be struck dead. Incidentally, all sorts of questions and doubts came up for resolution in these assemblages of priestly sacrificers. We find, therefore, that the Brāhmaṇas not only dealt with sacrifice proper, but have also for their content such subjects as (1) Purākalpa, *i.e.*, ancient legends dealing with the quarrels of the Devas and the Asuras, the origin of sacrifices, and stories of ancient kings and of days long passed away; (2) Prakṛti—*i.e.*, the stories of famous sacrificial priests and of enormous gifts, including even their sisters and daughters, given by various kings to these sacrificers, these becoming incidentally incentives to other 'stingy' or 'sceptical' kings to do likewise; for, in case of refusal, fearful were the consequences visited on such recalcitrant chiefs and their kingdoms and subjects. The other four divisions of the contents of the Brāhmaṇas are: Shamsā, praise; Nindā, censure; Viḍḍhi, rules on the particular performance of rites; and arthavāda, explanatory remarks. The importance of this will be made clear presently, when will be shown that in this lie all the germs of successful casuistry, and that the later developments are all due to its unscrupulous use. It will have been noticed that all these six characteristic contents of the Brāhmaṇas deal, directly or indirectly, with sacrifice alone; and the questions of grammar or philosophy that arise are due only to the effort to understand fully the sacrificial system.

The age of these Brāhmaṇas may be roughly taken to be about

3,000 B. C. Still later is the stage on which the Nirukṭa was worked out. By that time a life wholly devoted to mere ritualism, divorced from philosophic and other activities, must have begun to present, possibly under the awakening effect of the Sāṅkhya, a bleak and bare existence, all too unsatisfying for the needs and demands of a fuller life. It was no longer necessary for orthodoxy to stick by, the very skin of its teeth, so to say, to the traditions and practices of its ancestors, whose surroundings were so utterly different from that of their descendants. The Brāhmaṇas had shown the way of getting round them, of putting aside what was inconvenient while paying external homage and reverence.

The Nirukṭa thus took its rise in a civilisation which was in advance of that of the Brāhmaṇas, and could not rest satisfied with their crude speculations. So, under the guise of etymology and exegesis, quite new meanings were assigned to Ṛks—meanings which would probably have made their Ṛṣhi singers look aghast, if they could have seen the havoc played among them by their Nirukṭa descendants. The crumbling old polity was, with a great show of reverence, respectfully put aside, and all sorts of good and desirable things began to be derived from these fragmentary liturgical manuals; the poor texts were mercilessly tortured into becoming the Kalpa-*vṛkṣha* for satisfying the demands of this later and more rationalistic age. Then was recognised the use of all those stray texts which dealt with matters extraneous to sacrifice but which had not been eliminated, through some misunderstanding of their relation to sacrificial needs. These sad indicators of an earlier and more real and robust life were harnessed into service now.

This is the second period of Mīmāṃsā development. These were the days when the citadel of the sacrifice was attacked, so to say, from outside, and sorely battered. The attack was met by virtually giving up the untenable positions, and reading, by the help of etymological jugglings, humanitarian meanings into repulsive rites and legends. Then came the schisms of Jina and Buddha, which, like earthquakes, shook the old fabric to its very foundations, and for a time threatened to engulf completely even the memory of this old world ecclesiastical system. But again vested interests proved a rock unshaken, and the organisation successfully weathered the storm; it quietly adopted all those tenets which had caught the fancy

of its own votaries, and thus in time succeeded in assailing with their own weapons these rebels from the fold, and stamping them out.

After this danger was successfully averted, the priests, helped by the kings, set about constructing a vaiḍika ritual pieced together from the fragments of still earlier fragments. They did not succeed, however; though the Vedas were rehabilitated as the final and supreme authority for the Hindūs, the reason for their existence was dead beyond all hope of recall to life. The sacrifices could no more become a living factor in the life of the race. But though the sacrifices had been killed out by these protestant faiths, not so the study of the vaiḍika texts, which was taken up with all the more zeal now that there was no substance to correspond to the shadow. This necessarily brought in its wake the Nemesis of all such studies when divorced from the actualities of a living faith. It was speedily noticed that, even with the assistance of the Brāhmaṇas and the Nirukṭa, the Mantras gave no meaning, or an absurd meaning, or hopelessly contradicted themselves. To give an instance of each kind: "Jharphari turphuri" are meaningless sounds; "the trees perform sacrifice" is, on the face of it, an absurd statement; "one desirous of cattle should sacrifice by the Uḍbhiḍa rite," "one desirous of cattle should sacrifice by the Chitrā rite"—clearly two contradictory statements. Then arose the difficulty of reconciling these ugly facts with the romance due to verbal Revelation.

Out of this state of things arose the modern Jaiminiya and the Vaiyāsikī Mīmāṃsās. The supple intellect of the well-organised priesthood buckled itself to this labor of love and of interest, and successfully battled with this new danger which threatened to upset their house of cards, built up with infinite patience in the course of ages. The rules of the game were evolved and elaborated with great care and minuteness, and once again theology ruled supreme. The full value and power of that great sophism known as Ārthavāda was now for the first time grasped in its entirety, never again to be forgotten, through all the vicissitudes that our religion, or rather many religions, have passed. Before this supreme solvent, all absurd, meaningless, contradictory, in short all texts that were inconvenient, evaporated into thin air, and troubled no more the slumbers either of the orthodox or even that of the heterodox.

This attack, as we see, was met and turned aside by the very same old familiar device of turning their backs to the enemy and giving themselves out as the vanguard ! The assault was never seriously resisted, as soon as the chances of victory showed themselves to be doubtful ; the vanquished created confusion by mixing themselves up with the vanquishers, and reading their criticisms and conclusions into their own books ; thus, to change the metaphor, taking the wind out of the sails of their enemies. But these methods of the Chāṇakya—the Macchiavellis of India—unfortunately always carry the seeds of destruction in their bosom. Once sap the sturdy faith of the people in what they have so long regarded as unmistakable teachings, and you make it impossible for them to find anchorage again. They have learned to drift helplessly on the crest of each wave of opinion. Their moral fibre becomes sapped, and a sort of dilettantism enters not only into religion, but into every other concern of life. " Nothing matters " becomes their pseudo-philosophic creed.

It would be a revelation to many to be told that what they regard as *the* philosophy of India is nothing of the kind, and that it is merely theology, which busies itself, not with interpreting the texts of the Saṁhitās, as the Pūrva Mīmāṃsā was doing, but with texts of the Āraṇyakas and the Upaniṣhaṭs. These texts deal not with pure metaphysics, but with Upāsanā and the different Vidyās. That it is all theology and not philosophy might be seen from a single fact, which is very much kept in the background in these days, that Shaṅkarāchārya—whom a few Theosophists believe to be an incarnation of Buḍḍha, and others regard as a very high adept, while the orthodox Hindū believes him to be an incarnation of Mahādeva—definitely and distinctly prohibited the teaching of his system to non-Brāhmaṇas. Not even Kṣhattriyas were to be taught it ; only Brāhmaṇas had the right to learn it, because it dealt with the interpretation of the Vedas. His system was hence known as the Uṭṭara Mīmāṃsā—and not as Vedānta, which is a much later term—in contradistinction to what then came to be known as the Pūrva, or earlier, Mīmāṃsā which dealt with the sacrificial system, as this later one dealt with the Upāsanās and the Vidyās.

Here it may be worth while to remind all those people who take all Upaniṣhaṭs to be genuinely old, and thus a part of the Reve-

lation, that this is a sad error, and that the vast majority of them are quite modern and in no sense Revelation—many of them mere forgeries committed for sectarian ends. Shaṅkara quotes only from a dozen or so, and relies largely on the Chhāṇḍogya, especially as its treatment of the Vidyās happens to be the fullest.

(To be concluded.)

GOVINDA DĀSA.

LETTERS FROM A SUFI TEACHER.

(Continued from p. 612.)

XXV.

THE NAKED FAITH.

INTELLECT is a bondage, Faith the liberator. The disciple should be stripped naked of every thing in the universe in order to gaze at the beauty of Faith. But thou lovest thy personality, and canst not afford to put off the hat of self-respect, and exchange reputation for disgrace.

All attachments have dropped from the Masters : Their garment is pure of all material stain : Their hands are too short to seize anything tainted with impermanence. Light has shone in Their hearts, enabling Them to see God. In His vision They are absorbed. They look not to Their individualities, exist not for Their individualities, have forgotten Their individualities in the ecstasy of His Being, and have become completely His. They speak yet do not speak ; hear yet do not hear ; move yet do not move, sit yet do not sit. There is no (individual) life in Their being, no speech in Their speech, no hearing in Their hearing. The speakers are dumb ; the hearers are deaf. They care little for material conditions and think of the True One alone. Worldly men are not aware of Their true whereabouts. Physically They are with men, internally with God. They are a boon to the universe, not to Themselves, for They are not Themselves.

The knowledge that accentuates personality is verily a hindrance : the knowledge that leads to God is true knowledge. The learned are confined in the prison of the senses, since they gather

their knowledge through sensuous objects. He who is bound by sense-limitations is barred from supersensuous knowledge. Real knowledge wells up from the fountain of Life, and the student thereof need not resort to senses and gropings. The iron of human nature should be put into the melting-pot of discipline, hammered on the anvil of asceticism, and then handed over to the polishing agency of the Divine Love. So that the latter may cleanse it of material impurities—then it becomes a mirror, capable of reflecting the spiritual world, and may fitly be used by the King for the beholding of His own image (Letter 41).

XXXII.

MAGNANIMITY.

A disciple lacking in magnanimity makes no progress at all. One whose aspiration does not soar beyond Heaven, is not fit for this arena. The wise hold that the desire to have everything in the world according to one's wishes befits a woman, not a man. . . . In short, a magnanimous disciple should first of all tread upon his own life, and test his sword over his own desire-nature and not over an infidel, for the infidel can only hurt his body and plunder his possessions, whereas the desire-nature injures the very root of religion and destroys faith. . . .

Be on the alert, and do not take a step without sufficient caution, since Time is a penalty to the heedless. It is said: when a man wishes to enter the Path, the chief of the depraved—Satan—seizes his skirt and says, "I bear the badge of curse for this work—that no unclean fellow may enter the Path. If any ventures to come in without the sacred rope of monotheism and sincere earnestness, I lop off his feet" . . .

If thy inner eyes unfold, every atom can tell thee a hundred secrets. Then shalt thou see each atom ever advancing. All are absorbed in the march—thou art blind—and the march goes on in thee as well. There is no limit to the progress of Love. "It is done, there is no help." From highest heaven to lowest abyss and every thing therein, all is seeking and striving. The wicked man alone has made peace with the enemy, and cut himself off from the Beloved (Letter 53).

XXXIV.

THE STEPS OF A DISCIPLE.

The first step is Religion (*Sharīyat*). When the disciple has fully satisfied the claims of religion, and aspires to go beyond, the Path (*Tarīqat*) appears before him. It is the way to the Heart. When he has fully observed the conditions of the Path, and aspires to soar higher, the veils of the heart are rent and Truth (*Haqīqat*) shines therein. It is the way to the Soul and the goal of the seeker.

Broadly speaking, there are four stages: the *Nāsūt*, the *Malakūt*, the *Ĵabarūt*, and the *Lāhūt*, each leading to the next. The *Nāsūt* is the animal nature, and functions through the five senses. Of it are eating, clothing, seeing, hearing and the like. When the disciple controls the senses to the limit of bare necessity, and transcends the animal nature by purification and asceticism, he reaches the *Malakūt*—the region of the angels. The duties of this stage are prayers to God. When he is not proud of these, he transcends this stage and reaches the *Ĵabarūt*—the region of the soul. No one knows the soul but with the Divine help; and Truth, which is its mansion, baffles description and allusion. The duties of this stage are love, earnestness, relish, seeking, ecstasy, and insensibility. When the pilgrim transcends these by forgetting the self, he reaches the *Lāhūt*—the unconditioned state. Here words fail.

Religion is for the desire nature,—the Path for the Heart,—Truth for the Soul. Religion leads the desire nature from the *Nāsūt* to the *Malakūt*, and transmutes it into heart. The Path leads the Heart from the *Malakūt* to the *Ĵabarūt*, and transmutes it into Soul. Truth leads the Soul from the *Ĵabarūt* to the Divine Sanctuary. The real work is to transmute the desire-nature into the heart, the heart into Soul, and to unite all three into one. "The lover, the Beloved, and love are essentially one." This is absolute monotheism. . . .

"The motive of the faithful is superior to their acts". Acts by themselves are of no value, the importance lies in the heart.

It is said that the traveller of the divine Path has three states: (1) Action (lit. walking or moving), (2) Knowledge, (3) Desire (lit. inclination). These three states are not experienced unless God wills it so. But one should work and wait. He will do verily what He has willed. He looks neither to the destruction nor to the salvation

of any one. One who wishes to arrive at the Truth *must* serve a teacher. None can transcend the bondage and darkness of desire unless, with the help of the Divine Grace, he comes under the protection of a perfect and experienced Teacher. As the Teacher *knows*, He will teach the disciple according to the capacity of the latter and prescribe remedies suited to his ailments, so that "There is no God except Allah" be firmly established in his nature, and the ingress of the evil spirits be cut off from his heart. All the world seeks to tread the Divine Path. But each knows according to his *inner* purity, each seeks and aspires according to his knowledge, and each treads the Path according to his seeking and aspiration (Letters 56 and 57).

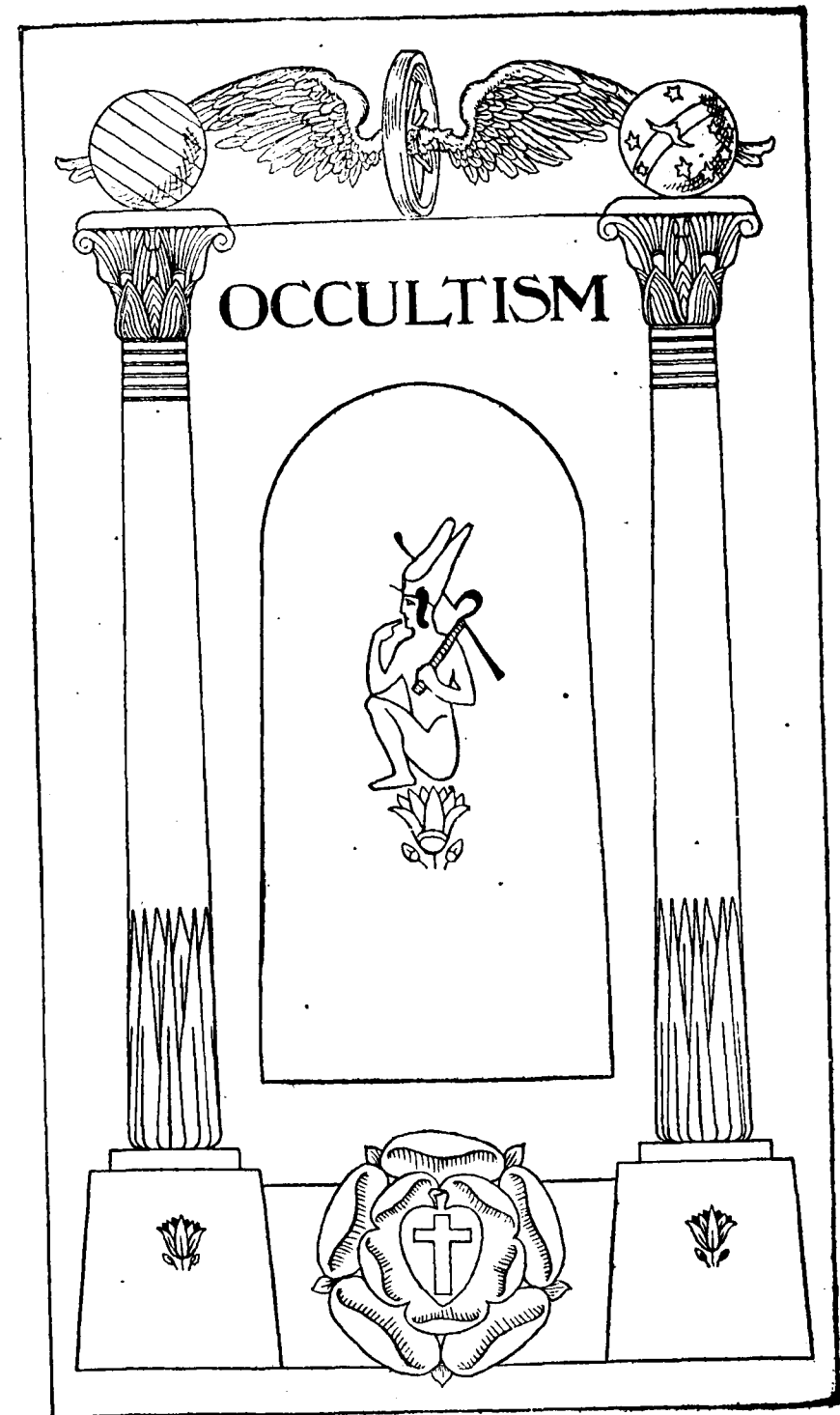
BAIJNATH SINGH, *Translator.*

(*To be continued.*)

SPIRIT AND SOUL.

Beyond the veil of circling moon or sun,
 Those last illusions born of Time and Space,
 Like shadows thrown across the water's face,
 In secret dwells the Everlasting One ;
 From Him we came ; apart from Him were none ;
 All things are folded in His thought's embrace,
 And long before He made the starry race,
 His timeless meditations were begun.
 But we, bewildered by the stars and blind,
 Vainly put forth a hesitating hand
 In search of what we feel but cannot find,
 For deeply though imagination delves,
 We know not what we seek, nor understand,
 It is the SELF beyond our shadow selves.

AUBREY VERNON.

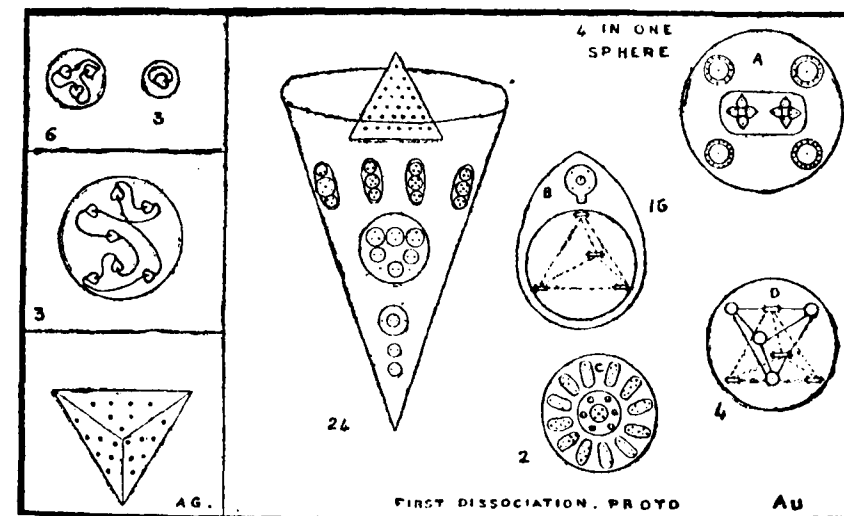


OCCULT CHEMISTRY.

V.

SILVER (PLATE VI., 4 and Ag. below).

SILVER presents us with only two new bodies, and even these are only new by slight additions to old models. The triangular-shaped body at the apex of the funnel, containing 21 atoms, is intermediate between the similar bodies in copper and iron. As a proto-element it becomes three triangles, joined at their apices, in fact a tetrahedron in which no atoms are distributed on the fourth face. The faces separate on the meta-level and give three seven-atomed figures, and each of these breaks up into two triplets and a unit. The central globe only differs from that of bromine by the addition of one atom, which gives the familiar four-sided pyramid with a square base as in chlorine (see p. 631).



GOLD (PLATE VII and Au. above).

The disintegration of gold first yields forty-seven bodies on the proto-level; the twenty-four funnels separate, and the central globes which hold each twelve together set free their six contained globes (*c, d*), thirty bodies being thus liberated. The sixteen bodies on the central inclined planes, marked *b*, break away, their central globe,

with its four contained globes, remaining unchanged. But this condition does not last. The motion of the funnels changes and thus the funnels cease to exist and their contents are set free, each funnel thus liberating nine independent bodies; the sixteen *b* separate into two each; the four *a* liberate five each; the two *c* set free thirteen each; the four *d*, finally liberate two each: 302 proto-elements in all.

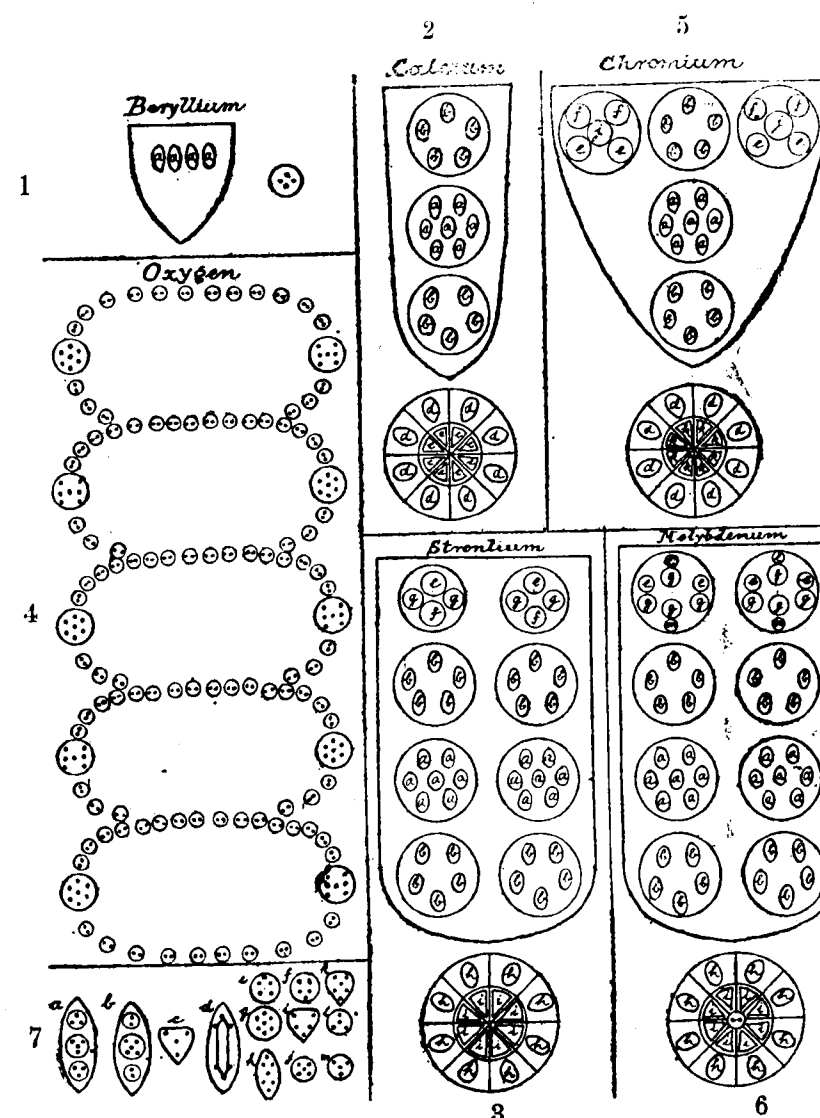
The funnel is almost that of iodine, re-arranged. Four of the first ring in the iodine funnel are replaced by the triangular body, which becomes a four-sided pyramid with an occupied base. The second ring of three ovoids in iodine becomes four in gold, but the internal arrangement of each ovoid is the same. The next two spheres in the iodine funnel coalesce into one sphere, with similar contents, in the gold funnel. The fifth in iodine is slightly re-arranged to form the fourth in descent in gold, and the remaining two are the same. *B* has been broken up under occultum (p. 628) and can be followed there. The sixteen rings set free from the four *a*, after gyrating round the central body, now become a sphere, break up, as in occultum (see p. 628) into a meta seven-atomed ring and an eight-atomed double cross, and so on to the hyper-level. The sphere with its two contained bodies breaks up into eight triangles on the meta-level, and each of these, on the hyper, into a duad and a unit. The twelve septets of *c* assume the form of prisms as in iodine (see p. 632) and pursue the same course, while its central body, a four-sided pyramid with its six attendants, divides on the meta-level into six duads, revolving round a ring with a central atom as in chlorine (p. 631), the duads going off independently on the hyper-level and the ring breaking up as in chlorine. The 'cigar' tetrahedron of *d* follows its course as in occultum, and the other sets free two quartets and two triplets on the meta-level, yielding six duads and two units as hyper-compounds. It will be seen that, complex as gold is, it is composed of constituents already familiar, and has iodine and occultum as its nearest allies.

II AND IIa.—THE TETRAHEDRAL GROUPS.

II. This group consists of beryllium (glucinum), calcium, strontium and barium, all diatomic, paramagnetic and positive. The corresponding group consists of oxygen, chromium, molybdenum,

wolfram (tungstan) and uranium, with a blank disk between wolfram and uranium: these are diatomic, paramagnetic, and negative. We have not examined barium, wolfram, or uranium.

PLATE VIII.



BERYLLIUM Plate III. 2 and Plate VIII. 1). In the tetrahedron four funnels are found, the mouth of each funnel opening on one of

its faces. The funnels radiate from a central globe, and each funnel contains four ovoids each with ten atoms within it arranged in three spheres. In the accompanying diagrams one funnel with its four ovoids is shown and a single ovoid with its three spheres, containing severally three, four, and three atoms, is seen at the left-hand corner of the plate (7 a). The members of this group are alike in arrangement, differing only in the increased complexity of the bodies contained in the funnels. Beryllium, it will be observed, is very simple, whereas calcium and strontium are complicated.

BERYLLIUM : 4 funnels of 40 atoms	...	160
Central globe	...	4
	Total	164
Atomic weight	...	9.01
Number weight $\frac{164}{18}$	...	9.11

CALCIUM (Plate VIII., 2) shows in each funnel three contained spheres, of which the central one has within it seven ovoids identical with those of beryllium, and the spheres above and below it contain each five ovoids (7 b) in which the three contained spheres have, respectively, two, five, and two atoms. The central globe is double, globe within globe, and is divided into eight segments, radiating from the centre like an orange; the internal part of the segment belonging to the inner globe has a triangular body within it, containing four atoms (7 c), and the external part, belonging to the encircling globe, shows the familiar 'cigar' (7 d). In this way 720 atoms are packed into the simple beryllium type.

CALCIUM : 4 funnels of 160 atoms	...	640
Central globe	...	80
	Total	720
Atomic weight	...	39.74
Number weight $\frac{720}{18}$	...	40.00

STRONTIUM (Plate VIII., 3) shows a still further complication within the funnels, no less than eight spheres being found within each. Each of the highest pair contains four subsidiary spheres, with five, seven, seven, five atoms, respectively (7 e, g, f). The g groups are identical with those in gold, but difference of pressure makes the containing body spherical instead of ovoid; similar groups are seen in the top ring of the iodine funnel, where also the 'hole' is

ovoid in form. The second pair of spheres contains ten ovoids (7 b) identical with those of calcium. The third pair contains fourteen ovoids (7 a) identical with those of beryllium, while the fourth pair repeats the second, with the ovoids re-arranged. The internal divisions of the double sphere of the central globe are the same as in calcium, but the contents differ. The 'cigars' in the external segments are replaced by seven-atomed ovoids (7 h)—the iodine ovoids—and the external segments contain five-atomed triangles (7 i). Thus 1568 atoms have been packed into the beryllium type, and our wonder is again aroused by the ingenuity with which a type is preserved while it is adapted to new conditions.

STRONTIUM : 4 funnels of 368 atoms	...	1472
Central globe	...	96
	Total	1568
Atomic weight	...	86.95
Number weight $\frac{1568}{18}$	...	87.11

The corresponding group, headed by oxygen—oxygen, chromium, molybdenum, wolfram and uranium—offers us another problem in its first member.

OXYGEN (Plate VIII., 4). This was examined by us in 1895, and the description may be reproduced here with a much improved diagram of its very peculiar constitution. The gaseous atom is an ovoid body, within which a spirally-coiled snake-like body revolves at a high velocity, five brilliant points of light shining on the coils. The appearance given in the former diagram will be obtained by placing the five septets on one side on the top of those on the other, so that the ten become in appearance five, and thus doubling the whole, the doubling point leaving eleven duads on each side. The composition is, however, much better seen by flattening out the whole. On the proto-level the two snakes separate and are clearly seen.

OXYGEN : Positive snake, { 55 spheres of 2 atoms } Negative snake { + 5 disks of 7 atoms }	...	145
	...	145
	Total	290
Atomic weight	...	15.87
Number weight $\frac{290}{18}$	...	16.11

CHROMIUM (Plate VIII., 5) "reverts to the ancestral type," the tetrahedron; the funnel is widened by the arrangement of its contents, three spheres forming its first ring, as compared with the units in beryllium and calcium, and the pairs in strontium and molybdenum. Two of these spheres are identical in their contents—two quintets (7 f), a quintet (7 j), and two quintets (7 e), e and f being to each other as object and image. The remaining sphere (7 b) is identical with the highest in the calcium funnel. The remaining two spheres, one below the other, are identical with the corresponding two spheres in calcium. The central globe, as regards its external segments, is again identical with that of calcium, but in the internal segments a six-atom triangle (7 k) is substituted for the calcium four-atom one (7 e).

CHROMIUM : 4 funnels of 210 atoms	...	840
Central globe	...	96

	Total	...	936
Atomic weight	...	51.74	
Number weight $\frac{93.6}{18}$	...	52.00	

MOLYBDENUM (Plate VIII., 6) very closely resembles strontium, differing from it only in the composition of the highest pair of spheres in the funnels and in the presence of a little sphere, containing two atoms only, in the middle of the central globe. The top-most spheres contain no less than eight subsidiary spheres within each; the highest of these (7 e) has four atoms in it; the next three have four, seven and four (7 e g e), respectively; the next three are all septets, (7 g), and the last has four—making in all, for these two spheres 88 atoms, as against the 48 in corresponding spheres of strontium, making a difference of 160 in the four funnels.

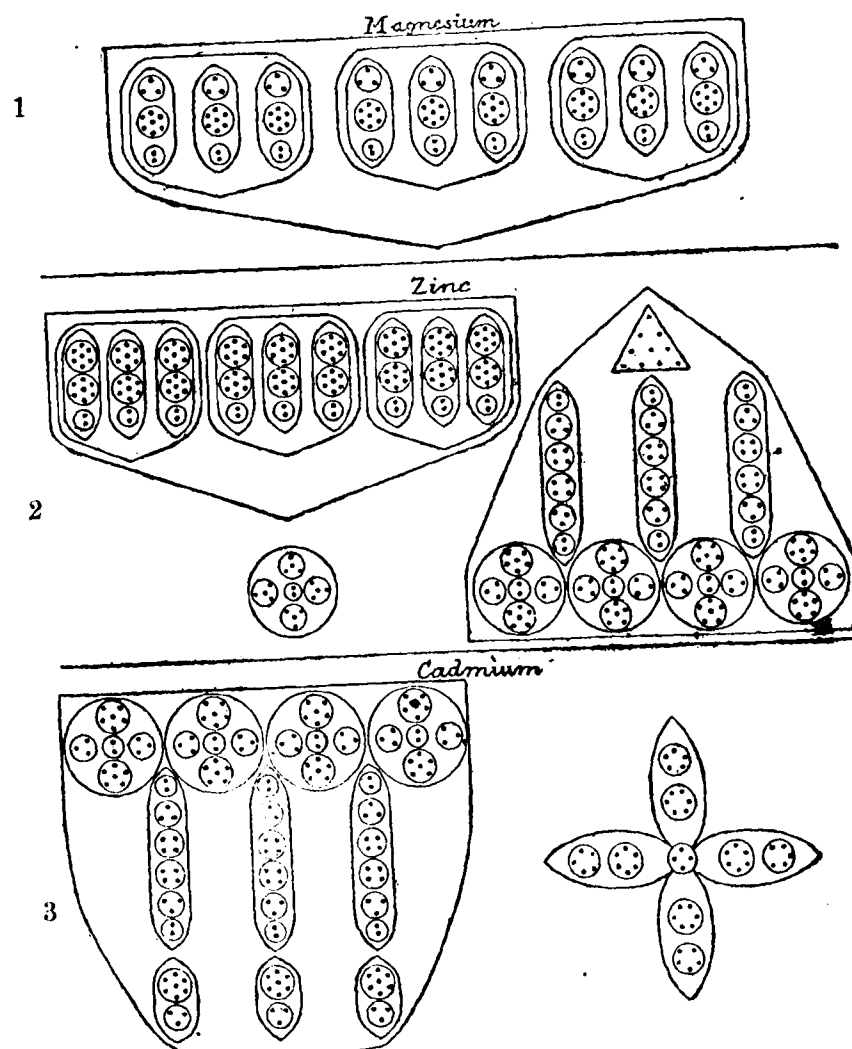
MOLYBDENUM : 4 funnels of 408 atoms	...	1632
Central globe	...	98

	Total	...	1730
Atomic weight	...	95.26	
Number weight $\frac{173.0}{18}$	...	96.11	

II a. This group contains magnesium, zinc, cadmium, and mercury, with an empty disk between cadmium and mercury; we did not examine mercury. All are diatomic, diamagnetic and positive; the corresponding group consists of sulphur, selenium and tellurium,

also all diatomic and diamagnetic, but negative. The same characteristics, of four funnels opening on the faces of a tetrahedron are found in all, but magnesium and sulphur have no central globe, and in cadmium and tellurium the globe has become a cross.

PLATE IX.



MAGNESIUM (Plate IX., 1) introduces us to a new arrangement: each group of three ovoids forms a ring, and the three rings are within a funnel; at first glance, there are three bodies in the funnel; on examination each of these is seen to consist of three, with other

bodies, spheres, again within them. Apart from this, the composition is simple enough, all the ovoids being alike, and composed of a triplet, a septet and a duad.

MAGNESIUM : 4 funnels of 108 atoms	...	432
Atomic weight	...	24.18
Number weight $\frac{13.2}{18}$	...	24.00

ZINC (Plate IX., 2) also brings a new device : the funnel is of the same type as that of magnesium, while septets are substituted for the triplets, and 36 additional atoms are thus slipped in. Then we see four spikes, alternating with the funnels and pointing to the angles, each adding 144 atoms to the total. The spikes show the ten-atom triangle, already met with in other metals, three very regular pillars, each with six spheres, containing two, three, four, four, three, two atoms, respectively. The supporting spheres are on the model of the central globe, but contain more atoms. Funnels and spikes alike radiate from a simple central globe, in which five contained spheres are arranged crosswise, preparing for the fully developed cross of cadmium. The ends of the cross touch the bottoms of the funnels.

ZINC : 4 funnels of 144 atoms	...	576
4 spikes of 144 atoms	...	576
Central globe	...	18

Total	...	1170
Atomic weight	...	64.91
Number weight $\frac{1170}{18}$	...	65.00

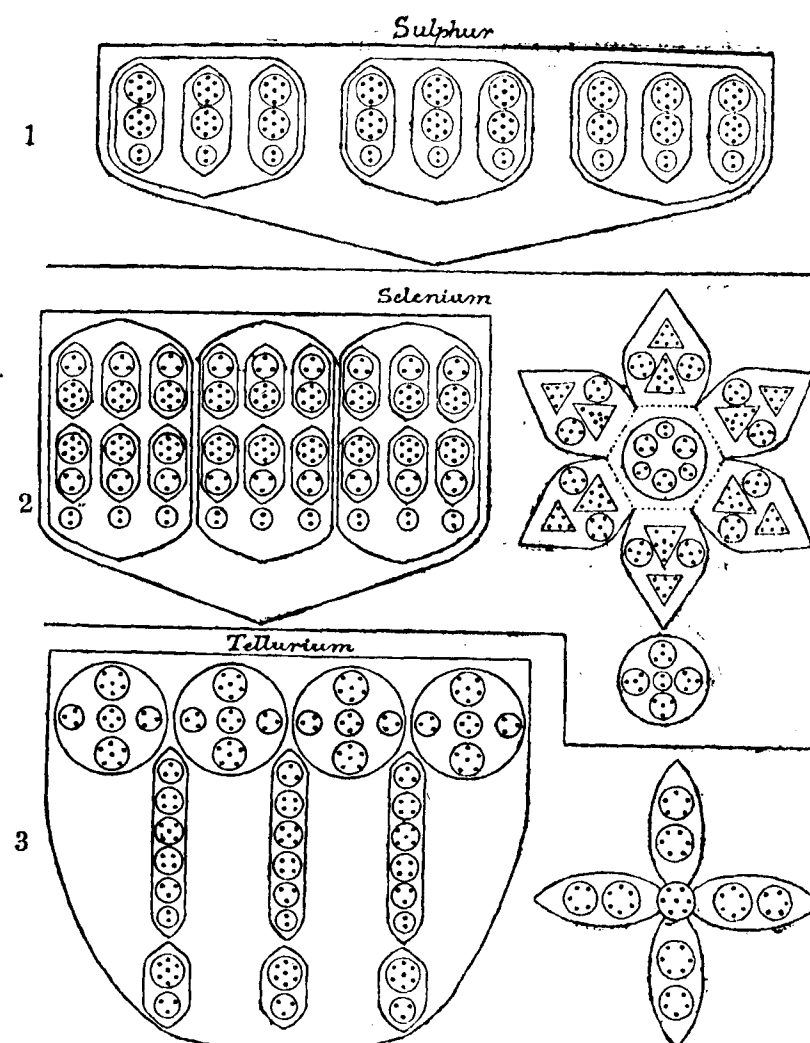
CADMIUM (Plate IX. 3) has an increased complexity of funnels ; the diagram shows one of the three similar segments which lie within the funnels as cylinders ; each of these contains four spheres, three pillars and three ovoids, like the spike of zinc turned upside down, and the zinc ten-atom triangle changed into three ten-atom ovoids. The centre-piece is a new form, though prefigured in the central globe of zinc.

CADMIUM : { 3 segments of 164 atoms = 492 }	...	1968
4 funnels of 492 atoms	...	1968
Central body	...	48

Total	...	2016
Atomic weight	...	111.60
Number weight $\frac{2016}{18}$	...	112.00

The corresponding negative group is headed by

PLATE X.



SULPHUR (Plate X. 1), which, like magnesium, has no central globe, and consists simply of the zinc funnels, much less compressed than zinc but the same in composition.

SULPHUR : 4 funnels of 144 atoms	...	576
Atomic weight	...	31.82
Number weight $\frac{576}{18}$	...	32.00

SELENIUM (Plate X. 2) is distinguished by the exquisite peculiarity, already noticed, of a quivering star, floating across the mouth of each funnel, and dancing violently when a ray of light falls upon it. It is known that the conductivity of selenium varies with the intensity of the light falling upon it, and it may be that the star is in some way connected with its conductivity. It will be seen that the star is a very complicated body, and in each of its six points the two five-atomed spheres revolve round the seven-atomed cone. The bodies in the funnels resemble those in magnesium, but a reversed image of the top one is interposed between itself and the small duad, and each pair has its own enclosure. The central globe is the same as that of zinc.

SELENIUM :	4 funnels of 198 atoms	...	792
	4 stars of 153 atoms	...	612
	Central globe	...	18
		Total	1422
	Atomic weight	...	78.58
	Number weight $1\frac{1}{8}2$	...	79.00

TELLURIUM (Plate X. 3), it will be seen, closely resembles cadmium, and has three cylindrical segments—of which one is figured—making up the funnel. The contained bodies in the pillars run three, four, five, four, three, two, instead of starting with two; and a quartet replaces a duad in the globes above. The central cross only differs from that of cadmium in having a seven-atomed instead of a four-atomed centre. So close a similarity is striking.

TELLURIUM :	{ 3 segments of 181 atoms = 543 }	...	2172
	{ 4 funnels of 543 atoms	...	51
	Central body		
		Total	2223
	Atomic weight	...	126.64
	Number weight $2\frac{2}{3}1$	...	123.50

ANNIE BESANT.

[To be continued.]

THE SUPERPHYSICAL WORLD AND ITS GNOSIS.

[Continued from p. 642.]

IF a man carries out the culture of his thoughts and feelings and emotions in the way already described in the chapters on Probation, Enlightenment and Initiation, he then effects a change in his soul such as Nature has effected in his body. Before this training, soul and spirit are undifferentiated masses. In such a state the clairvoyant will perceive them as interlacing clouds, rotating spirally, and having usually a dull glimmer of reddish color or reddish-brown, or perhaps, of reddish yellow, but after this culture they begin to assume a brilliant yellowish-green or yellow-blue color, and become of a regular structure. A man attains to such regularity of structure, and at the same time to the higher knowledge, when he brings into the region of his thoughts, feelings, and emotions, an order such as Nature has brought into his bodily organs, by means of which he can see, hear, digest, breathe, speak, and so forth. Gradually the student learns, as it were, to breathe, to see with the soul, and to speak and hear with the spirit.

In the following pages only a few of the practical points pertaining to the higher education of the soul and spirit will be more fully treated. They are such as may be practically attained by anyone without additional instruction, and by means of which a further step in occult science may be taken.

A particular kind of discipline must be patiently attempted. Every emotion of impatience produces a paralysing, nay even a deadening, effect on the higher faculties latent within us. One must not expect immeasurable glimpses of the higher worlds to open out before one from day to day, for assuredly, as a rule, this does not occur. Content with the smallest attainment, repose and tranquillity must more and more possess the soul. It is conceivable, of course, that the learner should impatiently expect results, but he will attain to nothing so long as he fails to master this impatience. Nor is it of any use to struggle against this impatience in the ordinary way, for then it will only become stronger than ever. It is thus that men

deceive themselves, for in such a case it plants itself all the more deeply in the abysses of the soul. It is only by repeatedly surrendering oneself to a single definite thought, and by making it absolutely one's own, that anything is really attained. One should think: "I must certainly do everything possible for the culture of soul and spirit, but will wait tranquilly until, by higher powers, I shall be found worthy of definite illumination." When this thought has become so powerful in a man that it is an actual trait in his character, he is treading the right path. This trait will then express itself even in external affairs. The gaze of the eye becomes tranquil, the movements of the body become sure, the resolutions defined, and all that we call nervous susceptibility gradually disappears. Rules that seem small and insignificant must be taken into account. For example, suppose that some one affronts us. Before this occult education we should have directed our resentment against the wrong-doer; there would have been an uprush of anger within us. But in such a case the occult student will think to himself: "An affront of this kind can make no difference to my worth," and whatever must be done to meet the affront, he accomplishes with calm and composure, not with passion. To him it is not a matter of how an affront is to be borne, but without hesitating he is led to punish an affront to his own person, exactly as if it had been offered to another, in which case one has the right to resent it. It must always be remembered that the occult training is perfected not by coarse external processes, but by subtle silent alterations in the life of thought and emotion.

Patience has an attractive, impatience a repellent, effect on the treasures of the higher knowledge. In the higher regions of being nothing can be attained by haste and restlessness. Above all things, desire and longing must be silenced, for these are qualities of the soul before which all higher knowledge recedes. However precious this knowledge may be accounted, one must not desire to anticipate the time of its coming. He who wishes to have it for his own sake will never attain it. Before all things it is demanded that one should be true to oneself in one's innermost soul. One must not be there deceived by anything; one must encounter, face to face and with absolute truthfulness, one's own faults, failings, and unfitness. The moment you try to excuse to yourself any one of your weak-

nesses, you have placed an obstacle in the way which is to lead you upward. Such obstacles can only be removed by self-illumination. There is only one way by which to get rid of our faults and weaknesses, and that is by correctly appreciating them. All that is needed lies latent in the human soul and can be evoked. It is even possible for a man to improve his understanding and his reason, if in repose he makes it clear to himself why he is weak in this respect. Self-knowledge of this kind is naturally difficult, for the temptation to deceive oneself is immeasurably great. He who is accustomed to be truthful with himself has opened the portals into a deeper insight.

All curiosity must fall away from the student. He must wean himself as much as possible from inquiries into matters of which he only wishes to know for the gratification of his personal thirst for knowledge. He must only ask himself what things will assist him in the perfection of his innermost being for the service of the general Evolution. Nevertheless his delight in knowledge and his devotion to it must in no degree become relaxed. He must listen devoutly to all that contributes to such an end, and should seek every opportunity of doing so.

For this interior culture it is especially necessary that the desire-life should be carefully educated. One must not become wholly destitute of desire, for if we are to attain to something it is necessary that we should desire it, and a desire will always be fulfilled if a certain special force be behind it. This particular force results from a right knowledge: "Do not desire at all until you know the true conditions of any sphere." That is one of the golden rules for the occult student. The wise man first ascertains the laws of the world, and then his desires become powers which realise themselves. Let us consider an example in which the effect is evident. There are certainly many who would like to learn from their own intuition something about their life before birth. Such a desire is altogether aimless and leads to no result so long as the person in question has not acquired a knowledge of the laws that govern the nature of the Eternal, and a knowledge of them in their subtlest and most intimate character. But if he has actually acquired this knowledge and then wishes to pass onward, he is able to do so by his elevated and purified desire.

Moreover, it is of no use to say to oneself : "Yes, I will forthwith examine my previous life, and learn with that very aim in view." One must rather be ready to abandon this desire, to eliminate it altogether, and learn, first of all, without considering this aim. One should cultivate devotion to what is learned without regard to such an end. It is only then that one begins to possess the desire which we are considering, in such a way that it leads to its own fulfilment.

If one is angry or vexed, a wall arises in the spiritual world, and those forces which would open the eyes of the soul are shut away. For example, if someone should annoy me, he sends forth a current in the world of the soul. So long as one is capable of annoyance, one cannot see this current. One's own annoyance clouds it. But neither must it be supposed that when one feels annoyed no longer, one will see an astral vision. For this it is indispensable that the eye of the soul should be already developed, but the capacity for sight of this kind is latent in everyone. It is true that so long as one is capable of being annoyed it remains inoperative, but at the same time it is not immediately present as soon as one has overcome to a small extent this feeling of annoyance. One must continue to persevere in the struggle with such a feeling, and patiently make progress : then, some day, one will find that this eye of the soul has become developed. Of course annoyance is not the only quality with which we have to struggle before attaining this end. Many people grow impatient or sceptical because for years they have combated certain qualities of the soul, and yet clairvoyance has not ensued. They have only developed some qualities and have allowed others to run wild. The gift of clairvoyance first manifests itself when all those qualities which do not permit the development of the latent faculties are suppressed. Undoubtedly the beginnings of such hearing and seeing may appear at an earlier point, but these are only young and tender shoots which are subject to all possible error and which, if they be not carefully fostered, may quickly die off.

To the qualities which, like anger and vexation, have to be combated belong, such as ambition, timidity, curiosity, superstition, conceit, the disease of prejudice, a needless love of gossip, and the making of distinctions in regard to men according to the merely outward marks of rank, sex, race and so forth. In our time it is difficult for people to comprehend that the combating of such qual-

ities can have any connexion with an increase of capacity for knowledge. But every devotee of occultism is aware that much more depends upon such matters than upon the expansion of the intellect or the employment of artificial practices. It is particularly easy for a misunderstanding of this point to arise, inasmuch as many believe that one should cultivate foolhardiness because one must be fearless, that one ought to ignore altogether the differences in men because one has to combat the prejudices of race, rank, and so forth. Rather does one first learn to properly appreciate these differences, when one is no longer entangled in prejudice. Even in the usual sense it is true that a fear of any phenomenon baulks one from estimating it rightly : that a race-prejudice prevents one from looking into a man's soul. The student of occultism must bring his common-sense to perfection in all its exactitude and subtlety.

Even everything that a man says without having clearly thought it out will place an obstacle in the path of his occult education. At the same time we must here consider one point which can only be elucidated by giving an example. Thus, if anyone should say something to which one must reply, one should be careful to consider rather the intention, the feelings, even the prejudices of this other person than what one has to say at the moment on the subject under discussion. In other words, the student must apply himself keenly to the cultivation of a certain fine tact. He must learn to judge how much it may mean to this other person if his opinion be opposed. But he ought not, for this reason, to withhold his own opinion. This must not be imagined for a moment. One must give to the speaker as careful a hearing as possible, and from what one has heard should formulate one's own reply. In such cases there is a certain thought which will constantly recur to the student, and he is treading the true path if this thought becomes so vital within him that it grows into a trait of his character. The thought is as follows : "It is not a question of whether my view be different from his, but whether he will discover the right view by himself if I am able to contribute something towards it." By thoughts of such a kind, the mode of action and the character of the student will be permeated with gentleness, one of the most essential qualities for the reception of occult teaching. Harshness only scares away that internal image which

ought to be evoked by the eye of the soul, but by gentleness are obstacles cleared from the way, and inner organs are opened.

Along with this gentleness another trait will presently be developed in the soul. He will make a quiet estimate of all the subtleties in the soul-life around him without considering the emotions of his own soul. And if this condition has been attained, the soul-emotions in the environment of anyone will have such an effect on him that the soul within him grows, and growing, becomes organised as a plant expands in the sunlight. Gentleness and quiet reserve, and along with these true patience, open the soul to the world of souls, and the spirit to the region of spirits. Persevere in repose and retirement; close the senses to that which they brought you before you began your training; bring into utter stillness all those thoughts which in accordance with your previous habits were tossed up and down within you; become quite still and silent within, wait in patience, and then will the higher worlds begin to develop the sight of your soul and the hearing of your spirit. Do not suppose that you will immediately see and hear in the worlds of soul and spirit, for all that you are doing does but help the development of your higher senses, and you will not be able to see with the soul and to hear with the spirit before you have acquired those senses. When you have persevered for a time in repose and retirement, then go about your daily affairs, having first imprinted upon your mind the thought: "Someday, when I am ready, I shall attain what I am to attain." Finally: "Make no attempt whatever to attract any of these higher powers to yourself by an effort of the will." These are instructions which every occult student receives from his teacher at the entrance of the way. If he observes them he then perfects himself, and if he does not observe them, all his labor is in vain, but they are only difficult of achievement for him who has not patience and perseverance. No other obstacles exist save only those which one sets of oneself, and these may be avoided by anyone if he really wills it. It is necessary to continually insist upon this point because many people form an altogether wrong conception of the difficulty that lies on the path of occultism. In a certain sense it is easier to accomplish the earlier steps of this way than for one who has received no occult instruction to get rid of the difficulties of every-day life. In addition to this it must be understood that only

such things are here imparted as are attended by no danger to the health of soul or body. There are certain other ways which lead more quickly to the goal, but it is not well to treat of them publicly because they may sometimes have certain effects on a man which would necessitate the immediate intervention of an experienced teacher, and at all events would require his continual supervision. Now as something about these quicker ways frequently forces itself into publicity, it becomes necessary to give express warning against entering upon them without personal guidance. For reasons which only the initiated can understand, it will never be possible to give public instruction concerning these other ways in their real form, and the fragments which here and there make their appearance can never lead to anything profitable, but may well result in the undermining of health, fortune, and peace of mind. He who does not wish to put himself in the power of certain dark forces, of whose nature and origin he can know nothing, had far better avoid meddling in such matters.

Something may be here added concerning the environment in which the practices of occult instruction ought to be undertaken. For this is not without importance, though for almost every man the case is different. He who practises in an environment which is only filled with selfish interests, as, for example, the modern struggle for existence, ought to be sure that these interests are not without their influence upon the development of his spiritual organs. It is true that the inner laws of these organs are so powerful that this influence cannot be fatally injurious. Just as a lily, though placed in an environment, however inappropriate, can never become a thistle, so too can the eye of the soul never grow to anything but its destined end, even although it be subjected to the influence of modern cities. But it is well if under all circumstances the student should now and then seek for his environment the quietude, the inner dignity, the sweetness of Nature herself. Especially fortunate are the conditions of him who is able to carry on his occult instruction altogether in the green world of plants, or among the sunny mountains or the delightful interplay of simple things. This develops the inner organs in a harmony which can never be present in a modern city. He too is more favorably situated than the mere townsman, who during his childhood at least was able to breathe the perfume of pines, to

gaze on the snowy peaks, or observe the silent activity of woodland creatures and insects. Yet no one who is obliged to live in a city should fail to give his evolving soul and spirit the nurture that comes from the inspired utterances of the mighty teachers of man. He who cannot every springtime follow day by day the unfolding of the greenwood, ought in its place to draw into his heart the sublime doctrines of the *Bhagavad Gītā*, or of *St. John's Gospel*, or of Thomas à Kempis. There are many paths to the summit of insight, but a right selection is indispensable.

The adept in occultism could, indeed, say much concerning these paths—much that might seem strange to an uninitiated hearer. For example, suppose that someone has advanced far along the occult path: he may be standing at the very entrance to the sight of the soul and the hearing of the spirit, and then he has the good fortune to pass over the peaceful, or it may be the tempestuous, ocean, and a bandage falls away from the eyes of his soul. Suddenly he can see, suddenly he attains to vision. Another, it may be, has advanced so far that this bandage only needs to be loosened, and by some stroke of destiny this occurs. On someone else this very stroke might actually have the effect of paralysing his powers and undermining his energy, but for the occult student it becomes the occasion of his enlightenment. Perhaps a third has patiently persevered for years, and without any marked result. Suddenly, while tranquilly seated in his quiet chamber, light sweeps over him, the walls become transparent, they vanish away, and a new world expands before his opened eyes, or is audible to his awakened spirit.

DR. RUDOLF STEINER.

(To be concluded.)

SHIVA-SŪTRA-VIMARSHINĪ.

(Continued from p. 646).

[INTRODUCTION TO 7TH SŪTRA.]

NOW it is said that to him whose universe is destroyed there exists no difference of Samādhi or Vyutthāna.*

जाग्रत्स्वप्नसुषुप्त भेदतुर्या भोगसंभवः ॥ ७ ॥

VII. The bliss of the fourth state (Turyā) is produced in the differences of Jāgrata, Svapna and Suṣhupti.

In the various states of consciousness of Jāgrata, Svapna and Suṣhupti, which manifest themselves different from each other and which are presently to be described, is born the bliss of Turyā, described as Uḍyanobhairava (Sūtra V), of the nature of illumination underlying all (those) states. The great Yogī spoken of (as being Bhairava) is eternally filled with the bliss of the fourth state (Turyā). Some read *Samvit* for Sambhava (in the above Sūtra) and its meaning is clear. This prevalence of the bliss of Turyā in Jāgrata, etc., in the case of the great Yogī is referred to in *Shrī Chandrayāna*. "Just as when the moon, like a flower, shines everywhere, it instantaneously rejoices the world with delightful things, so, O Devī, when the great Yogī wanders over the world, he everywhere causes joy to all the world (-picture) from Avīchi to Shiva, by means of the moon of his Jñāna." In the *Spanda*, this is referred to in the Kārikā (3) "In the differences of Jāgrata, etc."

[INTRODUCTION TO SŪTRAS 8-10.]

The triple of Jāgrata, etc., is described in 3 Sūtras.

ज्ञानं जाग्रत् ॥ ८ ॥

स्वप्नो विकल्पः ॥ ९ ॥

अविवेको माया सौषुप्तम् ॥ १० ॥

* Vyutthāna is the "activity of the mind" (Vyāsa on *Yog. Sūtr.* III. 38). It is of "three states, Kṣhiptā, Mūḍha and Vikṣhiptā" (*ib.* III. 9). Kṣhiptā is the mind "being engaged with objects on account of Rajas. Mūḍha is being engaged in sleep on account of Tamas." Vikṣhiptā is "being now and then engaged with objects influenced by a little Rajas, while being in Samādhi on account of excess of Saṭtva." (*Vijñāna Bhikṣhu on Yog. Sūtr.* I. 1.). Samādhi is the beginning of one pointedness (*Yog. Sūtr.* III. 11).

VIII. Knowledge is Jāgrāṭa.

IX. Fancy (Vikalpa*) is Svapna.

X. Ignorance, Mâyâ, is Suṣhupti. Jāgrāṭa is the experience man gets from the outer organs (of sensation) of objects which all people sense in common. This is Jāgarāvasthā (ordinary consciousness.) Vikalpā, fancies, are born of mind alone (and deal with objects which other human beings do not sense). This is Svapna, Svāpāvasthā (dream-consciousness); for it is chiefly concerned with these fancies. Aviveka, absence of differentiation of objects (i.e., distinction of one object from another), is Akhyāti, ignorance. This is of the nature of Mâyâ, unconsciousness, the Suṣhupti state. In describing Suṣhupti, the author has also described Mâyâ, which has to be abandoned. Thus by this description it is implied that there are three forms of (each of) the three states of Jāgrāṭa, etc. Thus therein (i.e., in Svapna), Jāgrāṭa is the previous real experience that is fit to attain the state of a dream. Fancies connected with it constitute Svapna. Want of discrimination of Tatṭvas (therein) is the Suṣhupti state. In Suṣhupti, these changes cannot be experienced (cognized); but when a desire to enter (sleep is born), some state corresponding to Jāgrāṭa pertaining to it is produced; its subsequent change into a state resembling a Saṃskāra (unconscious mental modification) is the Svapna pertaining to the Suṣhupti.†

• [ANOTHER INTERPRETATION.]

According to the Yogis, Jāgrāṭa is the first consciousness of the concentration (of the mind) on each (object); the conceptions flowing from thence, the various images (Vi-kalpā) constitute Svapna;

* Vikalpa is experience of an object that does not exist, a 'subjective vision.' In dreams we experience things which have no objective existence. Vikalpa also means change.

† Thus there are nine states of mental experience; (1) Jāgrāṭa-Jāgrāṭa, (2) Jāgrāṭa-Svapna, (3) Jāgrāṭa-Suṣhupti; (4) Svapna-Jāgrāṭa; (5) Svapna-Svapna; (6) Svapna-Suṣhupti; (7) Suṣhupti-Jāgrāṭa, (8) Suṣhupti-Svapna, and (9) Suṣhupti-Suṣhupti. Of these, the first three are, or rather ought to be, well known. Kṣhemarāja illustrates the next five in his commentary. The last is the utter absence of cognition on account of the mind being totally enveloped by Mâyâ. Dreams start from a first real experience on which the subsequent baseless fabric is woven. This real experience is the Jāgrāṭa of Svapna. When they end, there is a fusion of the cognition and the cognizer, an absence of the distinction of the knower and the known. That is the Suṣhupti of Svapna. The psychological analysis of Suṣhupti into three stages, is, though subtle, not difficult of comprehension. The students of Eastern psychology should remember that Jāgrāṭa, Svapna and Suṣhupti are states of the Chitta, mind, and not of the Ātmā, which is Chaitanya, the blissful light of consciousness other than these.

Samādhi, the non-cognition of the difference of the knower and the known, is Suṣhupti. This is taught by the words (of these Sūtras.) Hence, in old Shāstras, the states due to the interconnexion of Jāgrāṭa, etc., according to the Yogis, are described as "Abuddha, Buddha, Prabuddha, Suprabuddha." *

[INTRODUCTION TO 11TH SŪTRA.]

The three, Jāgrāṭa, etc., have thus been explained according to the ordinary (loka) and yoga explanations: Now, one who, has destroyed (his) universe from the union with shakti chakra (sūtra 6), experiences the state filled with the bliss of Turyā (Sūtra 7), whose essence is the prevalence of the consciousness of unity. He ascends the thread (of Turyā), enters the Turyāṭīta (the state beyond the fourth), already described (as) chaitanya (and becomes a).

वितयभोक्ता वीरेशः ॥ ११ ॥

XI. Vīresha, the enjoyer of the three. The triple of Jāgrāṭa, etc., becomes enveloped with the bliss of Turyā by reason of the union with Shaktichakra. He who experiences the loosening of the Saṃskāras (mental deposits) of relative cognitions by force of the beginning of the experience of the (three) and also the unceasing flow of the essence of bliss, is the enjoyer of this three. It is said: "He who knows both what is to be enjoyed in the three places * (dharma), and who is called the enjoyer, is not stained even though he enjoys." Hence he is the lord (īsha) of the vīras, i.e., the senses, which are skilful in destroying (lit. swallowing) the blissful, full, consciousness of aduality while one is (enjoying) self-sovereignty without foes.†

In the scriptures (Mahāmnāyas) he is called one who has entered the being (satṭā) of Shrimanṭhānubhairava.‡ Thus it is taught (in this sūtra) that he who does not become this and is subjected to (lit. the food of) Jāgrāṭa and other states is but a Pashu, a worldly

* These four words respectively mean unenlightened, enlightened, developed and well-developed. It is not possible to find out from what "old Shāstras" they are taken. The latter three seem to correspond to Jāgrāṭa, Svapna, and Suṣhupti "according to the Yogis."

† The senses, here called Vīras are the enemies of one who has reached the consciousness of unity, for they constantly drag him down to relative cognition. The three places (dharma) referred to are the three states in each, of which the fourth has to be experienced.

‡ Shrimanṭha (the churning of wealth) is the name of a Vaidic Karma, described in Chh. Up. V., ii, 4-8 and considered by Śaṅkara as preliminary to Puṭramanṭha, Brih. Up. VI. iv.

man ; and that even the Yogî who does not ascend by this stream (of bliss) is not a Vîresha but a fool. This is also described in detail (in *Shrî Svachchhanḍa* and other Shâstras. "The Yogî is one who, by means of the Yoga of Svachchhanḍa (Independence) and treading the path of Svachchhanḍa, reaches the state of Svachchhanḍa and becomes equal to Svachchhanḍa (Shiva.)" In the *Spandā*, this is explained by the Kârikâ (17) : "To him there is knowledge, always, not wandering in the three states, etc."

INTRODUCTION TO 12TH SŪTRA.

Are there neighboring regions (bhûmikâs) to be reached by the Yogîs when transcending the *taṭṭvas*, by means of which the state beyond the *taṭṭvas* can be seen ? Yes, says.

विस्मयो योगभूमिकाः ॥ १२ ॥

XII. Surprise (Vismaya) is the Yoga-regions. * When a peculiar thing is seen, some surprise is produced. Similarly in the case of the great Yogî, while his Ātmā, which is chidghana, is filled with strange, excellent and novel experiences and manifests itself, always in the cognition, meditation or enjoyment of the knowables according as his senses are (respectively) just opened, staid, or fully expanded, is (experienced) a surprise. This is a frequent surprise caused by dissatisfaction (produced) in the Ātmā which is unbroken bliss. These (states of surprise) are the regions connected with yoga, i.e., union with the supreme principle. They indicate the (stages of) rest in the ascent of Yoga and are limited regions and not the states when Kanda, Bindu, † etc., are experienced. It is said in the *Kulayukta* : "When the Ātmā is born of itself by means of (mystic) practices, then the Ātmā in itself experiences surprise." This is explained in the Kârikâ (11) : "Who sees his own nature as the ruler and re-

* These regions are said to be seven in *Yog. Sūf.* 11. 27.

† *Kanda* (kil., a bulb) is the root of the Nâdis and situated near the navel. "Lik^c a gem (pierced) by a thread, the Kanda is pierced by the sushumnâ. This chakra in the region of the navel is called Manipuraka." (*Yogachûḍ* : pp. 12.) From the Kanda rise fourteen tubes like the spokes of a wheel. It corresponds to the solar plexus. Bindu, the chakra between the eyebrows, Ajâ, is called Bindupadma. *Vidc.* Bhâskara-râja's Lalita. (Sahasranâma bhâshya No. 521, and No. 905.) The Brahmarandhra is called "by some" bindumandalam. (Ib. No. 380.) The states referred to are the consequences of mystical stimulation of these chakras.

mains as if surprised, to him, how can this false show of the world exist ? " *

[INTRODUCTION TO 13TH SŪTRA.]

Of one who has reached this region of Yoga, of the Yogî who has reached this region,

इच्छा शक्तिरुमा कुमारी ॥ १३ ॥

XIII. Ichchhâ Shakti Umâ Kumârî. The desire of the Yogî who has the state of the Supreme Bhairava, is Shakti. Umâ is Parâ, Parameshvarî, of the nature of Independence. She is Kumârî, devoted to the sport of creation and destruction of the universe. *Kumâra* is Krîda, sport according to the (Dhâtu) pâtha (of Pânini, Kaṇdvâḍi). [Another interpretation]. *Kum*, the state or region (bhûmi) of Mâyâ, the awakener of duality, *môrayati*, chokes its manifestation ; *Kumârî* is one who has that characteristic. [Another interpretation]. *Kumârî*, unfit to be enjoyed by another ; manifesting as the enjoyer alone (and not the enjoyed).†

[ANOTHER INTERPRETATION.]

When Umâ was Kumârî (a virgin), she was devoid of union with anything and always bent on the worship of Maheshvara, i.e., union with Him ; so, too, is his (the Yogî's), desire. The reading and explanation of my Guru is as above. Others read Shaktîtamâ and (for Shaktîrumâ) and explain that this (Ichchhâ) is superior to Jñâna and Kriyâ. This desire of the Yogî is not gross like that of the worldly ; but, as it is of the nature of Parâshakti, it is invisible. It is said in the *Shrî Svachchhanḍa*, "That goddess exists with the names and forms of all goddesses, concealed by Yogamâyâ, Kumârî, the author of the world." Also in the *Mṛityuñjayabhaktarakâ*, "she, my Ichchhâ, Parâshakti, potent, born of herself, is to be known as heat in fire, as of the form of rays in the sun ; that Shakti is the cause of all the worlds." The same is otherwise referred to in the Kârikâ (8) : "He is not the inspirer of the prompting of desire ; but, by the force of his own Ātmâ, a person becomes itself."

P. T. SRINIVASA IYENGAR.

* The *vṛtti* on this sūtra is exceedingly obscure. Krishnâḍâsa, who versifies this *Shiva Sūtra Vimarshinî* as a *vârṭtika* omits a great part of the above. Kshema-râja describes the 'birth' of the Ātmâ consequent on the transcending of the limitations of any one *taṭṭva* to be attended by an experience of surprise in which the Yogî rests before he attempts to transcend the next *taṭṭva*.

† Kumârî, a virgin and hence not a bhogyâ but only a bhoktâ.



ECHOES FROM THE PAST.

[In these letters names referring to living people or their relatives are omitted.—Ed.]

H. P. B. AT HOME.

OSTEND, July 14th, 1886.

MY DEAR OLCOTT,

THANKS for the cheque, as it *was* badly needed. What I have to spend on medicine and doctors and *massage* and railway fares is simply fearful, and all my Katkoff Russian articles' savings passed away in it. You seem to be laboring under the impression that I was to remain with the . . . How could that be? Passing through Cologne on my way from Würzburg to Ostend, I was begged by all of them to come for a day or two to *rest* at Elberfeld. On the following morning (May 10th) I slipped on the *parquet* of my bedroom—made out of the second front parlor near the dining-room downstairs—(I could not walk up stairs anyhow) and now, instead of two days, had to remain two months nearly, six weeks positively, *motionless* in my bed from that sprain. Perhaps, instead of an affliction, it was our salvation, for *now* the . . . family are my friends and devoted Theosophists for life . . . 's preconceptions and doubts, first created by . . . (with whom, please be prudent), and then swollen to the extreme by . . . 's infernal cunning and policy, made her, as she now confesses to me, see in the Masters unreachable cold stars, who never had, and *never could* communicate with me or anyone else; and in myself a half-medium, a half-fraud, a hallucinated lunatic at best. These two months passed day and night with her returned her to us fully. She calls me an "angel" now, and understands all. Everything has become clear to her—the . . . 's deception and lies, and my unfortunate position two years ago when I was tied up by my pledge not to say one word about . . . , who did her level best to suggest the idea in . . . that all was a fraud, who labored night and day to set her and . . . against me, and yourself and the whole T.S., and I had to suffer all in order

1908.]

ECHOES FROM THE PAST.

753

to lead her unconsciously to herself to the final *exposé* and thus save for us . . . ; all this she understands clearly. Ah! how right I was in Paris to go dead against that joint labor of . . . and But you insisted, and Master ordered me to let things go, and everyone to have his dose of Karma. . . . *was* saved; but the mischief she did is immense. That she is at the bottom of . . . 's idea of sending . . . is sure. That it was she who upset . . . and . . . , and *changed* . . . is certain. But all this is going to fade out; but she is coming *once* more to Europe and has written to . . . to tell him so; and she will create new mischief . . . has run away from London upon hearing of her intended visit and is now here in Ostend, living upstairs in the same house with me. He assures me . . . is entirely changed, and I see as much in his occasional letters . . . is . . . 's *mirror* and . . . has helped greatly towards the change. Do not have illusions . . . will not go against the T.S., and he declares himself a Theosophist more than ever, and pretends that he works with . . . for the Society. But it is entirely on *his own lines*. If he does, and will not go openly against *Esoteric Buddhism* and Masters, and declare, like so many others, that he has lost all faith in Them, it is because he is a hundred times more intelligent and more of a *gentleman* than . . . Besides which he is too far involved himself; unless he adopts the absurd new policy of . . . , who denies *nothing*, but repeats that through his Karma he was for five years under a *Mâyâ* in taking "spook's letters and orders as coming from his Master—" and thus allows people to choose between taking him openly for a *liar* and *fraud*, or—as . . . does—for a real pukka high chela, who had been allowed by his Master to be tried—not seeing the contradiction and absurdity of the thing—which . . . will never do; he cannot deny the Masters, or the past, and what he said and did for two years either. But he goes on steadily preaching metaphysics and a philosophy that have nothing to do with our Master's doctrines. He is entirely spoilt by the past adulation, and means, I suppose, to remain an idol *ad infinitum*.

Well, on the 8th of July . . . and . . . had to go to Sweden and I had to leave Elberfeld. I did so with my sister and niece, who had to carry and take care of legless me. And as to entering and coming down from the railway carriage! . . . I had—had I gone to

Ostend by the shortest way, to change carriage three times in six hours. We had to take sleeping cars, for *four* of us, a compartment for ourselves to Ostend *via* Bruxelles, and pay 200 marks instead of 50 or 60. Then as my sister had to go (they have left for Petersburg this morning) and leave me entirely alone at Ostend, the only hope for me to have some one living with me, now that I am deserted entirely by the chelâs, was to have an extra room as I had at Würzburg. For none except . . . who comes of his own free will to pass some days with me, could be asked to come to take care of me and have to pay for his room besides. I must have an extra room for a friend to say the least. The Countess will come I suppose, to pass the winter with me in October or November, but till then I would be entirely, absolutely alone . . . is willing to come for a few days and the . . . after her, or whoever else. The Countess will do as she did at Würzburg, *pay her own expenses*. But . . . cannot be expected to do so nor anyone else. Now my sister has proved the greatest blessing for all of us. It is owing to her that the Solovioff conspiracy and dirty business with his stories was discovered. It is she who, having read my original letter, exposed Solovioff's fraud, and it is now found out that he actually got the Government seal, the interpreter's seal of the Minister *des Affaires Etrangères* from Besac by fraud, and stamped with it my Russian letter to make people believe that his translation of it was *verbatim*, whereas M. Besac now says that Solovioff let him read only a *few passages* from my letter which he, Besac, found correct, except one passage that he forced him to alter. Well, it is from bits and sentences from my letter, disfigured in their translation, that Solovioff and . . . tried to ruin me, but failed, thanks to M. Gebhard, Dromard and Duchess.

Well, all this shows you how easily I "could stop at the . . . 's and save money." . . . has done all she could for me—even to paying the massage 150 m., for visits of the doctor as much. But I had to pay the first massage, leeches, crutch, medicines, ointments (about 160 in all), an orthopedic appareil (40 m.), without which I could not move, my maid, etc. I spent more in those two months there than I would if settled where I was or am in four months. I had luckily 1,000 roubles, 2,000 marks, sent to me by Katkoff, with which I had bought two German bonds at 4 per cent

a year. And now the three-quarters of it is gone and the last 500 m. I had to pay for my lodging, till October (1,000 francs the Ostend season price), after which I will pay only 100 francs a month for five rooms and kitchen, till next July season. Thus, *my dear sir*, when I received your cheque yesterday I had some £7 left in the whole world. "Save money"! I wish I could. Were I well and in no need of external doctors, baths and medicine and maid to wait on legless me, night and day, I would have plenty with £20 a month. But it is impossible. I have, while writing my S. D., to write my business articles or, . . . go to the charity house or the hospital. Enough now of me personally.

"Some day they (the Masters) will put it into somebody's heart to bequeath the T.S. a nice sum," you write. They have put it, it seems, but between the cup and the mouth there passed a Judge and English red-tape and legality. Somebody (I forget the name), not a Theosophist but an eccentric, died last year (in the Fall) and bequeathed the T. S. seven or eight hundred pounds, in Scotland. When the will was opened, the Judge made enquiries and, finding that our Society *was not chartered*, said "nonsense" and passed the money to his heirs, who were delighted and did not stop to notify us of the loss.

In reference to the Judge-Coues affair you are right in your views. Coues is a precious member, but you are wrong in having failed to limit that Board of Control business to a year or so. It was flapdoodle to rush it at all; and it is your good genius that has prevented . . . to ornament it as you wanted her to do. Now I say the Board of Control is pernicious and will lead to a final collapse if you do not abolish it. I did not wish to meddle in the matter, as . . . and . . . wanted me to. The one asked me to write to . . . and the American Theosophists, and the other to that Board of Control. I said I would not, I had no right to do so. I could only give a private personal advice . . . which was, to send the Board of Control to h—, as it is a nuisance, and an anomaly in your free America.

Well, about the S. D. How can I answer what you ask? I asked . . . to do so, for it is for him to say when he has read what is now written. I will write about the arrangements in a mail or two. Of course Subba Rao's advice will be priceless; if you

can make him keep the MSS. no longer than a month it will be excellent. But suppose he keeps it an indefinite time? It must be in parts, he says, to go on as long as there will be a demand for it—indeinitely, and must be begun this Fall. It will be so arranged that people will pay beforehand for that only which is already in the hands of the publisher, and it must come out simultaneously here and in America, for which Redway is corresponding with Bouton. Now I will send to *your care* and on *your* responsibility the "Preface to the Reader" and the 1st chapter of the *Secret Doctrine* proper. There are 600 pages and more of foolscap as an Introductory Preliminary Book, showing the undeniable historically proven facts of the existence of Adepts before and after the Christian period; of the admission of a double esoteric meaning in the two Testaments, by Church Fathers, and proofs that the real source of every Christian dogma rests in the Āryan oldest Mysteries during the Vedic and Brāhmaṇic period; proofs and evidence for it in the exoteric as well as the esoteric Samskr̥t works. This I will send after, if Subba Rao approves of chapter I., which consists of Seven Stanzas taken from the Book of Dzan (or Dzyan) and is commented and glossed upon, as in the three glossaries upon it—in Samskr̥t, Chinese, and Tibetan. I cannot part with it without having a copy, for, if lost on the way, or otherwise mutilated, I cannot re-write it. Now I am alone! no one to copy or help me. In a fortnight I will send you the Preface and 1st Chapter. But you *must* force Subba Rao to read and not put it aside, leaving it at his leisure and pleasure, as he always does.

Mahātmā K. H.'s letter is timely and good. But it accuses . . . of fibbing, though *unconsciously*, and . . . thinks it may be one of those "chela letters" written at Master's order but in the chela's own ideas, such as he received several, in the last days of . . . 's presence in London. I wish Master would really write to *some* Theosophists, but under the *seal of the greatest secrecy*. You ought to form an *inner* occult group among yourselves. I tell you, Olcott, without the Mahātmā and occult element you will not have such devoted fellows as were poor Nobin and Pamoḍar and a few others. Beware of . . . when he returns. Don't let him remain at the Headquarters, *even if he repents*. I tell you he has failed and knows it; and still declares that he "is as ever a chela

of Mahātmā K. H. *in spite of me*." Say to Bhavāni that I will send him his ring at the first opportunity. Give my love to Ānanda, Nivaran, and other faithful ones. Give also my love to my poor Babula; as soon as the S. D. is out, or that I receive some money, I will send him a £5 note, for he is a good boy. And whatever you do, Olcott, *never part with him*, if you can help it.

I am very sad for my sister's departure. She is a true Theosophist now, and as to my niece Vera (age 22), she is not only a Theosophist but a wonderful psychic. . . . hardly laid his hand upon her forehead, having drawn a figure in the other room unknown to her or to any of us, and kept by him in his closed pocket-book, when she took a pencil and drew correctly the same. It was the double triangle; and then again another figure, which she also drew correctly and so on. But they remained only two days after his arrival here and he had no time to experiment much. . . . and she had sent in English an account of their mutual experiments for the *Theosophist* nearly a year ago, they say, and it was never published. Why? I will try and write something for the *Theosophist* as soon as I can.

Now as to my coming back to India. I tell you what even . . . says. If you want me back you have to consent to my first bringing Hodgson before a Court of Law for his charge of [my] being a Russian spy. The attitude I will take as to other things liable to be brought in (Mahātmās and phenomena) is to refuse all discussion upon the matter. My complaint is on political and slanderous, not metaphysical, grounds. One has nothing to do with the other. I am willing that the public and enemies should regard me as "an hallucinated lunatic who believes she is in direct communication with some Mahātmās or beings, in whom, except Theosophists, no one believes." Very likely I am thus hallucinated. As to fraud I can no more *disprove* it than the enemy *prove* it. As I never played medium, taking money for it, and as I can prove I have spent money and health and time for those phenomena to such an extent that in order to show a plausible pretext for such an attitude during 10 years and have a leg to stand upon, Hodgson had to invent the theory of *spy business*. Once this theory is shown by the Court a calumny, a baseless fabric, everything else said by Hodgson will fall to the ground. . . . says that there are lawyers

ready to take the case *on speculation*, my case is so good and sure. They are all astonished at our not bringing a case against Hodgson and the S.P.R., and the lawyers say *I need not even be in London* for that. I can give a power-of-attorney. But if I fail to do so, the moment I return to India there will be some new conspiracy and scandal. So you better talk it over with the Council and see what you can do . . . and . . . and . . . and . . . all say that it is good. I have only to admit that the people and public *may*, if they like, regard me as *hallucinated* with regard to the Masters; and insist upon my utter inability to explain the thing on *physical* grounds, yet maintaining that for me it is as much a reality as any Jesus or Saint or vision for a Christian, to be all right. Otherwise good-bye, my India, and good-bye all of you. I leave it to you. CHOOSE. . . . will explain it in a letter to you.

I have some books I will send you for your new Library. Please do me a favor: Send me a double set of *Theosophist* numbers, and one for my sister that I will send. Are you sending it still to Katkoff and the *Rooskaya Bogatsvo*, St. Petersburg? Please do not neglect, and especially Katkoff, as all my little extra money depends on him. Enquire at the office.

Leadbeater is a dear fellow. I had a letter from him from Ceylon. How long is he going to remain there? How does he live—on what? I will send you also some portraits like that of Paracelsus.

And now, tata. I am quite losing my legs, my poor comrade. For the rest I feel well enough. I ought to take warm sea-baths but—too expensive; it would be five francs a bath and I can't afford it.

What's that new flapdoodle about . . . ? SHE wanted to go to Adyar. I could not refuse her at once, and so went roundabout with her not to make an enemy. At last having told her that she was too dangerous for the peace of the chelâs—she got mad and nearly quarrelled with me. Am I a lunatic to have such a woman at Adyar? Please do not accuse me of what I have never done. or

Yours ever the same,

H. P. B.

Love and salaams to all.



REVIEWS.

THE Gnostic CRUCIFIXION.*

This is the seventh of the manuals Mr. Mead is publishing under the heading, *Echoes from the Gnosis*, and is, of course, interesting reading, as were its predecessors. For the Christian lay reader it ought to prove a stepping-stone to higher thought, while for the Christian mystic it provides food for contemplation. For both, "the multitude below, in Jerusalem" and the few in "Jerusalem Above", the book offers thoughts to ponder over.

The often misunderstood and badly explained mystery of the Crucifixion is made clear, and the "cross of wood" once again is rightly dispensed with. Let us hope Mr. Mead's little volumes may go to make the present-day Christendom "pay no attention to the many, and them that are without the mystery think little of."

B. P. W.

FROM SOUL TO SOUL.†

This is an attractive little book pleasingly written. The writer carries us to a spot in the midst of mountain scenery of rare beauty, where, during a period of seven moonlit nights, he receives from a 'High presence' whom he calls the 'Father of Spirits,' the teachings given under the headings—Humility, Reverence, Desire, Work, Love, Freedom and Creation.

The key-note of the book may be found in the following quotations: "Throughout the evolution of the soul there are active laws which correspond in a most harmonious manner to those which control the outer Universe, that is, the Universe as it exists to man's physical senses and reason." "Reverence is an active consciousness of the mighty purpose which guides all development; it is ever watchful of the lessons immanent in its surroundings, it is an intense aspiration to grow like unto the better and the greater which it ever feels for." "Before the soul of man is ready to leave the school of earth-life he must be free. Free to feel for others as for himself. Free to care nothing for the hatred he may incur in obeying the voice of the Heart. Free to have no friends and no ties but those of the spirit. Free to claim nothing as his own but that which comes by giving."

I. H. B. P.

* By G. R. S. Mead. Theosophical Publishing Society, London.

† L. L. H. John M. Watkins, London.

LIFE OF MAHĀVIRA.*

Little is known to the public of this great life. The last of the great 24 Tirthankaras is much revered by the Jains and a popular life of this Compassionate One was a much-felt want. Though this book of 80 pages gives the reader a fair idea of the subject, yet we think that the writer could have turned out a better production. One running through its pages finds it more the life of an ordinary great and good man of the world than that of a prophet; but, perhaps, it is so because of the modern idea that the prophet is but one remove higher on the ladder of progress than the poet-philosopher and perchance the writer wanted to picture Mahāvira so. A little theosophic knowledge on the nature of these Great Beings would certainly have produced a sublimer and less prosaic, a grander and more poetic life of the last of the Buddhas whom the Jains adore under the name of Tirthankaras; and still the student of religions must thank the writer for this well printed and well bound little volume.

B. P. W.

Received, with thanks, from the *Smithsonian Institution*, Washington, D. C., four large volumes, one of which is the Annual Report of the Institution, the three others being Reports of the Bureau of American Ethnology. As usual, they are all replete with very interesting matter and profusely illustrated.

MAGAZINES.

The Theosophical Review, April, opens with "Some Fragments from the Books of the Dead," by I. M. W. Blackden. Following are "A Dreamer's Philosophy," by Gladys Jones; the second instalment of "The Serpent-Myth," by Dr. William Wynn Westcott, and "Of Some Happenings," by M. U. Green. The Editor, Mr. Mead, contributes a good article on "Mystic Reality." "A Peep at Bacchus in His Revelling Ground" is furnished by E. R. Innes; Michael Wood writes on "The Recluse Simon to Amice, his Daughter in the Faith," and "One of the Damned," by Ethel M. Ducat is 'a true ghost story.'

The Vahan, April, contains a letter from Herbert Whyte re the General Secretaryship asking from Miss Spink and Mrs. Sharpe, who stand for election, "an expression of their views on the following question: 'Have you confidence in, and do you support the General Policy of the President as you understand it?' No one has the right to question private members as to their beliefs; but we are now concerned with matters of organisation, and I hold that in the work of chief officials of the Society a united policy is indispensable for success."

Theosophy in India, April, has Mrs. Besant's lecture notes, "The Caste System" and other interesting matter.

Theosophy in Australasia, April, gives notes of a Benares lecture by Mrs. Besant on "The work of the T.S.," and has a readable article on

* By M. C. Jaini, B.A. Allahabad, India.

"Working off Karma." A programme of the President's forth-coming tour is published.

The Lotus Journal for April, has a report of Mrs. Besant's lecture, "The Place of the Masters in Religion," a short contribution on "An Introduction to Mme. Blavatsky" and other interesting matter.

The New Zealand Theosophical Magazine for March, contains the first portion of a useful paper on "The Ideal Branch," by Kate Browning, M. A., which was read before the recent Convention of the N. Z. Section, T.S. The 'Stranger's Page' deals with "Unrealities," and there are some "Reminiscences of Madame Blavatsky," from the *Occult Review*, a few "Bible Class Notes," and as usual, the interesting department, "For the Children."

The Revue Théosophique for March contains the beginning of a translation of Mrs. Besant's pamphlet, *Mme. Blavatsky and the Masters of the Wisdom*. This valuable work should be translated into all languages, so that Theosophists of all countries may be armed to destroy any erroneous statements concerning H.P.B. Dr. Pascal continues his article on consciousness. There is also a translation of Mrs. Besant's address delivered at the last Benares Convention. The usual "Theosophical Echoes," and Reviews are given, as also the continuation of the translation of the *Secret Doctrine*.

Tielaja, March.—The contents are: "Annie Besant"—appreciation with photo; "Dhammapada, II—IV," Finnish Trans.; "Why I became a Theosophist," by Annie Besant. "The Invisible World," by C. W. Leadbeater. "A Seer (William Blake)," by H. V. "Theosophy in Holland," a letter from J. H. van Ginkel. Reviews, notices, questions and answers follow.

The Russian *Messenger of Theosophy* for March has reached us. It contains no less than sixteen articles, among which are translations from Dr. Pascal's lectures, the *Ancient Wisdom* of Mrs. Besant, and the *Superphysical Worlds* by Dr. Steiner. We are glad to see many original articles, and some questions and answers.

We acknowledge with thanks: *La Verdad*, *Revista Teosofica*, *The Rosicrucian*, *Notes and Queries*, *The Harbinger of Light*, etc.

DR. ENGLISH.

Dr. English's health has lately been failing, and he does not feel able to continue his work, so has resigned the Assistant Editorship of the *Theosophist*. Dr. English came to the help of the late President-Prender when he was in sore need of skilled assistance, and has borne the chief responsibility for this Magazine for many long years. He now retires, on a pension, to well-earned rest, but we trust that he will still be with us for many years, to give us the advantage of his counsel.

ANNIE BESANT, P.T.S.



THEOSOPHY IN MANY LANDS.

FROM HOLLAND.

I cannot report every month on the movement in Holland as there is not always something particular that may interest the readers of this magazine; when I do not write you may safely assume that everything goes on as usual. And as *usual* means that there is something going on almost every night in all the places where there are Lodges of the T. S., either there is a lecture, or a class—always something.

But now there is again something special to tell you. Dr. Rudolf Steiner, the General Secretary of the German Section, has made a lecturing tour through Holland, visiting Hilversum, Amsterdam, the Hague, Rotterdam, Arnhem and Nijmegen, where he lectured on "The Christian Initiation," "Mysticism and Esotericism," "The Initiation of the Rosicrucian," "Occultism and Esotericism," "Theosophy," "Goethe and Hegel," "Christian Esotericism," "Esoteric Life," "Stages of Higher Knowledge," "Rosicrucian Esotericism," etc. The lectures were partly public, partly for members only; in some places the lectures were held in the Masonic Hall. The object which the Executive Committee had in view, in inviting Dr. Steiner for this tour, was to reach, through this propaganda, a different class of people. How far this object has been attained is a question which the future will answer. For the members it was very interesting to hear Dr. Steiner speak on the subjects about which he seems to know so much, but in how far his statements are authoritative, and in how far we can accept them with an eye to what we are wont to call *Theosophical* teachings, is a matter that nearly everybody seems anxious to have solved. As a great deal of what he says clashes with what H. P. B. or Mrs. Besant told in words or wrote in books, and as he speaks with a great amount of positiveness, it is difficult for us who do not *know*, to decide whether he is right or wrong. As for myself, I can only say that the result of hearing Dr. Steiner, and of comparing what I heard from him and from other Theosophical writers and speakers, is that I keep on saying all day to myself: "I must *know*." And if this has been the result with other members, they ought to be satisfied, for it has then given them a new impulse of the direction in which every earnest member ought to strive: *viz.*, to get first-hand knowledge for himself.

* It is useful to have within the Theosophical Society exponents of different schools of theosophical thought. Dr. Steiner represents the exclusively western school, and his views deserve careful study. There is no theosophical orthodoxy, or authoritative statement. All views are subjects for study, not for blind acceptance. I would urge on members general tolerance and mutual respect, in order that the width of the Theosophical Society may be preserved; those who prefer the

1908.]

THEOSOPHY IN MANY LANDS.

763

We have in our Section an Institution called the P. C. Meuleman Institution, the object of which is to provide for and manage the material (*viz.*, financial, etc.) side of our movement in Holland. This institution had already secured a nice plot of land behind the well-known headquarters, Amsteldijk 76, and the first temporary building, a temple for E. S. meetings and also for the meetings of the Amsterdam Lodge of Co-masonry, will soon be built, and we hope that Mrs. Windust, who is getting quite strong again in sunny Italy, will open this temple, in May next. I feel, and many others with me, that this is the beginning of greater things, and our enthusiasm for the cause is stronger than ever. The financial part has never been a strong point in Holland with the T. S. and we are glad of this success, as it provides a beautiful centre for the heart-work of our movement. There has also been formed now a commission for information, which has several sub-committees for different branches of study. The Lodges are trying now everywhere to work out the plan given by Mrs. Besant; in several Lodges there are groups that meet regularly to meditate on a common subject, while speakers from movements outside our own have also been invited to lecture. This works very well indeed. The Executive has also met with the Lodge committees to get a closer tie between them, and to arrange things so that in the future the Lodge committees may work in close union and understanding with the Executive Committee.

I also hear that several members of our Section have founded a Dutch Society for Psychological Research, and do good work; but as their work is not public as yet, I cannot give any details at present.

The Society for Astrological Research is growing; an understanding has been established with the Astrological Society "Kosmos" in Germany and Austria, and they are united by an "Entente for international co-operation." We hope that other countries will follow suit and join us in this work, which is of great importance for the future. As Mrs. Besant has recognised us as a Society under the second object of the T. S., and our rules conform with those of the Order of Service, members of the T. S. in all countries can join us to do good astrological work under the flag of Theosophy. Members wishing to do so, should address, A. E. Thierens, Esq., 44, van Loostraat, the Hague, Holland.

My last item of news is that Mrs. Windust will, as soon as she returns from Italy, take up the editorship of *Theosophia*, our periodical, together with the present editor Dr. J. W. Boissevain, which shows how strong and well she is feeling after her three years' *ref.*

H. J. VAN GINKEL.

eastern schools would do well to read Dr. Steiner's expositions, and those who prefer the western should also study the writings of H. P. Blavatsky and her pupils. Only thus can wide culture be secured. To shut out the views of either school from the study of followers of the other is a narrow and untheosophical policy. Let Theosophists remember the old fable of the gold and silver sides of the shield; difference of standpoint means difference of view.—ED.

CEYLON.

Dr. W. A. De Silva, J.P., our present General Manager of Buddhist Schools is going on a six months' furlough to Europe. He desires to visit as many theosophical branches on the Continent and in England, as his time and means will permit, and meet our Brothers and Sisters there and speak to them on Buddhism and the Buddhist Educational Movement in Ceylon. Dr. Silva's holiday is after a long spell of arduous and useful work in the Buddhist educational field. Dr. and Mrs. Silva will be leaving Ceylon for Europe on the 16th May.

SOUTH AFRICA.

(Extracted from letters of Mr. Henri Dijkman.)

You will understand that the Pretoria Lodge is best known to me, and as such will be considered in the first instance. Since the date of issue of its Charter, many storms have shaken the tender plant of Theosophy in this town. Before the Charter arrived, the Lodge had some 21 members in all. This number may be attributed to the enthusiasm of the members individually as well as collectively. When the charter arrived, several members had already resigned, disappointed in many ways. Whether the reasons which prompted such members to resign were valid or not is difficult to say. In several instances the members felt "disappointed" in that they did not find in Theosophy what they expected to find therein. It is needless to say that the fault did not lie with Theosophy. Early in 1905, Bro. A. J. Gough and myself were about the only members left and, in discussing one day the situation of the Lodge, we decided to arrange a series of lectures which might prove more attractive than the class-studies, to which the Lodge had, from the beginning, practically confined itself. Our expectations did not prove false, as quite a number of people were visiting these lecture-meetings. The discussions were very animated, and created a general interest in the movement. Since then the conditions of the country changed to such an extent and such a depression—unknown in the history of South Africa—set in, that the spark, once kindled, was again buried under outward circumstances. In 1907 the Lodge experienced another revival, this time, however, entirely an artificial one. It resulted in a falling back to what then proved to be the earnest and faithful members of the Lodge, who, happen what may, had learned sufficiently to know that the personal element should, once and for ever, be eliminated from a Lodge of the Theosophical Society. The difficulties experienced in 1907, served as a crucible, and to-day the Lodge has, with all its troubles, realised one thing: that it is built upon a rock, and not on sand.

I feel that it is my duty here and now to pay openly tribute to the excellent and brotherly manner in which the Board of this Lodge has always assisted me in steering our frail bark and in successfully piloting it into the safe harbor of mutual confidence and tolerance. Without this active and faithful support, I am afraid that I would not have been able to-day to write in such an optimistic spirit—optimistic because of the fact that we have at last succeeded in obtaining a firm footing.

As regards that part of our labors whereby we endeavor to reach the public at large, I may say that our choice of lecturers is exceedingly limited, and my efforts in this direction might be compared to the one-eyed man, whom the blind proclaimed king. I cannot say, however, that such efforts have been altogether fruitless, as several visitors felt sufficiently encouraged to take up the studies of Theosophy. At one time, on occasion of a lecture, delivered by the Chairman of the Netherlandic Society of Pretoria (Professor Dr. P. J. Müller, D.D.) on Theosophy—in which the learned Professor took up an absolutely hostile attitude towards Theosophy—the Dutch-speaking population of Pretoria became so thoroughly convinced of the untruthfulness of the Professor's words, that they insisted upon the Board of that Society inviting me to deliver a lecture in defence of Theosophy. I gladly accepted the invitation, and found the hall on the evening of my lecture, in spite of the rainy weather, overcrowded, some 350 people being present. I never expected to find such a sympathetic audience, for although my lecture, which it took me about 2½ hours to deliver, treated the subject in a scientific manner, more than in a religious or philosophic, the attention was so perfect throughout, that one could have noticed the "dropping of a pin." The impression created by this lecture was, as I was afterwards told by many, "that there was, after all, more in Theosophy, which appealed to the highest in man than was ever dreamt of in their philosophy." Study, however, is not a favourable pastime with the Dutch in Pretoria. Whether this is the outcome of the general depression—as some maintain—is difficult to say. I delivered this same lecture also in Johannesburg, and although the audience there only numbered 15, the success has undoubtedly been greater in that there at least three people have commenced a systematic study of Theosophy.

The Durban Lodge has, as I was informed by one of its members, since 1907, rejoiced in a revival. In 1906, I had the pleasure of personally meeting the Secretary, Mr. H. J. S. Bell, and received a most favorable impression of him who has, so far, succeeded in keeping up the life of that Lodge. No effort, no troubles, could ever discourage this silent but active worker, and I was therefore not at all surprised when at last I received the welcome tidings that the Lodge had revived its activities through the unabated efforts of its guiding spirit, in the person of Mr. Bell, most ably assisted in his difficult task by Mr. G. Williams. This Lodge has undoubtedly a great deal of work before it, as it has at present a scheme under consideration, which may result in a general Theosophical Congress, perhaps even at the end of this year. There is, I am glad to say, a decided and strong bond of sympathy between this Lodge and the Pretoria Lodge.

We are extremely pleased to learn of Mr. W. B. Fricke's intended visit to this land in 1909, and we hope, by that time, to have succeeded in definitely arranging a thorough co-operation of the various Lodges, so as to perhaps enable him, during his visit next year, to formally open the "First Congress of the South African Section of the T.S."

There are several correspondents scattered all over South Africa, and I am making a special effort to come into touch with everyone of them.

intelligently against their helplessness, and, on the other hand, to urge charitable people to be practical and sensible in the application of their charity. He is a deeply read man in philosophical subjects, and is well acquainted with the principal elements of Theosophy. He is doing a very good work for the blind, and for that matter also for those who have eyes but do not see, for he gives them much food for thought in what he writes or says.

Another interesting lecture given recently at the 'Università Popolare' in Genoa, but which was first delivered in Florence and subsequently in Milan, was one given by Padre Minocchi, a priest of the broader school, and a professor of letters and philosophy besides. It dealt with the Creation set forth in the chapters of Genesis, and when first delivered in Florence at the Biblioteca Filosofica, provoked immediate disciplinary measures from the Vatican; Father Minocchi was suspended "a divinis," or from his rights as priest, because he declined to make a declaration to the effect that he accepted the first chapter of Genesis in a literal and historical sense!

It is significant of the struggle that exists for freedom from cramping dogma and for greater liberalism and more illuminated enquiry into religious questions, that a Roman Catholic priest in a Roman Catholic country should, despite prohibitions and restrictions from the ecclesiastical authorities, once omnipotent, address an absolutely overflowing audience in a notoriously socialistic and anticlerical Hall and interest them deeply on such speculative questions as that of the creation, considered from the scientific and from the symbolical point of view, as well as from the religious but not the dogmatic and literal interpretation. As one of the audience was heard to remark on coming out: "It is as impossible to stem these new currents of ideas and ideals as it would be to prevent the sun from rising and shedding its light on the world."

W.

The French Section has held its Annual Convention and unanimously elected its beloved retiring Secretary, Dr. Pascal, Honorary Secretary, electing the Joint Secretary, M. Charles Blech, to the post of General Secretary. The Executive Committee is a very strong one: M. le Commandant Courmes, M. Georges Chévrier, M. Revel, M. Ostermann, M. le Comte de Gramont, M. Moreau, M. Renaud, and Mme. Magny. Work should go smoothly forward in these able hands, and M. Blech has already proved his fitness for the office he holds. His appointment makes a vacancy on the General Council.

A movement for the study of Theosophy has begun in Warsaw, Poland, with the help of the Baroness von Ulrich, and translation work into Polish is beginning. The Poles are very poor, and will need a helping hand for some time to come, and this is the due of the younger brothers. We must try to gather funds for this special purpose, and we have already a nucleus in the gift of a generous Indian.



THE THEOSOPHIST.

FROM THE EDITOR.

IN the Sixth Root Race, said H.P.B., "humanity will again become male-female," androgyne; "in the Seventh Race the two will merge into the one." This ancient occult teaching is hardly one which we should expect to meet in the outer world, and yet in the columns of the *Statesman*, the best, perhaps, of the Anglo-Indian papers, appears the following surprising letter, on "The Rationale and Morals of Sex."

With reference to an extract in Sunday's *Statesman* about Sexless Persons, may I call the attention of your readers to a remarkable passage in the apocryphal *Epistle of Clement*, giving the three conditions which should herald the Second Advent? The relevant condition is when man and woman shall be man, the Lord will come.

(The writer then speaks of the changing relationships between man and woman—the competition between them, which he thinks calculated to destroy, except in the highest natures, the courtesy and chivalry with which the best men have always regarded and treated all women.)

Those of us who believe that mind is not a condition of matter but that matter must be a creation of mind, are prepared to realise a possible future condition of society in which (the influences operating against destruction of sex having worked their spell in the interval) marriages will cease, because of the moral and possibly also physical changes which shall have overtaken the race.

Now to many intellects—not altogether so contemptible or so subject to metaphysical delusions as some materialists imagine—the *Bible* story of Eden is full of profound suggestions. The first Adam was complete 'Homo' originally, and from him was evolved woman. There is nothing either unphilosophical or unscientific in the suggestion that, if the truth of this story or allegory is reasonable, any future state of innocence that may be brought about

by abstruse means may also witness the resumption in one being of the two-fold nature which fell apart in the appearance of Eve out of Adam. . . .

I have hinted that the distinction of sex had a mission on earth . . .

What if, for some ineffable purpose yet only revealed in glimpses, it was desirable to bring into existence beings who should, in a period of probation, be induced by the tenderest associations conceivable to rise into unselfish concern for others—the love for wife spreading to children, then to all children, and finally to all living beings. This may be mere speculation. I do not insist on it—I only suggest it as a possible explanation.

But some will say, if marriage disappear from mind as well as from matter, will all these precious unions in their unselfish love, which have partly realised Heaven on Earth in marriage, and all those beautiful associations, be blotted out for ever? Far from it, if, as I dream, every true marriage realises the extinction of sex in its most glorious future possibility, that is, reunion in the single 'Homo.'

W. C. M.

It is well known among occultists that the expression of the fundamental duality in a manifested universe—Spirit and Matter, Positive and Negative, etc.—in the form of two sexes is but a temporary expedient for a definite end. Sex has appeared by a process of slow evolution; asexual forms changed into bi-sexual, bi-sexual into uni-sexual. What more natural than that the process should be reversed, and that the uni-sexual should develop into the bi-sexual, the bi-sexual into the asexual? Sex was necessary for the education of humanity, but it is also the fertile source whence flow innumerable miseries and crimes. When it has taught its lesson, and humanity has developed its most perfect form, manifesting in one human Being all that is noblest in man and woman alike—as now in the Masters, the Elder Brothers of the race—then shall sex be transcended and the Man-God, the God Incarnate, shall be revealed. But who could have expected this arcane teaching to appear in a newspaper in India?

Le Matin, the well-known Parisian daily, has a useful article, entitled, "The Torture of Animals," in which it is remarked that, but a few years ago, all protests against the useless barbarity of vivisection were ridiculed, but that now they are supported by learned men, by leading doctors, by University professors, by heads of hospital staffs, by legal experts, and by politicians of every party.

"Politicians fear the degradation produced in the national character by habitual cruelty; anti-vivisectionist doctors and surgeons, neglecting the moral and emotional sides of the question, affirm that the tortures inflicted on animals, under the pretext of serving mankind, in no way aid the progress of science, and are even the cause of frequent and dangerous errors." *Le Matin* thinks that it is mere loss of time to argue against the egotism of the human biped, who thinks himself the King of creation and claims the right to slay and mutilate and torture his subjects in the hope of gaining something for himself. He will cut up alive millions of animals to gain a remedy. But if it can be shown that the practice is scientifically useless, and that it is even a source of danger—"danger for the operators whom it misleads, danger for the sick, exposed to the consequences of their mistakes"—then, it thinks that there is hope that vivisection will be condemned. Dr. Lawson Tait has stated that many human lives have been sacrificed by applying to human arteries ligaments experimented on by application to the arteries of dogs. Poisons react differently on human and animal bodies: the goat can take hemlock with impunity, the toad prussic acid, the pigeon opium, the rabbit belladonna, and so with many others. The most cruel cases of vivisection have not even the pretence of "utility." The results of filling a dog's stomach with stones, with sand, with pepper, after tying up the pylorus; of trying how long he could live in an oven slowly heated to burning point; of soldering the intestine of one rabbit to the stomach of another, so that the refuse of the nourishment taken by the one was excreted by the other; of the insertion of the kidney of a dog into the neck of a goat, in order to see the amount of the urinary secretion—of what value are these abominations to any sane science? Surely for these there is not even the insufficient excuse that Majendie might have pleaded—the wish to increase knowledge—when he tortured four thousand dogs to verify a theory on motor and sensory nerves; another four thousand to refute it; and when Flourens vivisected a few thousand more to re-establish it. "The discussion continues. So does the massacre." When in Paris, one of the worst torture-hells in Europe, a leading paper makes such a protest, surely the dawn is breaking. But over here, in India, the Government is favoring the establishment of Pasteur Institutes, nad

Hindū Princes, to curry favor with the Ruling Power, are freely giving funds to enable the principles of their religion to be trampled under foot.

* *

The world does not recognise how much good work, in bringing the treasures of Saṃskṛt knowledge before the public is being done by Indian members of the Theosophical Society. To cite a few cases. Sris Chandra Bose has translated and issued at his own cost the huge grammar of Pāṇini, and the famous *Siddhanta Kaumudi*, hitherto accessible only to knowers of Saṃskṛt. He has also translated the *Isha*, *Kena* and *Katha Upaniṣads*, with text, running translation, and word-for-word translation. A. Mahādeva Shāstri, Curator of the Government Oriental Library, Mysore, has issued the admirable series of Saṃskṛt texts known under the name of the Library over which he presides. V. C. Sheshāchārri has superintended and issued five volumes of a useful series of translations of the major and minor Upaniṣads. Purnendu Nārāyaṇa Sinha has made a careful study and summarised translation of the *Bhāgavata Purāṇa*. Gangānātha Jhā has translated Patañjali's *Yoga Sūtras* with Vyāsa's commentary, and edits, with Dr. Thibaut, the valuable quarterly, *Indian Thought*. As our readers know, P. T. Srinavāsa Iyengar is publishing in our pages a hitherto untranslated MS. of the *Shiva-Sūtras*, with commentary, and this will be published with the Saṃskṛt text as soon as the English version has all appeared. A very large amount of work is also being done in translations from English into the vernaculars, but this, of course, does not appeal to the western public. The Indian Section has certainly no reason to be ashamed of the quality or the quantity of the work turned out by its members.

* *

It is satisfactory to see how much progress is being made by the Theosophical Society in America, since the changes effected by the last Convention. Since September, 42 new members have joined the Chicago Branch; new Branches have been formed in New York, Albany, Helena, etc. One vigorous Branch, that of Kansas City, with 68 members, is setting a good example by surrendering six of its members to form another Lodge in that

widely-extended city. Mr. Jinarājaḍāsa has been working hard in the Eastern States, and is very popular as a lecturer, winning golden opinions from Theosophists and non-Theosophists alike. One of the richest and most liberal members of the T.S. withdrew from it soon after the election of the new officials, thinking to paralyse propaganda work by cutting off the supplies. People have yet to learn that successful propagandist work does not depend on money, but on the blessing of the Masters.

* *

A prison does not seem likely to be good soil for the Theosophical sower, and yet a letter came to me from the State Prison, San Quentin, California, asking for a free copy of the *Theosophist* for the use of the prisoners, and going on :

May I say that the introduction of Theosophy into prisons is a course deserving of your earnest support. Men who have been buffeted about—some of them emanating from the vice-laden districts of large cities with no rational concept of life, others coming from good families and themselves astounded at the awfulness of their fall and degradation—are prone to look askance on the superficial exhortations of the orthodox spiritual M. D s. But I have found time and time again that Theosophy offers them a haven wherein they may find rest, and within whose portals they discern a faraway beacon which draws them onward almost without their knowledge. It is often a long up-hill journey, and for that reason anything tending to show that there is an outside interest in them helps all of us.

Our readers will find an article on "Theosophy in Prisons," followed by a letter from a prisoner—pp. 787—790 which show that some help may be carried to those who have fallen into legally punishable errors. Surely they who thus suffer are among "the least of these my brethren," and in them too the Self is abiding, the Jewel in the Lotus. A very interesting article on "The Probation System," by Lucy Bartlett, who has introduced the system into Italy, will appear in our columns next month.

* *

It is good—though not surprising to those who have followed his progress—to read that the famous Professor Cesare Lombroso is convinced of the fact of levitation. He states : "No further doubt is possible as to the fact of levitation. Here is a photograph [reproduced] taken at the moment when the table was rising. The arms and legs of la Paladino, as you can see, are tightly held by

the spectators, and yet the table is suspended in the air. Yet more. I was one day present at the ærial journey of a flower-pot, weighing from 15 to 20 kilogrammes. This pot, placed at a distance of several yards from us, lifted itself up, floated over our heads, and finally set itself down upon the table." The professor recounted one significant incident : a woman had been invoked, and was long in coming. Finally a sentence was written in Latin : " There is a pig present." The sitters were taken aback, but urged the entity to come. An answer was received : " I will not come until he has left." No one liked to take to himself the insulting name used, but after a while, the entity gave the name of the sitter to whose presence she objected. He was asked to retire, and it was found that he had in his pocket a small book, well-known but outrageously obscene. Scepticism will not long be able to resist the weight of scientific evidence which is being accumulated in favor of the reality of spiritist phenomena.

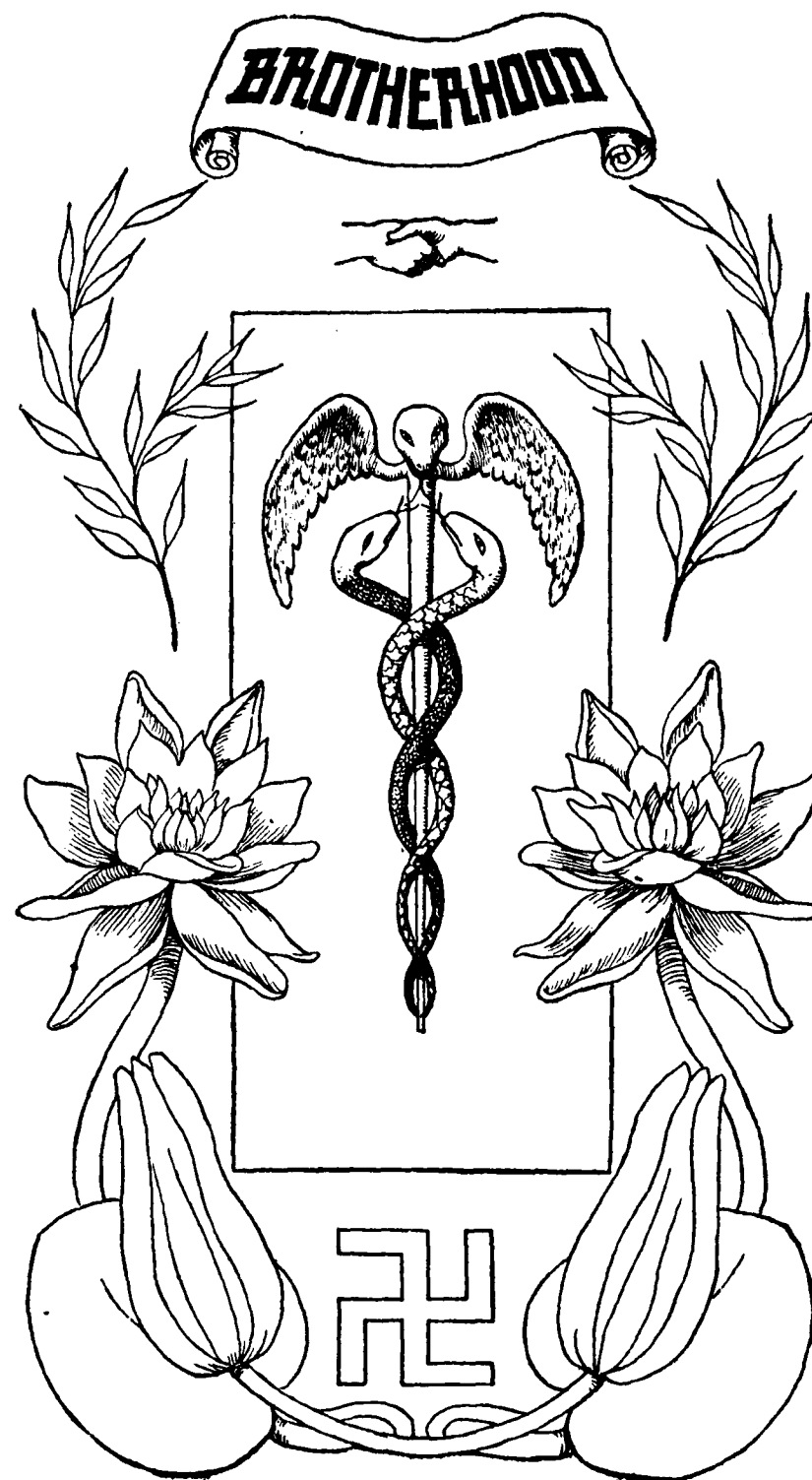
*
*
*

Mr. Behramji M. Malabari, the well-known Indian patriot, is leading a work of great public utility, in the Sevā Saḍan ; he says :

What the country needs most is a Society of Women-Workers, trained at a Central Home, with a common programme and a common unsectarian aim in life, that of sympathising with, and working among, women as visitors, lecturers, nurses, instructors, rescuers, helpers ; as healers of heart and soul and body—doing good by stealth, humbly and lovingly as daughters and servants of God.

. . . The Sevā Saḍan undertakes to put these workers in the way of acquiring practical experience. One may undertake a lecturing campaign ; another may prefer the quieter rôle of taking classes, visiting zenānas or the homes of the poor, offering advice and help ; a third may instal herself in the sick-room, becoming a Florence Nightingale ; a fourth may, like Elizabeth Fry, succor women prisoners ; a fifth may assuage the grief of unhappy girl-wives and widows ; a sixth may rescue some erring sister from a life of shame or prevent the commission of sin ; and so on. On return to the Saḍan after the day's work, the Sisters will sit together in loving union, comparing notes, retailing their experiences, cheering and fortifying one another for work to be done on the morrow.

We earnestly hope that Mr. Malabari will succeed ; he is very strongly backed by both Indian and European sympathisers.



THE DISCIPLE.

(Concluded from p. 687.)

• CHAPTER XII.

PRINCE Georges went back to his hotel to dinner, and intended to go to the theatre afterwards. He lit a cigar, drew on his fur lined overcoat, and was just preparing to leave his room when he felt the door, which he had partly opened, firmly closed. He would have thought this was done by some one outside, but for the feeling which came over him at the same moment, the intense feeling of expectancy which was always the signal to him of some communication from the man whom he recognised as his Master. After a pause of intense silence he heard a faint rustle on the table, and went back to see what this might mean. He had been writing some notes on the hotel letter paper, and he found some fresh writing on one of these sheets, in a hand that he knew, though he had seen it only twice before.

"My disciple needs your help to-night. Watch the house until she leaves it, and follow her."

He took the paper, folded it and put it in his pocket book ; and then left his room, only a minute or two later than he had just intended to leave it, but with all his plans changed. When he reached the street he had decided to go to Lady Henry and show her the message ; so he drove straight to her house first. She had dined alone, and was sitting, reading in the drawing-room. She looked up, amazed, when he was shown in.

"What is it, Prince ?" was all her greeting, for she read intense excitement in his face, although he was very quiet.

"I was just going to the theatre," he said, "when I was stopped, and this message was given to me. I had a feeling that you would like to know about it." He gave her the sheet of paper, and watched her read the message. When he took it back from her he said : "I must go at once, and I shall remain by the house till something happens." He left instantly, and she remained absorbed in thought for some little time. Then she rose, went up

to her room and put on a plain dark dress and a cloak, and, telling her servants not to wait up for her, went out.

When the front door of Professor Delvil's house opened and closed softly and a slender white figure came quietly down the steps and went swiftly away, it was followed immediately by a tall figure which stepped out of a shadow, and a little later on another figure came from the shelter of a neighboring street and followed them.

It was a windy, cloudy night, sometimes very dark, when the clouds drifted over the moon. Beryl went so quickly and resolutely on her way, without the least hesitation, that she was not noticed or interfered with, in spite of her white dress and uncovered head. She looked as though she was hastening home from a party, or the theatre, and one or two policemen who looked after her no doubt concluded that as she so evidently knew her way and was hastening upon it there was no need to pay her any attention. She crossed Oxford Street, and later on the Strand, unerringly, taking her path with the directness of a person perfectly familiar with it. At last she came into a dismal part of the town where her appearance attracted more notice, and Prince Georges quickened his pace and came nearer to her. But no one interfered with her, and she went on with swift steps and perfect certainty. They passed the great hospital and the medical school belonging to it where Professor Delvil worked; in the medical school a light burned in one of the rooms high up in the building. Lady Henry looked up at it as she came quickly along in the shadow of the building; she knew that this was the window of a laboratory in which her brother worked, and where he was often shut up alone night and day for many nights and days together. Evidently he was there now.

Her whole mind was absorbed in wonder as to where Beryl could be going. She breathed a sigh of relief when she realised that this strange journey could have nothing to do with Professor Delvil, since he was shut up in the medical school, and Beryl left that behind her without the faintest pause. She plunged into some dark and obscure side streets of a very sordid character. Presently she stopped abruptly, and paused for a moment. She stood at the door of a dark, neglected-looking house, which had all the appearance of being empty, for the shutters were all closed, and some of the glass in the lower windows was broken, as though by stones having been

thrown at them. The steps and the front door itself were covered with dirt from the street, as if the house had long been unused. Beryl went up the steps and put her hand upon the door. It yielded to her touch and she entered, quickly followed by Prince Georges, who closed it carefully behind him. But before he took his hand from it he felt it gently pushed open again. "It is I," said a voice he knew in spite of its being almost inaudible. He answered by a pressure of the hand; Lady Henry stood beside him. They were in perfect silence and darkness. Presently they became aware of a slight movement; Beryl was evidently advancing in spite of the impenetrable darkness, and they followed her noiselessly. A room door stood open and Beryl had entered the room. The others succeeded in doing so also. Just as this was accomplished the front door was pushed open, and some one deposited a heavy case in the hall, going out again immediately and shutting the door firmly in such a manner that it was now securely fastened. Lady Henry could not suppress a shiver of apprehension and dismay. Then came a complete silence and stillness. She almost thought she must be quite alone, so still was it. She had to remind herself that Prince Georges would not leave her without making her know that he had to do so, in order to retain any composure, the darkness was so absolute, the stillness so complete. And suddenly it was broken in the most appalling manner by a terrible cry, a cry of unutterable anguish. It appeared to Lady Henry to come from under her very feet. She dared not move, she could only stand still and tremble. Then her hand was seized, and she was led forward, she knew not by whom, or in what direction. But the agony of uncertainty was relieved by hearing Prince Georges speak, hurriedly and very low: "She has gone down stairs—we must follow her. I wish I might strike a light!"

A gleam of dim moonlight through a chink in a shutter fell on the first step of a black staircase. They began carefully to go down, when Beryl came swiftly up from below.

"Go back," she said, "go back. Do not bring Lady Henry down here."

Prince Georges turned and stopped Lady Henry.

"You are awake, Beryl," he said softly. "Yes," she said, "I am awake. My mother brought me here in my sleep, but I am

awake now. I know what we have to do. It is not for us to go down here now, and there is danger there." She shuddered—he could feel the shudder pass through her.

"We must find our way to the top of the house," she said after a moment's pause. "I shall be led aright—will you follow me."

It was inexplicable to the others how Beryl found her way in the darkness, except that she was led by one who saw without physical light. They went up, slowly and carefully, up again, past closed doors and shuttered windows, and again up another flight.

"You may strike a light now," said Beryl.

Prince Georges had held his match-box ready ever since they came into the dark house, and he gladly struck a match.

"This door," said Beryl. "You open it, please, Lady Henry."

The flickering light showed that they stood on a carpeted landing and that here there were all the signs of comfort and occupation. Lady Henry hesitated—but a glance at Beryl's rapt face decided her to obey. She advanced and opened the door, Prince Georges keeping close beside her, and lighting a fresh match as the first one went out. The room they entered was well furnished; Prince Georges looked eagerly for something to light, and saw two tall wax candles on a table. He advanced quickly to light them, passing Lady Henry as he did so. A cry from her made him turn quickly. She had rushed forward and fallen on her knees beside a great arm-chair. The strangest figure sat in this chair, wrapped in a silk dressing gown and supported by pillows—an attenuated, shrunken figure of an old man, shadow-like, scarcely human.

"Esther!"

"Can it be you, Henry?"

"Thank God you have come! Esther, I want to die—help me to die! He keeps me from death whenever I get near it, with horrible stuff he puts into my veins—" the quavering voice rose and sank. "I thought he was at the door now with his dreadful needle—what angel has brought you here? You will help me, Esther, you will help me to die! It is not living, to be kept in this wretched body, that is no longer human—no—no longer human—it is filled with the blood of creatures—creatures that I hear cry out sometimes. Esther, don't leave me again!"

"No—no. I will not leave you," she said.

At that moment a quick step sounded on the stairs, and out of the darkness, into the lighted room, came Professor Delvil. He looked round in silence, first at his sister, then at Prince Georges, and then at Beryl, who was standing at the door.

"How did you get in here?" he demanded, "who brought you?"

"My mother," answered Beryl simply. He stared at her. Then he turned to Prince Georges:

"I shall be obliged if you will leave my house."

Prince Georges bowed; he had no choice but to obey. It seemed to him that his guardianship of Beryl and protection of her must cease now that her father had come, and she was in his charge. He ventured on no protest, though he hesitated. Lady Henry looked up at him and they exchanged glances. She knew that he would stay outside the house. Professor Delvil took one of the candles, led the way downstairs and showed him out, shutting the door firmly after him. He also put up a strong chain which went right across the door. Then he went downstairs into the basement. He had come to the house to make an important observation, and record the progress of an experiment. And to do this he had to go right down into the cellars, where he had a most perfectly fitted and equipped laboratory. He did what he came to do, and then came away, shutting the doors behind him. He went upstairs again to the top of the house, set down the candle, and approached Lady Henry where she knelt by the arm-chair with the old man's figure leaning forward against her. The Professor came and lifted his head.

"He is dead," he said, "the shock was too much for him."

Lady Henry rose and placed the frail old figure back in the chair.

"He wished to die," she said; "I am glad he is released. He believed in a hereafter, you know, and longed for it."

"Please take Beryl downstairs," said the Professor abruptly. "I will come down in a few minutes. And then I will go out and see if I can find a cab and take you both home."

This seemed reasonable, so she went to Beryl, and they began to go down the stairs, taking one of the candles. They had hardly descended one step when they heard the door behind them locked from within.

"Why has he done that?" said Beryl.

"He does not want us to go back," said Lady Henry, "come, dear."

There was a faint sound, like a slight, stifled cry. Lady Henry put down the candle, hastily turned back, and knocked at the door.

"Let me in, Victor!" she cried, "that was his voice! He is not dead!"

By her quick movement she had put out the candle with her dress, and they were in darkness. There was no answer from within, and the silence was so complete that it seemed as if they had never heard that cry at all. Lady Henry knocked and entreated and paused to listen, and knocked again, but no answer came. At last she desisted.

"This is awful," she said. "Beryl, are you there?"

"I am here," said the girl. "There is some one moving downstairs. Listen."

Lady Henry listened intently, and plainly heard a soft, slow step coming from the very bottom of the house, from the cellars. There was something in the sound of this footfall that filled her with horror. And the horror grew as the steps came up, up, past the hall, up again, without the least hesitation, without pause.

"Beryl!" she said in a strange, stifled voice, "I feel I am dying of terror. What can this thing be? It is not human."

"No," said Beryl, "It is not human."

"It is not an animal," went on Lady Henry. "There are monkeys down there, I am sure, but this is not a monkey. Oh, it is coming right up!"

"It shall not come near you," said Beryl. "I am on the stairs between you and it."

In sudden frenzy Lady Henry began to cry and beat upon the door, so violently that at last Professor Delvil opened it, furious.

"Are you mad, Esther? You will bring the police!"

She fell in upon him, and at the same moment a strange sound was heard by them both, a gurgling and a sort of chuckle, and then a dreadful silence. Professor Delvil stood, listening, holding Lady Henry. She looked up, for she felt him shudder; he looked strange and white. As she moved he roused himself.

"Come, Esther, don't lose your self-control," he said. "Wait for me outside, and I shall soon be ready to get you home somehow." He tried to push her out of the door, but she struggled and succeeded in turning. She saw at a single glance what had kept him there. He had commenced the autopsy of her husband, whose body lay on the table, and was already cut open.

"I don't believe he was dead," cried Lady Henry. "I heard him cry out."

"Nonsense," said her brother. "It is essential that I secure the organs immediately upon death. Don't interfere with me."

His operating knife lay on the table, covered with blood. He advanced towards it. Lady Henry drew back a step. She thought he meant to kill her.

At that moment Beryl appeared in the doorway, and slowly came a step or two forward. She looked very pale, but wonderfully beautiful amidst dreadful surroundings.

"Father," she said, gently, and showing no alarm or horror at the sight before her, "I am going away. You had no right over me. My mother has told me so."

"It is true," said Professor Delvil, "she was not my wife. She had the power to keep you from me while she lived. But it is different now."

"I had to come to you to do you a service," she went on, "because I am your child. You call yourself a man of science, but you have been something very different from that; you have been making blood-sacrifices for the gratification of a fiend from hell, to give him power and life. He has grown strong and gained power by which he has darkened your brain and mind, and that of others who call themselves men of science, so that you—and they—know not right from wrong. I have freed you from him, at a great price. If you will go out from this dreadful house, never to return, it is possible for you to repent and begin afresh, even in this life; for you are very strong. He will try to regain his power over you, for you have been one of his best servants. I implore you to shed no more innocent blood in the name of science, but to go away into some wholesome life where your soul may be cleansed. Father, I implore you."

He made an angry gesture, and, taking up the knife, advanced

as if to drive her from the room. Lady Henry retreated in terror, but Beryl did not move. She stretched out her arms to him, smiling a little, as if in pity and yet with infinite love. And as he came towards her a change came over her. He stood still, transfixed. As they watched her, he and Lady Henry saw her fade slowly away and vanish before their eyes.

He stood like a statue for a long time, staring at the empty space where the shape of his daughter had been. Lady Henry, at the door, fell on her knees and prayed.

At last he tottered a little, and, putting out his hand, found a chair and sank into it. And they remained thus until the dawn came.

CHAPTER XIII.

The light began to show through the chinks of the shutters, and Lady Henry rose from her knees with difficulty. She was exhausted with the long vigil, the terrible experience, her passionate prayers.

With unsteady steps she crossed the room to the window, flung open the shutters and let the daylight in. Then she opened the window itself and let in the air. She remained standing there, breathing comparative freshness, and looking out upon the dreary backs of dingy houses, for some time. She lacked the courage to turn and encounter all that lay before her in the coming day; most of all she dreaded rousing her brother from the stupor into which he had fallen.

A touch on her arm made her start; she turned to find him standing by her. His face was haggard to such a degree as to make it almost unrecognisable; it had the appearance of having been ploughed by fierce emotions.

"Your hair is quite white, this morning, Esther," he said quietly. "This night has changed us both. Come away from this room; we must consider what to do."

She saw that he had drawn a cover over her husband's body. He went towards the door, and she followed him. As he reached the landing she heard him say: "Poor child!" in a strange voice, utterly unfamiliar to her, because it was filled with a great tenderness.

She came quickly to him. Beryl's form, in its white dress, lay across the stairs, her arms outspread, her head thrown back, and the golden hair all loosened and falling about her. In her wide-open eyes was a look as of unutterable horror, but there was a faint smile on the mouth. The white neck bore strange marks upon it, black and cruel marks. She had clearly been flung back and throttled. Professor Delvil stooped down and looked closely at her neck and her face; then he raised himself and caught at the banisters for support. Lady Henry saw great tears rolling down his face.

"How I loved her mother!" he exclaimed. "I was consumed with passion for her. I would have her, no matter what it cost us both. I tore her from her husband—she could not resist me. Poor unhappy Adelaide! This child has no look of her, and yet sometimes she reminded me of her." With an effort he recovered his self-control and, stooping over Beryl's slight shape, lifted it in his arms. He went on downstairs, carrying the body, with the golden hair falling upon his shoulders; and his sister followed him.

On the first landing he stopped and indicated a door.

"Will you go in here, Esther, and open the shutters?" She did so, and the light revealed a well-furnished sitting room, which was evidently in frequent use, for the table was covered with books and papers. There was a large couch against the wall, and on this Professor Delvil laid his burden. Then he sat down by the table and leaned his head on his hand.

"I must think, Esther," he said. "Help me to think. As we came downstairs it seemed to me we must take her body to Manchester Square at once. But after all, why should we? This house is mine, I bought it some years ago. She can just as well be here as at the other house. I can sign the death certificates for both, so there need be no inquest or inquiry. What can I say she died of?" And he looked up at her, his eyes wide with horror. A shudder came over him, and he covered his face with his hands. After a moment he roused himself. "There is no time to lose," he said, "If we are to succeed in keeping it all quiet. I will go down and take the chain off the door and then Robertson can get in with his key. He will help me about the details."

"Prince Georges is outside," said Lady Henry, "will you let him come in, and help us?"

He hesitated a moment, and then with an effort he said "Yes," and then she knew that the man's whole nature was changing in the crucible of suffering, before her eyes.

He rose, left the room and went downstairs. She heard him unchain the door, and open it. Some one came in, almost immediately, and a few quick words were exchanged; this was Prince Georges, who began to come slowly upstairs. Then another person hurried into the house, and Esther heard a strange man's voice say: "I brought one of the cases last night, sir; I have another to bring—"

He stopped abruptly, as if checked. The door was closed, and the two went in to one of the rooms on the ground floor.

"I want the cellars cleared, Robertson. That great ape made a terrible noise last night, and I am going down now to chloroform him and the others. Go and get one of your men to help you, and a covered cart, and get the place downstairs cleared quietly, and as quickly as you can. It will all be ready for you by the time you get back."

Robertson turned at once and left the house; he was accustomed to obey orders, without comment and without delay. Professor Delvil opened a cupboard and took a large bottle from it. Then he went downstairs. All the doors he had shut and locked in the night were securely fastened as he had left them. There was a terrible cry of fear from one of the cellars as he entered it; the sound reached Esther where she stood with Prince Georges by the couch in the sitting-room upstairs. It was the same terrible cry that the sound of their steps had called forth in the night. She shivered and listened, trembling as she stood; but it did not come again, or ever again; a deep silence and peace fell upon the whole house. Death, the great and glorious angel who brings relief to sufferers, had come to it as a deliverer indeed.

Prince Georges seemed unmoved as he stood looking down upon the still figure on the couch.

"I knew she was gone," he said. "I knew it last night; I felt it. She gave her beautiful young life freely, as a disciple gives, for she knew it belonged not to herself but to the All she exists for. Yet the un murmuring manner of the gift, and the pure courage with which she encountered that dread Being which slew her, will lift her

far beyond such faltering followers of the path as you and I, Lady Henry. We must get to our work and find out the secret of growth."

"Victor will lean on me, at least for a while," said Lady Henry.

"Yes," answered Prince Georges. "That is your work now, left to you by this Disciple who has done her part in it, and has gone to a greater work and a greater life than it is possible to us to imagine."

MABEL COLLINS.

THEOSOPHY IN PRISONS.

WITH the recent death of Miss Isolette Jefferson of Oakland, California, there passed away from this earth plane the pioneer of a most important, and apparently up to this time overlooked, phase of theosophical work, that of introducing the Wisdom Religion into prisons. Perhaps the best refutation of the statement not infrequently made that Theosophy is unfitted for any save the scholar and the student is the fact that of all the forms of religious and ethical consolation offered to the inmates of the prisons of California—from the ministry of the Roman Catholic priest to the exhortation of Salvation Army representatives—Theosophy alone appealed to any considerable number. This, probably, for the simple reason that the average man behind bars regards himself as the victim of injustice in one form or another, either that of the injustice of legal processes, by means of which he was convicted, while another, equally or more guilty than himself, was acquitted; or else, the victim of the apparently more cruel injustice of heredity and environment. How often from the lip of the incarcerated does one who has their confidence hear the cry: "I've never had a fair chance;" or the sullen murmur: "The world's been down on me all my life. Now I'm going to do what I can to get even."

It is the explanation afforded by Theosophy of this apparent injustice, of the seeming cruelty of a blind Fate to the helpless and oppressed, which appeals to the man who feels that he has unjustly suffered. A doctrine, which explains that the seething injustice which he sees about him is not, after all, actual injustice, but is

rather the harvest of past sowing, is one which is, generally speaking, eagerly accepted by the intelligent man behind bars—and, for the benefit of those who know little of prison life or conditions, it may be added that the percentage of intelligent, often well educated, men in prisons to-day is large. Even more important and practical, as regards the present regulation of conduct, is the corollary, that as is the sowing to-day so will be the fruitage in the next life. That this, too, has been assimilated by those who have received the teachings of Theosophy, the subsequent official record of such prisoners testifies. The idea of reincarnation, when once grasped by a man in this position, is comfort unspeakable. To feel that he who has been 'up against it' in this life will have another chance, that after all he will have a 'fair show,' means more than the average man or woman whose life has flowed along lines of ordinary ease and comfort can well imagine.

What Mr. Leadbeater calls the "inherent reasonableness" of Theosophy appeals quite as strongly to the man in prison as to the man in the audience of the fashionable lecture-hall, and the conception of justice, as embodied in the Wisdom Religion, appeals more. One who knows anything of conditions in the average prison to-day, or who realises even a little of the soul-hunger of the average prisoner, can but see that the opportunity for the introduction of Theosophy into penal institutions—jails, penitentiaries and reformatories—is one not to be neglected. The field is "white for harvest"; only workers are needed. Surely in but few ways can Brotherhood be better manifested than in carrying a message of intelligent cheer and consolation to those who sit in darkness and often literally in the shadow of death.

If work is to be judged by results, theosophical propaganda is often more successful in prisons than elsewhere; for one reason, perhaps, because with the prisoner there is a more keenly felt hunger for essential truth; for another, because the man in prison usually has more time for the consideration and assimilation of matters dealing with superphysical themes than the man in the street, with whom generally speaking, the paramount consideration is the supplying of material needs—or luxuries—for himself and his family.

That the prison interest in Theosophy is not due merely to curiosity, to a being willing to listen to anything to pass away the

time, is obvious from the fact that at Miss Jefferson's theosophical meetings in prison, many men who were not forcibly restrained always left chapel and other places where religious exercises—often accompanied by attractive singing—were held, to attend these simple talks and question-meetings on the subjects of reincarnation, karma, and other phases of the Ancient Wisdom.

Bravely and perseveringly did Miss Jefferson toil to bring about various prison reforms—among the most important being that of the indeterminate sentence, for which there is a crying need, certainly in the prisons of the United States; but for nothing was she as much loved, by those for whom she worked, or in any direction did she accomplish as much as by the introduction of Theosophy into the prisons of California. May there not be wanting those who will take up and spread the work which she started.

JANET B. MCGOVERN.

FROM A PRISONER ILLUMINATED BY THE LIGHT OF THEOSOPHY.

As one who was brought from darkness into light by her advent into prison work, and in the hope that the good she accomplished may induce others to enter the same field, it becomes a duty for me to write these lines of gratitude as a tribute to the great heart of Miss Isolette Jefferson, "little Miss Jefferson" as her prison pupils so soon learned to call her. Well, indeed, do I recall her appearance at the Oakland, California, jail on Thanksgiving Day, 1905. At first, the confined ones imagined that she had come to chant the trite, the unsatisfying, orthodox exhortations, but in a very few minutes no sound was to be heard throughout the great building save her sweet voice, and those who had come to scoff remained—spellbound, asked eager questions, and spent the subsequent days, days that otherwise would have been filled with the dear monotony of jail nothingness, in reading the literature, provided by her, pertaining to that great philosophy of life she had come to proclaim—Theosophy.

If any member of the Theosophical Society ever lived Theosophy, Miss Jefferson did. After she began her prison mission, which was some time before she came to the Oakland jail, her entire life was consecrated to the softening of the sorrows, and the uplifting of the souls of her 'boys.' Frequently she would give an informal talk

at the Oakland jail on Sunday morning, another at the Ingleside jail in San Francisco at noon, and still another at Alcatraz Island—'the rock' it is called—in the afternoon; at each place inviting and answering many questions, and undertaking missions of love for the helpless ones who flocked to her—a day's work that might well tax the vitality of a strong man, though she was frail and delicate in body.

It is owing directly to her, that the real spirit of Theosophy has been introduced into the State prisons of California, and this fact alone showers her with an immense blessing, and with the love of thousands of her fellows who were previously struggling in darkness, utterly at a loss to account for the "slings and arrows of outrageous fortune." Thanks to her presentation of the Great Truths, and to the illumination which the refulgence of her soul gave, many of us have, and many more are destined to, come into our own; we have grasped the principle of karmic economy, and like our mentor "shall lay up for ourselves treasures, where neither moth nor rust doth corrupt," and where thievery cannot be. May this soul, which was limited in the expression of its great love while in the physical vehicle, come from the great vast, to help us onward, and upward, into the realms of Eternal Truth.

A PRISONER.

ILLUMINATION.

Illumined minds are those which see
Beyond mere form and sophistry;
Who truth and knowledge daily find,
Who sense the good in all mankind,
And hating none, are free indeed
From selfishness and pride and greed.
This state evolves from deep desire;
Is born of love's celestial fire,
And conscience thus awakened grows,
And through our minds the Spirit flows.

ON MISTAKES.

Perhaps our greatest gain is what we lose—
To fall, and rise again, and bear the bruise—
Not murmuring—learning more and more Thy power to use.

ARE there many of us who have learnt to regard mistakes in this reverential way? At the best, when we have got past condemnation, do we not yet feel that they are something to be apologised for—slurred over, if they be in one we love—owned with shame, if they be in ourselves?

Yet surely this is a mistake. Did we see with wider eyes, should we not proudly gather together all these instances of so-called failure in a life, and say: "These were its great glory—these are its crown?"

We talk of initiation, we Theosophists—most of us not knowing yet what it may mean. Yet is there not ever an initiation which comes through pain? And what pain is greater than to struggle to one's uttermost, meaning only right, and fail, and see the light go out? Yet these are the experiences which on-lookers sometimes regard with pity, apologising for them—not seeing in them the soul's best proof of grandeur, best proof of oneness with the Divine.

For what do we mean by oneness? Do we not mean not merely that God is immanent in all, but also that each separated human fragment, now imperfect, is in itself to become perfect, and thereby one with the Divine? And how is this to be wrought? Surely not in the sunshine of God—not with the Divine Life playing through us so fully and uninterruptedly that our lower selves have but to yield themselves as channels, and know they are but such. This too is learning, but it is learning as a child learns in its father's care. Only when the boy or girl goes out alone into the world, unaided, does the character have fullest scope, and the metal really show. So with our souls. Only when the spirit is cut off, and we go out 'parentless' into a world where never before have we been left unguided—only then can we show whether we are indeed our 'Father's' children, whether our souls be of heaven or of earth.

And of the testings which meet us in these times of trial, none

is harder than that of rising above the blunders which we make. We used not to make blunders when the light was shining—though, perhaps, then we fell into the far greater blunder of thinking our wisdom was our own. But now we make them all the time—and in the weariness, and desolation, and hopelessness which assail us, there is needed, indeed, some touch of divinity to endure.

Therefore it is not enough to regard these times of darkness as experience : they are much more—they are our patents of nobility. And we should feel a far greater reverence for a life which has held so-called 'mistakes,' than for a life whose sunny course has never left the light. It is the difference between the ship that has faced the ocean, and the boat which has never left the harbor.

And if we should feel this reverence (not pity—*reverence*) for every life which has held mistakes, seeing in these mistakes a far higher testing, perhaps, than any we have met—if we should feel this for *all*, even those that fail, how much more should we not feel for those that conquer ? Are such lives not our beacon lights ? And would we, if we could, rob them of their 'mistakes'—those trials which have been their glory, and are our encouragement ?

There has been a fashion sometimes in biography, with those who wrote the lives of by-gone saints, to represent their characters as without flaw. May those who write the lives of our saints to-day be wiser ; may they see more truly what is humanity's need—as also what was the true greatness of the one departed. To suffer and be strong is the road to Godhood. And none may suffer in the smile of God. Let us tell the darkness, then, and the errors which came of the darkness, but let us bow in reverence when we speak of them.

And since not always can we bring this spirit of reverence, it would seem as if in daily practice it were better not to speak of the mistakes of other lives. "It is *true*" we say, by way of justification, feeling that to follow truth must lead us right. But is it true ? We feel a jar come across our souls every time we do it. Such jars are our best guides to truth, and if we follow this one to its explanation, we still find that we have been judging a higher by a lower—sorrow by reason—and the jar which hurt our soul was the sin of sacrilege.

There is a point, no doubt, where we shall all be able to speak of one another's mistakes—speak of them as a joint precious herit-

age, understanding, reverencing, from out a perfect comprehension. But since for most of us that time is not yet come, or only comes in moments, ought we not to prepare ourselves before speaking of 'mistakes' much as a Christian would prepare himself for communion ? How else can we be sure of speaking in the Spirit ? And how but in the Spirit have we a right to speak ?

When we feel the sacredness of sorrow we shall do this—when not in success, but in struggle, we see divinity. Then not to the great deeds of a life, its triumphs, will men look for inspiration, but to the broken hours ; when "deserted of the Father," the soul yet justifies its origin, and through mistakes and darkness clammers to the light.

LUCY C. BARTLETT.

— — —
A HINDŪ HYMN.

O my Soul, Beloved ! believe it—
What I whisper day and night,
Thro' the noises of the day—
In the silence of the night :
Time after time, day after day—
Have thou faith—I tell thee right.
This is the right.
Joy and sorrow, tears and laughter,
What is gone, O Soul, let go !
What is lost and what is wasted—
Make it not a bootless woe !
What was thrown unto the winds,
Nurse no more—a fancied woe !
An endless woe !
But One Self, My Self and Thy Self,
All-pervading, holdeth all.
The heart-knot of falsehood loosen,
And that larger Self recall.
That which is past, Oh ! let it pass.
The Self is left, to it hold fast,

The Self is all.

BHAGAVAN DAS.

THE CRITERION OF TRUTH.

ONE difficulty will always meet Theosophists in dealing with what a Greek might have called the "untheosophic man"; and that is the difficulty of finding any convincing guarantee of the authority on which our theosophical teachings claim acceptance. For themselves, Theosophists will be quite willing to accept that authority without question. In the first place, being Theosophists, they are temperamentally predisposed towards what is mystical and supersensible; therefore there is, for them, no inherent difficulty in our doctrines. In the second place, most Theosophists accept authority as the origin and the support of the theosophical movement. It is the belief in the existence of great and authoritative Teachers, at the back of the Society and its leaders, which vitalises the movement, and provides it with a firm rock upon which to stand against the scepticism of the world.

But when we come to Theosophy militant, and endeavor to win the outside world to our cause, we find it almost impossible to induce others to accept that which appears quite reasonable to ourselves. We cannot appeal to authority, because the mere existence of such an authoritative source depends on what is to the world in general second hand, and, therefore, doubtful evidence. We cannot, moreover, hope to win adherents easily by showing them the consistency and innate reasonableness of our doctrine. Habits of thought do not yield without strenuous resistance. The opposition to new beliefs is not, as a rule, the opposition of the reasoning faculty. It is the opposition of inertia. The mind of man has a tendency to *settle down* rather than to advance. Before a man will believe, he must, in the words of Professor William James, have *the will to believe*.

These words, 'the will to believe,' express the central idea of the new epistemology which was given to the world some years ago by Professor James, and which has since been most ably treated by his chief disciple, Mr. F.C.S. Schiller of Corpus Christi College, Oxford. The name which has been chosen for this theory is Prag-

matism, and it solves so many difficulties on the subject of Evidence and the Criterion of Truth, and gives us such an illuminating account of the connexion between evolution and enlightenment, that I fancy it would be doing a real service to some of our militant and proselytising Theosophists to tell them something about it. It will relieve them of much of the disappointment which every enthusiast must feel in dealing with what he probably considers an unresponsive and stiffnecked generation. It will also induce humility in those of them who are more advanced in knowledge, and will suggest the proper *method* of advancement—a method which has been pursued from time immemorial in the East—in cases where there is a conflict between the capacity, and the desire, to learn. Finally it shows, I think, quite clearly the organic relation of knowledge to the process of life, and sets certain easily recognised limits to the possibilities of proselytisation.

According to Professor James and the Pragmatists, the impulse to know, *i.e.*, to explain and correlate experience, is simply an expression of the will to live. In order to survive in this difficult and menacing world, we must frame rational theories of life. If our generalisations fail to meet the needs of life, we suffer. For example, we are compelled to assert the doctrine of Free Will for practical purposes, although, as is well known, it is well-nigh impossible to support this doctrine on philosophical grounds. Were there no Free Will, then social life would become an impossibility. Similarly we are compelled to assert the identity of the Self through all the variety and multiplicity of its experiences. Unless we did this, we could not, for example, punish a man to-day for a crime which he committed yesterday.

In all these matters, therefore, the ultimate criterion is not whether a thing actually is so and so, but whether it is imperative for our needs that it should be so and so. In other words the Pragmatist gets rid of the old metaphysical bugbear of absolute truth. No truth can be absolute truth, so far as we are concerned with it. All we have a right to say is that it is true *for us*. Thus vital necessity takes the place of canons of demonstration, and this necessity is always a practical necessity. That is to say, our first duty is to live; and in order to live, we must endeavor to explain to ourselves, as well as we can, the world which forms our environment. If ex-

perience tends to confirm our theories—*i.e.*, if life is thereby made easier, more consistent, fuller and more pleasant—we have all the confirmation which we need and which, as men, we can possibly hope to obtain.

All our so-called 'truths' therefore, to which repeated confirmation has given an axiomatic character, are nothing more than *postulates* in the first instance. They are hypothetical assertions made by a struggling organism, in order to reduce experience to an orderly shape, and to provide itself with a basis for practical life. Your thinking man is always shooting arrows at a target which he cannot see. Sometimes he hits the bull's eye, and then it is well for him. At other times he misses altogether and must try again.

Even such time-honored and weather-beaten 'axioms' as the '*a priori* laws' of geometry may be easily shown to be postulates resting on unproved hypotheses. The Pragmatist shows us that the whole of Euclid's geometry rests on the hypothesis of a flat space, for which there is no authority in nature; for an absolutely level superficies has never been known to exist, and never will exist. Posit what we may call a 'pseudo-spherical' space, and we at once get a non-euclidean geometry, in which the three angles of a triangle will not be equal to two right angles, and in which parallel straight lines, if extended far enough, will meet.

So much for the so-called 'axioms' of geometry. If we turn to astronomy, we find now-a-days the heliocentric theory accepted as axiomatic. But we forget that the geocentric theory was equally axiomatic to the ancients and that, by means of epicycles and eccentrics, they somehow induced it to square with the facts, as then known. I do not, however, wish to venture into astronomical disquisitions, but I wish to point out that we have no right to claim absolute truth in *nature* for any theory of ours, or to say that we may not be compelled to relinquish that theory to-morrow in the light of new facts.

Apply this all along the line, and we are at once able to take up a reasonable attitude towards the question of the criterion of truth. We shall no longer say "this is true" and "that is false," but we shall say: "this, according to the light which is in me, seems to be true. Therefore I accept it conditionally, until circumstances force me to relinquish it." With regard to opposing theories we

shall say: "So long as there is an active attempt on your part to explain life honestly to yourself, I have no right to quarrel with your theories. All I quarrel with is inertia. It may be that some day I shall come to your views, or you to mine: if I am more evolved, the latter; if you are more advanced, the former."

Now all this tends to alter fundamentally our conception of the intellectual life of man. It does not deny the existence of an absolute truth, or reality, but merely denies that there is any other criterion of this, for us, except practical confirmation and justification in life itself. The mind is the instrument by which we carve our way in the world. It is the organ of adaptation to environment. In other words knowledge is inconceivable apart from the idea of development.

This enables us to lay down two important propositions. The first is that *that is knowledge, at every stage of development, which is true for that stage of development*. The second is that, as in all things else, *the higher may criticise the lower, but the lower cannot judge the higher*.

Those familiar with Indian thought will at once see in these propositions the only rational explanation of the doctrine of *Māyā*. This much misunderstood doctrine has too often been taken to mean that all experience is illusory. This is an incomplete statement of what really is a profound truth. What the doctrine of *Māyā* really means is two-fold; (1) that all experience is true for that plane of conscious life of which it is the experience; (2) that the experience on any given plane becomes illusory on the plane above. Thus all experience is at the same time both true and false. As the evolving entity rises from plane to plane he leaves behind him the truth of yesterday and substitutes the truth of to-day, soon to relinquish it for the larger enlightenment of to-morrow. Only at the end of the process, when the self has come to the Self, when the last veil has fallen away, will the thinker find himself in the presence of absolute Reality. Only at that final resting place will the experience of all previous planes be rejected as illusory. Up to that point he has been compelled, as an evolving organism, to accept the immediate truth of the moment, knowing it to be true, not absolutely, but relatively to his stage of advancement. But to reject the relative, because we know it to be relative, is to negate the whole law

of evolution. Only the pure Self-realised ātmā has that right. Life is a practical matter and at every stage we must boldly postulate a new interpretation of our experience. To refuse to do this can mean only two things—either final illumination or inertia. Since we may reasonably postpone final illumination in most cases to the indefinite future, we may safely interpret what is known as obscurantism, or *ailure to grasp the truth of the plane on which one stands*, as mere passive resistance to the law of evolution.

If we look back through our own lives, or through history, we see that we ourselves and the race in general have been constantly putting forward new postulates to explain our ever-widening experience. At the time of making these postulates, they were true. They explained our facts, or we thought they did. And with what pain, sometimes, had we to relinquish them, when they ceased to square with the facts! For every new discovery of facts gives us a new intellectual environment. Discovery, correlation, generalisation—so we ever advance, and it is the duty of every honest man constantly to bring his theories to the bar of experience and to reject them if they be proved inadequate.

The facts which have come to light in many departments of human science and enquiry during the last century have demanded a new generalisation on the part of thinking men. We are now becoming familiar with phenomena which did not enter the intellectual horizon of our grandfathers. Consequently it is the duty of the age, if it would be true to the law of progress, to postulate new theories to meet these facts. This is what a few scientists like Sir William Crookes and Sir Oliver Lodge, and a few ecclesiastics like the Rev. R. J. Campbell are doing. The peculiarity about the Theosophical Society is that it has not had to beat out its generalisations for itself. They have been given ready made; or, at any rate, the outline has been given, which we need only to fill in by our own efforts and enquiries. But this does not mean that Theosophy, therefore, lies outside the universal laws of thought. It, too, is a system of postulates, framed, however, not according to our own enlightenment but in the light of the larger knowledge of wiser and diviner men. But for these, too, the work of evolution is proceeding. They must rise from sphere to sphere, through initiation after initiation; and at every stage there must be a readjustment of

theories, a wider generalisation, an enlargement of the horizon of the knowable, all tending in the direction of that final realisation which may come—who can tell?—either at some definite point, or at the end of a process which, being infinite, has no end.

And here let me point out a danger which arises from the mere fact of our theosophic knowledge having been, for the most part, given and not acquired. The central idea of the theory of knowledge, from which I have been quoting, is that illumination is mathematically conditioned by growth. The normal process is from truth to larger and more comprehensive truth as we increase in stature. At the present moment there is a store of theosophical knowledge before the world which represents a stage of growth to which few, except the most advanced, have attained. The consequence is that many Theosophists are laboring under a kind of mental indigestion. They feel compelled to try to comprehend too much, forgetting that the only true method of comprehension is first to develop and then to understand. This state of things induces a kind of passive receptivity which stifles growth, just as too much coal will put out a fire. The need of the time is that every Theosophist should realise for himself the plane on which he stands, and the truth correlative to that plane. Because a thousand pounds are left us as a legacy, it is not necessary to spend this sum all at once. Even so, because we have before us an immense stock of revealed knowledge, it is not, therefore, necessary for us to defy the law of natural evolution and to burden our brains with matter for the reception of which we are not as yet sufficiently evolved.

We should remember the great law which eastern philosophy recognises, that a man must be before he can know. That is not truth for the ordinary man which is truth for the saint and the yogi. The former is just as false for the latter, as the latter is for the former. In Theosophy this fact is put very clearly for us when it is shown that man, as a thinking being, gradually learns, by diligent self-training, to function on plane after plane, and that on each plane he is able to criticise the knowledge of the planes below. The attainment of a higher plane is equivalent, in metaphorical language, to the dropping of a veil of Māyā. So long as the veil remains the truth behind it must needs remain hidden. Useless, therefore, is it for him who stands on a higher plane to seek to impart his truth to

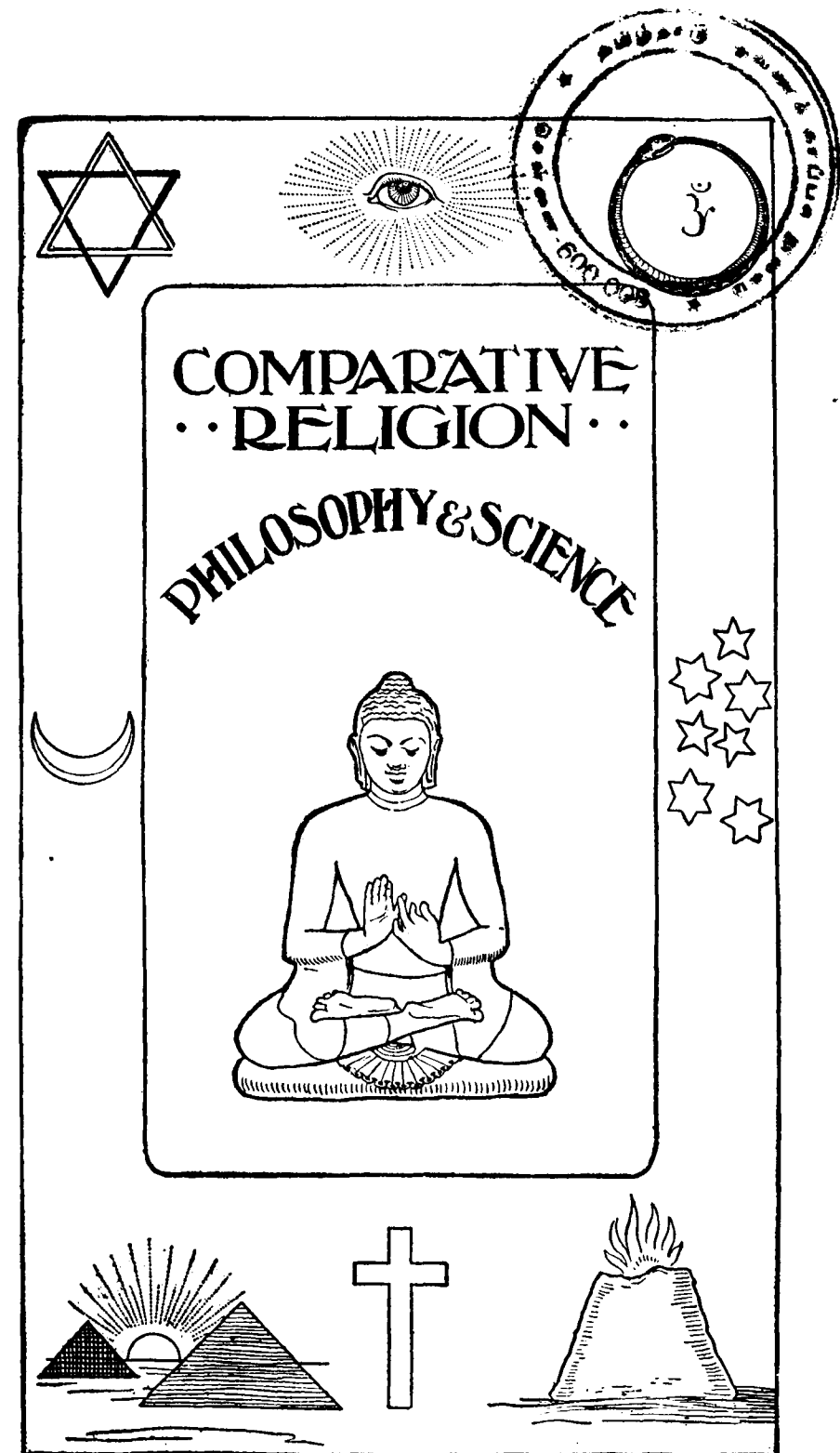
those who are still on a lower. What he must do is to lead them up to his own level, and then his truth will become their truth. Development—how often must it be said,—is the only antecedent condition of enlightenment.

To return, therefore, to the immediate subject of these remarks, the nature of the criterion of truth to which an appeal can be made by a militant Theosophy, we are forced to the following conclusions :

In the first place Theosophy can have no battle to fight except against inertia. Being a vindication of the evolutionary law, it dare not interfere with natural evolution. To the sincerely orthodox follower of any religion, however narrow and illiberal his views may appear in the light of further development, it has nothing to say. For sincerity is in itself a guarantee of progress. The sincerely orthodox, in the true sense of the word 'sincere,' will be the first to become the sincerely heterodox, when new facts are presented to his notice which demand new postulates for their explanation. Let no Theosophist, in excess of zeal, ever make the mistake—against which the universe cries out—of interfering with the sincere. Unfortunately this is done too often ; and it is this which has caused much of the ill-feeling and rancor which have attended the movement.

But against mere inertia, the passive negation of the 'will to believe,' Theosophy must ever raise its voice. For the passive resisters in the world of thought are those who have all their facts before them, but are too lazy or too timid to generalise in accordance with those facts. All Theosophy can do for the less evolved is to present *facts* in as clear a light as possible ; and then all the genuine seekers, finding themselves in a new environment, will postulate accordingly. They will accept, perhaps, what they find 'given' to them in Theosophy. But no Theosophist has a right to object if, recognising the facts as revealed, the seeker frames other than our accepted theosophical generalisations to meet them. Progress is all. If we can stimulate the search for truth, we shall be doing a nobler service than in giving to an unevolved world matter for which it is not ready.

E. A. WODEHOUSE.



LETTERS FROM A SŪFĪ TEACHER.

(Concluded from p. 726.)

[The following extracts from *A Series of 28 Letters*, may throw further light on the subject. The Sūfī *Mulk* (or *Nāsūt*), *Malakūt*, *Jabarūt*, and *Lāhūt* severally correspond to, if they are not identical with, the physical, astro-mental, causal and spiritual planes of Theosophical literature.—*Trans.*].

IT is not permitted to give out the knowledge gained through (supersensuous) vision. This much only can be recorded : The objects of the senses constitute this world (*Mulk*), those cognised by intellect constitute the plane of *Malakūt* ; the potentialities of beings constitute the plane of *Jabarūt* ; . . . In other words, the world is visible, the *Malakūt* is supersensuous, the *Jabarūt* is super-supersensuous . . . The subtlety of this world cannot bear comparison with that of the *Malakūt*, the subtlety of the *Malakūt* to that of the *Jabarūt*, the subtlety of the *Jabarūt* to that of the Holy Essence Divine. There is not an atom of this world but is permeated by the *Malakūt*, there is not an atom of the *Malakūt* but is permeated by the *Jabarūt* ; there is not an atom in this world, the *Malakūt* or the *Jabarūt* but is permeated by God, and conscious of Him. Being the most subtle, He must permeate all—for the greater the subtlety, the greater the quality of permeation. Now you may understand the meaning of the verse : “ God is with thee, wherever thou art, and in thy very being, though thou mayest not see Him, and He is nearer to thee than the nerve of thy neck.” Hence it is said that this world, the *Malakūt*, the *Jabarūt*, and God are all with thee, and that the True Man is the focus and mirror of the mysteries of the Divine Essence. It is not permitted to go further, lest exotericism should censure. “ Utter not secrets before the mob if thou art a true devotee : hast thou not seen that *Mansūr*, intoxicated with devotion, uttered a secret and was put to death ” (*Loc. cit.*, Letter 2).

LIX.

DIFFERENCE OF STAGES.

Men differ in the gradations of their progress, as heaven from hell, though they are so similar in their outer forms. All men—whether in the past, the present or the future—are the centres of

mysteries. Each body treasures a divine secret ; each heart feels impelled to the path ; each soul radiates a glory unfathomable by human and angelic intelligences . . . The best and holiest men had an obscure life. . . .

Once upon a time Zun-noon sent a disciple of his, to enquire about Bāyazīd. When the disciple reached the latter's house at Bustām, he found him seated on the floor of his cottage. But he did not know if he was Bāyazīd. Bāyazīd asked the disciple what he wanted. He said he wanted to see Bāyazīd. Bāyazīd replied : " Which Bāyazīd do you want and whence ? Now I am Bāyazīd, but I have been in search of Bāyazīd for several years, and to no effect." The disciple took him for a madcap, and, returning, reported the matter to Zun-noon. Zun-noon with tears in his eyes exclaimed : " Our brother Bāyazīd has gone forth into God with the true devotees." . . .

There was one Helāl, a slave to Mogīra. On his death the Prophet with His companions went to the house of Mogīra. The latter was not even aware of the death of Helāl, for none took care of him alive or dead, as he was the lowliest in the household. Mogīra came to receive the party and kissed the blessed feet of the Prophet. The Prophet asked Mogīra what had happened in the household. He said that all was well. The Prophet went on : " Mogīra, the worthiest of your household has departed, and you do not know of it." Mogīra, astonished, remarked : " I never supposed Helāl to have been so advanced " . . . The Prophet was then (at His request) taken to the place where the dead body was. He found it in a stable at the feet of the beasts, clasped the head and said with tears in His eyes : " Helāl, thy body lies on this earth, but thy soul is with the Lord." All the saints and the chiefs then wished in earnest devotion to have been the dust of Helāl's feet. The Prophet continued : " There are seven men in each cycle who support the world by their blessings and lead the faithful to victory by their magnanimity—Helāl was the Head of these."—Letter 87.

LX.

HEEDLESSNESS.

Heedlessness is blamed by all creeds and sects. It is heedlessness that lies at the root of all failures.

It has been said : when a man heedlessly approaches the path, the Devil warns him, saying : " I was the Teacher of the celestial beings, but I lost that position. Now I guard the gate of the path. You may enter with the pass of devotion only—else you will have to share my fate, being unfit for the path." . . .

Everlasting purity is the character of the angel ; life-long transgression is the character of the Devil ; turning with sorrow from sin to purity is the character of man. Life-long purity is impossible for man : he is born imperfect, void of reason, with desires (the agents of the Devil) in full sway ; reason (the curb of desires and the light of the angelic essence) develops later—*i.e.*, after the capture of the heart by desires. Hence the necessity of Turning and Self-discipline, *pari-passu* with the development of reason, for the recovery of the heart from desires and the Devil.—Letter 83.

LXI.

SORROW.

No reading is so useful as that of the diary of sorrows . . . The goal is unattainable save through the destruction of the desire-nature. Either be ready to kill it out and tread the path, or withdraw yourself from the rank of the seekers—so that others may pass on (unimpeded by your presence).

A story.—David, when about to pray, saw an ant, and wished to remove it from the place. The ant appealed to David against his cruelty. David said : " God, how should I deal with Thy creatures ? " God replied : " Behave with self-restraint lest thou shouldst harm any ; do not look to the outer body of a creature, but to the spirit underlying. An ant, if permitted, may rend asunder the dark veil, radiate the light of the divine unity from its bosom, and put to shame many a monotheist."

Another story.—Once upon a time Moses prayed so warmly that the stimulating effect was felt by him till the succeeding day. He wondered whether any one could be so blessed as he was the night before. The angel Gabriel presently came with this message from God : " There is one in this forest who can cure the ills of the devotees." Moses hastened to the spot and found a frog croaking in water. The frog said : " Moses, I have long been waiting to uproot ripide from your heart. The Divine influence you felt last night

passed through me. I received it first and then passed it on to you. Be warned against the repetition of the boast" (Letter 89).

LXII.

CONDUCT.

An act not permitted by the Qurān is fruitless ; a desire not sanctioned by the Prophet is vain. To wish for any help on the Path save that from the Path is forbidden. The Qurān permits nothing save sincere conduct, and sincerity springs from the heart that has tasted pain . . .

The Masters of the Path are spiritual beings. Their word is life ; the purity of Their sorrow vitalises the world ; Their character is spotless . . .

So long as thou dost not unlearn all thy previous notions, habits and defects, thou canst not unfold the eye of wisdom in the heart, and feel the relish of the science of Truth . . . He who is destitute of Divine Wisdom to-day (*i.e.*, on the earth) will not have the Divine Wisdom to-morrow (*i.e.*, after death).

Acts not based on knowledge are futile ; ascetic practices not countenanced by religion are misleading and devilish. It is knowledge that unfastens the gate of good luck. It is knowledge that can comprehend the greatness of Islām, the mysteries thereof, the glorious character of the Prophets, the sublimity of Their mission, the different stages of the advanced souls, the secret of the human constitution, the evil in the wicked, the respect due to faith and the faithful, the religious injunctions and prohibitions. Tread zealously the path of knowledge till you get rid of ignorance. Knowledge is the shortest way to God ; and ignorance is the densest veil between thee and Him. As knowledge is productive of good, so ignorance is productive of evil. It is ignorance which brings in faithlessness, neglect of religious duties, affinity to the devil, alienation from the Prophets and the Pure Souls, and other innumerable evils.

Seek no connexion with the Self, lest thou shouldst be affected with pride . . . "Thou canst not reach Me, so long as 'thyness' inheres in thee : thou shalt reach Me only when thou quittest the self." O brother, subdue thy desires with asceticism tempered by knowledge ; cut off the head of the desire-nature with the sword of self-discipline as advised by the scriptures . . .

and (then) put on the robe of Islām. If thou art really in earnest, tread upon thy life—so dear to thee—and do not fear death ; what follows is life through and through. "If thou dependest upon (bodily) life, thou wilt lag behind. Thou art life in the world of life alone. Grasp well the subtle fact—thou art That which thou seekest." The foremost duty of the seeker lies in seeing the Beloved as the only life, and in eliminating the evil of his own separated existence (Letter 90).

BAIJNĀTH SINGH, *Translator.*

STUDIES IN COMPARATIVE SCIENCE.

IV.

IN the earlier investigations carried out by Professor Bose, the electrical responses from metals and vegetable and animal tissues were obtained by the method of "conductivity variation," described in his first book. Later, he attacked the same problem in a different way and elicited the electrical responses by the method of "electromotive variation." The results which he obtained are very interesting and suggestive, and the steps by which he arrived at these results are worth recording. As already stated, in a previous article, the first step was that of demonstrating the *similarity* of the responsive phenomena in the living and non-living, *i.e.*, in metals and in vegetable and animal tissues : but, believing in the *continuity* of responsive phenomena in the inorganic and organic, he sought to demonstrate that electrical response is obtained from all plants, and he showed that every plant and every organ of every plant is excitable, *i.e.*, responds to a stimulus by movement. Until he demonstrated the existence of such excitability in all plants, it was generally believed that "sensitive" plants, such as the Mimosa and Telegraph-plant, "alone exhibited excitation" by electrical response, and "the proposition that ordinary plants also showed excitatory electrical response to mechanical stimuli, and that such response was appropriately modified under physiological changes, was much controverted," writes Professor Bose. His next step was to demonstrate that all the important characteristics of the responses exhibited by even the most highly differentiated animal

tissues were also to be found in the tissues of the plant. His next step consisted of careful investigations with the various movements of plants in response to external stimuli, and in his second book (*Plant Response as a means of physiological Investigation*), Professor Bose has succeeded in analysing all the various movements of plants, such as the positive and negative geotropism of roots and stems, the positive and negative heliotropism of the plant towards or away from the light, the movements of the sap, and the movements connected with growth, and has demonstrated that all these apparently so various movements are "ultimately reducible to a fundamental unity of reaction," or contraction in response to external stimulus.

The shock of stimulus, Professor Bose tells us, causes molecular derangement in the tissue of the plant; or more generally stated, "stimulus causes molecular derangement in matter" and "the molecular disturbance is attended by various physico-chemical changes in the properties of the substance." This fundamental molecular change "finds expression in mechanical movements and finds independent expression also in electrical movement." In "sensitive" plants, the mechanical movements in response to stimuli are too striking to be overlooked; in other plants the mechanical movements are not so obvious and had hitherto passed unnoticed. But "in both these cases changes of form occur in the tissue, in consequence of stimulation, and produce little visible effect, or striking visible effects, owing to certain advantageous circumstances of structure, and to the possession of a magnifying arrangement." The automatic movements or pulsations met with in many plants "exhibit a resemblance to those of the animal heart, a resemblance" adds Professor Bose, "which is not merely superficial, but is the result of causes fundamentally the same." The explanation of such apparently "spontaneous" movements and "autonomous" response presented some difficulty at first, but when in the course of his investigations on electrical response in plants he found that a "single moderate stimulus gave rise to a single electrical response," and that "a very strong stimulus very often initiated a multiple series of responses," then the explanation was forthcoming. Briefly, it is as follows: "the living organism" (vegetable or animal) "is a delicately responding machine, whose responsive movements are brought about by external stimulus; but this complex machinery has also

the power of holding part of the energy of the external stimulating shock latent" so "that part only may find immediate expression, while the rest is stored up as internal energy to be given out after the lapse of an intervening period. These two factors, of external stimulus and internal energy induce opposite effects, of contraction and expansion respectively. And the infinite multiplicity of responsive processes in the life-cycle of the plant is brought about by their mutual play." The pulsatory movements of plants is, then, the expression of the energy derived by the plant, "either directly from immediate external sources" as in mimosa and other plants, or "from the excess of such energy, already accumulated as held latent in the tissue, aided by the incidence of external stimulation, or from an excessive accumulation of such energy alone," as in the case of multiple responses to a stimulus, or as in the case of so-called "spontaneous" movements which are due in reality to the internal energy stored up. For the same reason "a stimulus, singly ineffective, becomes effective on repetition." The investigation which showed that a "single response" to an external stimulus becomes a "multiple response" when that external stimulus is very strong, and that "multiple response" passes over with "apparently spontaneous" or "autonomous" response show the fundamental unity of all these reactions. The Telegraph-plant, or *Desmodium gyrans*, which served for these demonstrations, grows wild on the Gangetic plain, Professor Bose tells us. Its Indian name is *Bon Charal*, or "outcast of the forests," and "the peasant belief is that it dances to the clapping of the hand." Its lateral leaflets, he tells us, when in normal condition, go on continuously and apparently spontaneously, executing approximately up and down movements, each of which takes from two to four minutes to complete. Professor Bose was able to obtain records of the pulsatory movements of the Telegraph-plant, which showed the similarity between the pulsations of *Desmodium* and those of heart-muscle, and also showed that the pulsatory movements in both are similarly affected by external agencies, such as poison. He concludes therefrom that "the pulsation of the animal heart is thus to be ascribed to the same causes as bring about and maintain the rhythmic pulsations of *Desmodium*." "All the experiments have tended to show that the phenomenon of life does not, as such, connote any intrusion into the realm

of the organic, of a force which would interfere with that law of conservation of energy which is known to hold good in the inorganic world." This conclusion naturally follows from the demonstrated facts, *first*, of the similarity of "single" response in inorganic and organic; *secondly*, of the transition of a "single" response with a "multiple" response by a sufficiently strong stimulus, and the passage of "multiple" with "automatic" or apparently spontaneous response.

By this same "single" reaction, and the two factors; *viz.*, contraction and expansion, which are the results respectively of the external and internal energy of the reaction due to the stimulus, Professor Bose explains the ascent of sap and the growth of the organism, and also shows the definite, clearly-worked change which marks the death-point, or exact moment of death. He also shows that when the rhythmic excitation of the Telegraph-plant "comes to a standstill under unfavorable circumstances—that is to say, when the sum total of internal energy has fallen below par," the application of "fresh external stimulus is found to renew the activity." So too, with growth. The "growth-response, similarly comes to a stop when the plant is in an unfavorable condition with regard to light, temperature or moisture," and "under such circumstances the application of external stimulus is found to be competent to renew growth." In these discoveries we have the explanation of many a puzzling fact and many a puzzling statement learnt in the *Secret Doctrine* and in occult science, which at first seems so incomprehensible and incredible of belief to a Western mind; but these "I leave for the moment, and content myself with a last quotation from Professor Bose's interesting work, about death: "When the death-point is reached, a sudden and irreversible molecular change takes place, attended by an excitatory contraction—a sharply defined point of reversal, which affords us an exact index of the death-point."

LOUISE C. APPEL, B.Sc., M.B., B.S.

THE EXPRESSION OF EMOTIONS.

(Concluded from p. 708.)

IN a different sense the fine arts have been called the expression of emotions. Creative imagination and æsthetic judgment are generally believed to be inspired by the emotions. The origin of the creative imagination has been the battlefield of evolutionary psychologists since Darwin published his *Origin of Man*. The question why man *images* all objects he meets with, is, like all questions of ultimate origins, insoluble, in other words, an invalid question for science to raise. The development of language and consequent growth of constructive imagination in man is sufficiently explained by the necessities of a gregarious life, which was forced by Nature on man on account of his physical inferiority to the giant animals who must have disputed his right to existence in the primitive days. Many psychologists hold that man's æsthetic life is based on the instinct of play common among animals. So long as it is possible for natural selection to explain it, it is unnecessary to invoke any other agency. The tendency to self-preservation, which is the ultimate fact of all life, manifests itself as love, the impulse to acquire and unite oneself to objects, and the consequent sense of power. Since this makes for efficiency of life, it must come within the purview of natural selection. The various kinds of the creative activities of man are all different forms of this sense of power, this sense of the fulness of life which lies behind all life-processes. Creative imagination is, thus a modification of the self-preserving tendency.

Æsthetic judgment is also frequently held to be based on the emotions, and to participate in the so-called vagueness of the emotions. Yet some factors that enter æsthetic judgment can be separated and considered. Firstly, few people realise that convention plays an important part in all fine arts. In carving in wood or stone, in poetry and music, as in the other fine arts, different ages have adopted different conventions. A comparative study of the art-products of various lands and of various ages reveals this. The

forms of flowers and leaves in carving are mostly conventional. The 'unities' of Action, Time and Place—laid down by Aristotle and after him, by Horace, considered so essential by Greek and Latin poets and the French dramatists of the age of Molière, were disregarded by Shakspeare, whose genius rebelled against old conventions but made new laws of dramatic forms for itself, which became the conventions of a later age. In Indian music, certain modes are said to correspond to certain hours of the day and seasons of the year, and it is impossible to understand how there can be a basis in physical conditions for this notion.

The next factor in æsthetic judgment is technical skill. Technical skill means the success of the artist in transcending the difficulties of the material he works on. It is this which necessitates the long and arduous preliminary training which every art demands; most æsthetic judgment by professionals is largely colored by the fellow-feeling caused by the appreciation of technical skill. Musical composition and execution—Indian and European—depends for its appreciation on the training of the critic to understand and sympathise with technical skill; for example: Wagner's music in Europe and pallavi-singing in Southern India. The life of Indian music lies in the production of difficult turns of sound and combinations of melodies, while restricted to the conventionally defined modes (*Rāgams*), and welding them to marvellously complicated time-schemes. The large element of technical skill required in poetry, painting, sculpture and architecture is well-known. Indian painting and sculpture are notorious for their neglect of a study of artistic anatomy, and of the laws of perspective. Technical skill has, in later Samskr̥t poetry, usurped such a large place as to drive out other elements of beauty and been pushed to a repellent extreme.

The third element of æsthetic judgment is harmony. Harmony depends upon a sense of proportion, the proper co-ordination of the various parts, and especially the judicious use of contrasts. The life of European music is in harmony, discords being followed by concords. Harmony of sounds has been proved to have a physical and physiological basis. Harmony of colors must have a similar basis, though this subject has not been so fully investigated as the former. The ladies of India and the East generally have a wonderful sense of harmony of colors, as evidenced by the beauti-

ful blending of colors they adopt in their dress—though latterly the dull grey of European life has begun, unfortunately, to vitiate Indian taste, and the lurid glow of artificial dyes is, under the brutalising influence of modern commercialism, driving out the poetical colors produced from the vegetable dyes of old. Harmony of form was specially cultivated in ancient Greece. The perfection of form of the statues of ancient Greece is the despair of the modern French imitator. Indian art, except where influenced by Saracen ideals, sacrifices the sense of proportion to the display of a profuse wealth of details. In Indian and Burmese carving, for instance, one gets lost in the multiplicity of details, displaying infinite skill and patience. On the contrary in Greek art, details are sacrificed for unity; self-restraint and consequent severe chastity of taste is prized and not self-abandonment. The lack of this self-restraint and of a sense of harmony of form explains also the profuse growth of myths among the Hindūs. The mythœpic faculty is the precursor of the artistic faculty, both being manifestations of creative imagination. The extraordinary development of the mythœpic faculty in India, untrammelled by a sense of proportion, or by a sense of humor, has made possible the continued popularity of hideous images which are worshipped throughout the country.

Over and above these factors of æsthetic judgment, there remains the question how far the emotions common to all men directly influence art. Poetry, painting and sculpture aim among other things, at the imitation and idealisation of the natural expressions of emotion. Music is claimed by many to be also a direct expression of the fundamental emotions. It is difficult to understand how this can be. Human emotions are very much the same all the world over, though men are clothed in skins of different colors, and though the poet of a degenerate cult has foolishly sung "East is East and West is West." If music directly corresponds to the emotions and not by means of associations based on convention, it must appeal to all alike, which it certainly does not. On the other hand, music and mantras do exercise a peculiar effect on men and the lower animals. On account of the fact that the eighth nerve is branched into two—one, the auditory nerve, and the other concealed in the recesses of the ear-cavity, presiding over all rhythmic movements of the body, sounds organised as music and as mantras bring

about peculiar reactions. The intimate connexion between profane music and dancing, between religious music and the self-abandoned dancing of Bhaktas, (so prevalent among the followers of Chaitanya in Orissa and Bengal), between the muttering of mantras and rhapsodical utterances of oracles; again the connexion of these with unlovely aberrations of the sexual impulse which they certainly produce on the one hand, and on the other, the heights of mystic inspiration, vague, unsatisfactory to the cold intellect but certainly elevating to the Spirit, are questions which have to be investigated and explained when an *entente cordiale* shall have been established between religion and science. At present these subjects are wrapped in mediæval superstition, priestly fraud and professional prejudice.

P. T. SRINIVĀSA IYENGAR.

MY SONGBIRD.

A fair little bird went singing away
Far over the bright blue sea,
And the spice-laden breezes blew that day
The sweetest that sweet can be.
The song remained, though my sight was dim
To follow his flight afar,
Yet I close my eyes, and a vision of him
Comes like a falling star.
The bird, and the song, and my heart, are one,
Forever and a day;
When the shadows fall, and the day is done,
The Song—it remains alway.
There's a flutter of wings, and my heart's quick beat
Gives answer of mate to mate,
'Till the song, and the echo oft repeat
The message with joy elate.
'Tis a simple song, only Love, and no more,
Yet 'tis swelling through boundless space;
It fills all the land from shore to shore,
And clothes all with beauty and grace.
Far back in the silence I sink to rest,
Letting go of all meaner things;
While the song of the bird and the down on his breast
Bring a joy to be envied by Kings.
You may spread your wings as you will, little bird,
And fly far over the sea,
When my heart—repeating the song—you have heard,
You will always come back to me.

—J. D. BUCK.

THE RISE OF THE MIMĀMSĀS.

[Concluded from p. 723.]

WE have seen above how the school of Sacrificial Exegesis arose, and we shall see now how the latter branched off from this, and established an independent school of its own, which has flourished so well that it has choked out every other system in its growth and luxuriant development. It became imperative when schismatism was strong, and speculation had developed some sort of philosophy, that orthodoxy, to save itself, must put forward some bulwark to resist the onflowing tide of protestantism. The old trick was again played and was again successful. All that the Jainas and the Bauddhas had to teach was already there in the Vedas, and it was only the ignorance of the people that allowed them to be imposed upon by these dangerous disturbers of the good old régime. To justify this boast, a host of commentators arose, who began wrenching away a few texts from their proper setting, and interpreting them so as to bring them into consonance with the new spirit. They succeeded all too well in hiding from the masses the fact that what was being offered was only the despised and dreaded system of Jina and Buḍḍha, dressed up anew for the occasion. Some acute persons, of course, there were, who saw through the device and promptly dubbed the system "disguised Buḍḍhism"—prachchhanna-bauddha. Even the Sāṅkhya fell a victim to this, and from being a philosophical system, purely speculative and free from theology, it too was made to subscribe to the doctrine of the infallibility of the Vedas, with the result that it could not breathe and thrive in this priestly atmosphere and—died.

The fact that the system of Bādarāyaṇa is only a Mimāmsā is generally allowed to drop out of sight, for it has become a toy of the populace, and has thus lost its sacrosanct, sacerdotal character, and its tenets are no more the exclusive property of the priesthood. The later works of the system have also taken to expounding their faith more or less independently of the older method, and so it has lost its older feature of being the Uṭṭara Mimāmsā, and the fact has even gone out of the memory of the vast majority of the modern Vedāntins.

That the Hindū was never an investigator, in the fullest sense of the word, is well brought out by the fate of the Sāṅkhya. It was the only Hindū system that could lay claim to being a philosophy, but as it could not, or would not, give any help in the fight against theological heterodoxy, it was not cultivated. It has never been the interest of organised priesthoods to investigate truths to their bitter end.

One other system, the Vaiśeṣika, which might well be called the earliest attempts of the Hindū at physics, has suffered the same fate, and its Sūtras, like those of the Sāṅkhya, are quite late—in fact they bear no relation to the manual of Prashaṣṭapāda, which is not a bhāṣhya on the former, as asserted by some, but a wholly independent work, one much earlier than the Sūtras.

Similarly Nyāya also is neither logic nor philosophy, but an attempt to establish Dharma, righteousness, as understood by the old Hindūs. Recent researches in Tibetan logic have brought out the fact, so long suspected, that the early trend and development of Hindū Nyāya was due to Buddhist influences. The two places which developed this system were Mithilā (modern Behār) and Kashmir—just those places where the influence of Buddhism was strongest. Nyāya arose among the orthodox to confute their acute antagonists, and declined with their decline—not, however, till it had done irreparable mischief to the fort it was defending. It was a case of phagocytes eating up the body itself which they were defending against the enemy, after having devoured the enemy and having nothing else left for their consuming energy to do. The Nyāya, when free from Jain and Buddhist assailants, turned its attention to Mīmāṃsakas and Vedāntins, and demolished them, while paying a nominal reverence to the Vedas, which both these systems were supposed to defend! It became a subject of mere intellectual luxury and, like all luxuries, has degenerated fast. There is no Kashmir school of Nyāya now. The study itself became extinct in that land long ago. Mithilā kept it on for some centuries longer; but it began to decline after the days of Vardhamana and Śaṅkara Mishra, till the Mithilā school has been completely superseded by the Bengal Nyāya. This was started by Raghunātha Shiromaṇi—the Guru of Chaitanya, the founder of the Vaiṣṇava cult of Bengal—a strange

pupil for such a bigoted logician—who brought his knowledge from Mithilā. It is this Nyāya which the Maiṭhils, who are very fond of the subject, study. Raghunātha gave it the unfortunate twist which has since culminated in the 'notes' of Goloka, a few decades back, and have made of Nyāya a highly technical, arid, useless study. It is now a tropical jungle of confused and bewildering words, out of which there is no way, and no light ever penetrates its dense dark growth of jaw-breaking technicalities. Not a single new idea is to be found there.

The huge modern literature of Vedānta, where it is not juggling with the Mīmāṃsā methods of torturing wrenched-out texts, has imbibed to the very dregs the poison of modern Nyāya, and in its efforts to refute it forgets that it too is only masquerading in the artificial and borrowed plumes of its enemy, and is hardly adding one single position of metaphysical speculation.

Another and rather alarming change in the method of Mīmāṃsā is happening under our very eyes. The stimulus for this has come from the West, in the shape of the historical spirit, but unfortunately the careful, cautious, and reverential spirit that marks the European investigator is totally absent in his Hindū counterpart. He plays at Higher Criticism. The gravity and far-reaching consequences of such levity he does not realise. He does not stop to investigate facts for their own sake, but insists on torturing them to suit his own predilections in time-honored style. Whether a text is an interpolation or genuinely old, he decides on the strength of his theological beliefs. If it buttresses his views, it is sound and genuine; if not, it is promptly thrown overboard as an interpolation or, better and easier still, it is dubbed an arthavāda.

This fast and loose way of dealing with the sacred texts has engendered an uncertainty and disbelief in their binding nature, to the detriment of all genuine belief. Everything has now become a matter of clever casuistry, and nobody really pins his faith down to what he daily practises. It has all become a matter of controversy, in which the cleverer or the more unscrupulous win. To give an illustration which is quite apt: Appaya Dikṣhi, the celebrated writer on Vedānta, who 'flourished' about the 16th Century A.D., in the South, has written a book which is known as the *Vijñāna-rasāyana*; now another writer

Gopal Bhaṭṭa of Benares, wrote another book on the same subject known as the *Viḍhi-bhūṣhana*. In this book, by a splendid *tour de force*, all the well-established conclusions of the former are made into mincemeat, and all the positions that he had so laboriously demolished re-established in all their triumphant glory. With such exhibitions of the doings of learned doctors of theology before one, is it any wonder that faith is sapped and a sort of opportunism and belief in superstitions established in its place? How loosening to the moral fibre this wholesale transplanting of the product of a 'belligerent civilisation,' without its necessary safeguards and correctives, has been to our social and religious progress is well exemplified in modern India. Without a whole-hearted faith that produces martyrs, we are ready to pour out words of adulation to the many preachers who will talk to us of our splendid past and glorious civilisation and unapproached religion, who will discover the latest scientific craze of the West in the Purāṇas and the Vedas, and we abuse most heartily all those who attempt to open our eyes to the real truth of all such matters, so long as our newly aroused national vanity is flattered. It matters nothing to us, that the country suffers and remains ignorant and helpless for many more centuries as the result of such instruction, for a false sense of so-called patriotism is round rendering us blind to the danger ahead.

This simple expedient of calling all those texts which jar our modern susceptibilities "forgeries and interpolations" will not do. Under such treatment, where there is no touchstone but the fancy of each believer, there can be no finality, and what is good and canonical to one will be devilish to another, and every text will have lost its power. It is a most dangerous game, and has been played all too long by the orthodox Dārṣhaṇas, till all sense of stability has been destroyed. A genuinely critical and well-informed historical spirit has to be developed, the rules of evidence carefully applied, and fear of social and theological curse put aside, before there will be possible any true Mīmāṃsā, which will prove a blessing to the country by helping to reorganise its scattered beliefs and forces, till they again become living powers in the hearts of their votaries, instead of mere mummeries, to be practised for fear of social boycott.

The above rapid sketch of the growth of the Mīmāṃsā in its different periods may well bring to thoughtful minds the dishearten-

ing fact that, without a well recognised touchstone of truth, all this attempt at defending positions, merely because our interests are at stake, is a very soulless process. We feel that there can be no safety so long as the 'personal equation' is so rampant, and no methods are available for checking its aberrations. It was despair, bred by some such causes, that made the old Rṣhi Vyāsa exclaim that all Shrutis contradicted each other, all Smṛtis did the same; there was not a Rṣhi whose words are reliable, the core of truth lies in the cave (of the heart of each man). What course could be more righteous, then, than to rise over the jangle and discord of warring creeds, and stand forth in all our manhood and dignity, and assert our right to guide our lives free from priestly craft? Why should we bow our head, stultify our intellect, give up our independence, and sacrifice our conscience to the Moloch of Authority? Let us dare, then, to assert our indefeasible rights, and refuse to be thrown into a hypnotic paralysis by the dead hand of a vanished past. Ecclesiastical thunders should cow into submission only slaves, and not men who are free.

It may be useful, before bringing this article to a close, to say something about Viḍhis, which play such an important part in books on Mīmāṃsā. There are eight different kinds of them, namely: Niyama, Pari-sāṅkhyā, Apūrva, Prayoga, Adhikāra, Viniyoga, Utpatti, and Nisheḍha, and it is by a manipulation of these that all Mīmāṃsā reasoning is carried out.

Viḍhi simply means a way, a method, an injunction.

(a) Niyama-viḍhi is an injunction which lays down the necessary character of an act that would otherwise be regarded as only optional. (b) Pari-sāṅkhyā is that which, while indicating the two or more alternatives, limits the action to one. (c) Apūrva is that which cannot be known by any other means than the injunction. (d) Prayoga points out the order in which the texts are to be used and the time limitation. (e) Adhikāra indicates the person who is qualified for certain performances. (f) Viniyoga are those texts which help to fix the relation of actions and things subsidiary to a certain sacrifice. (g) Utpatti is that text which lays down originative injunction, and may almost be said to be the very kernel of the Veda. (h) Nisheḍha is that

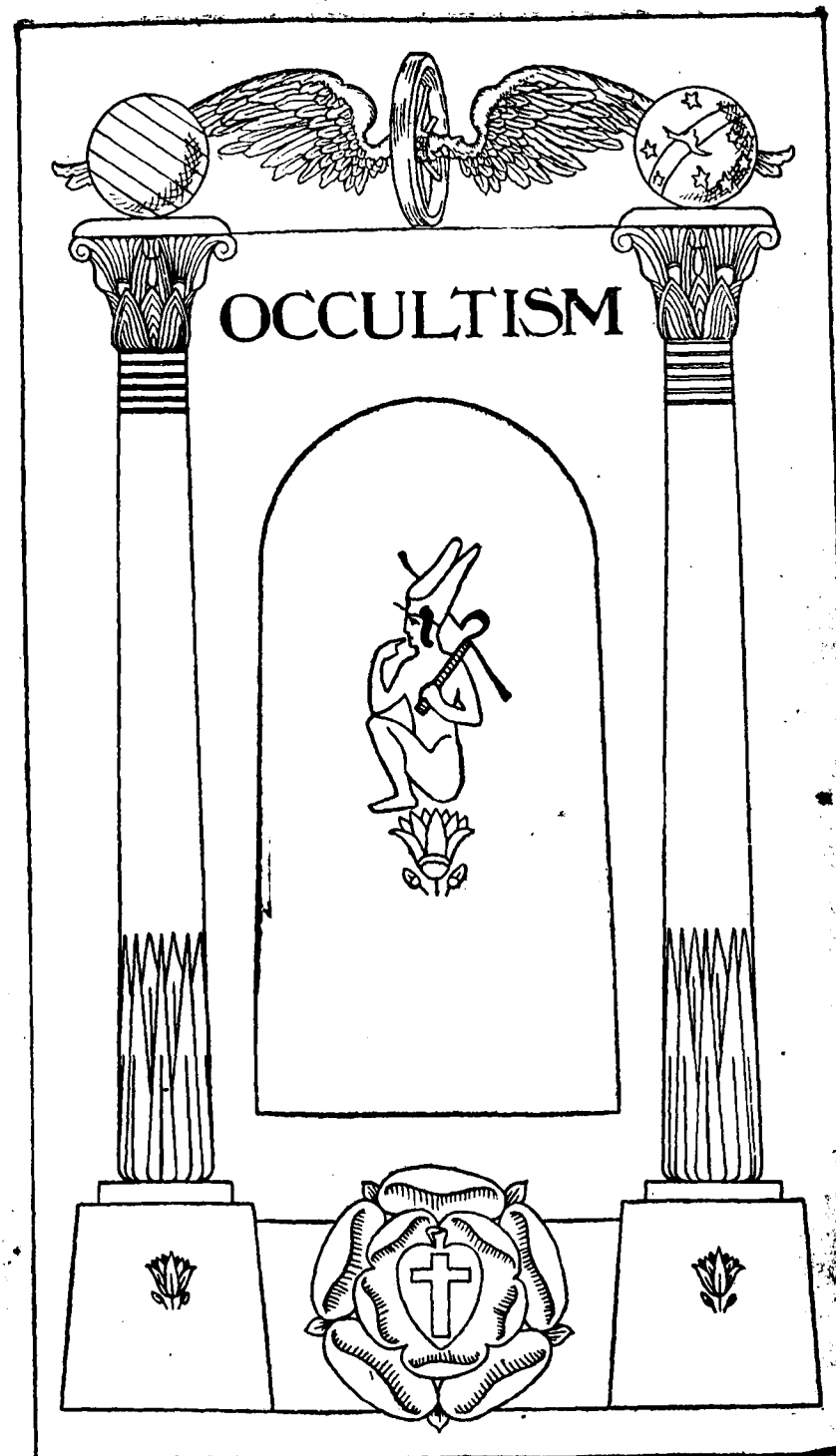
which prohibits. The two Bhāvanās, shābdi and ār̥thi, play a great part in the determination of Nishēḍha.

We must turn our attention to the very important doctrine of ar̥thavāḍa, and indicate its manifold activities in all Mīmāṃsā reasoning. Those vaiḍik texts which either praise or blame an action, but do not show how the action is to be done or avoided—which is the work of viḍhi-passages—are known as ar̥thavāḍa. Such sentences as “plants perform sacrifice” “or serpents perform sacrifice,” which are absurd on their very face, are thus brought into line and made to do duty by being interpreted in this extreme non-natural fashion, that, though not meaning what the sense of the words used conveys, they indicate praise of sacrifice! An ar̥thavāḍa is again divided into three kinds, but all such details will take us far from the point in question—the evolution of Mīmāṃsā. We have seen how by a free use of the doctrine of viḍhis and ar̥thavāḍa, some sort of consistent teaching has been evolved out of the chaos of early manṭra writers. Unfortunately, however, these Mīmāṃsakas were not so much interested in the actual meaning of the texts before them as in their bearing on a system; they were not high-minded judges so much as advocates. Each of them was bent on reading his own theory in the vaiḍik texts and demolishing the card castles of his neighbor; he was longing to display his own ingenuity and the exceeding cleverness of his dialectic. He forgot that this way of dealing with sacred things introduced an element of uncertainty and undermined real faith amongst intelligent and thoughtful people.

GOVINDA PĀSA.

In the world's most crowded streets,
Often, in the din of strife,
There rises an unspeakable desire
After the knowledge of our buried life,
A thirst to spend our fire and restless force
In tracking out our true original course,
A longing to inquire
Into the mystery of this heart which beats
So wild, so deep in us—to know
Whence our lives come and where they go.

MATTHEW ARNOLD.



THE ÆTHER OF SPACE.

MUCH discussion has taken place, especially between physicists and chemists, over the nature of the substance with which all space must, according to scientific hypothesis, be filled. One side contends that it is infinitely thinner than the thinnest gas, absolutely frictionless and without weight; the other asserts that it is denser than the densest solid. In this substance the ultimate atoms of matter are thought to float, like motes in a sunbeam, and light, heat and electricity are supposed to be its vibrations.

Theosophical investigators, using methods not at the disposal of physical science, have found that this hypothesis includes under one head two entirely different and widely separated sets of phenomena. They have been able to deal with states of matter higher than the gaseous, and have observed that it is by means of vibrations of this finer matter that light, heat and electricity manifest themselves to us. Seeing that matter in these higher states thus performs the functions attributed to the æther of science, they have (perhaps unadvisedly) called these states etheric, and have thus left themselves without a convenient name for that substance which fulfils the other part of the scientific requirements.

Let us for the moment name this substance *koilon*, since it fills what we are in the habit of calling empty space. What *mūlaprakṛti*, or 'mother-matter,' is to the inconceivable totality of universes, *koilon* is to our particular universe—not to our solar system merely but to the vast unit which includes all visible suns. Between *koilon* and *mūlaprakṛti* there must be various stages, but we have at present no direct means of estimating their number or of knowing anything whatever about them.

In an ancient occult treatise, however, we read of a "colorless spiritual fluid" "which exists everywhere and forms the first foundation on which our solar system is built. Outside the latter, it is found in its pristine purity only between the stars [suns] of the universe. . . . As its substance is of a different kind from that known on earth, the inhabitants of the latter, seeing *through it*, believe, in their illusion and ignorance, that it is empty space. There is not one finger's breadth of void space in the whole boundless universe."^{*}

^{*} Quoted in *The Secret Doctrine*. H. P. Blavatsky, I. 309.

"The mother-substance" is said, in this treatise, to produce this æther of space as its seventh grade of density, and all objective suns are said to have this for their 'substance.'

To any power of sight which we can bring to bear upon it, this koilon appears to be homogeneous, though it is probably nothing of the kind, since homogeneity can belong to the mother-substance alone. It is out of all proportion denser than any other substance known to us, infinitely denser—if we may be pardoned the expression; so much denser that it seems to belong to another type, or order, of density. But now comes the startling part of the investigation: we might expect matter to be a densification of this koilon; it is nothing of the kind. Matter is not koilon, but *the absence of koilon*, and at first sight, matter and space appear to have changed places, and emptiness has become solidity, solidity has become emptiness.

To help us to understand this clearly let us examine the ultimate atom of the physical plane, as drawn in a recent issue of *The Theosophist*. It is composed of ten rings or wires, which lie side by side, but never touch one another. If one of these wires be taken away from the atom, and, as it were, untwisted from its peculiar spiral shape and laid out on a flat surface, it will be seen that it is a complete circle—a tightly twisted endless coil. This coil is itself a spiral containing 1680 turns; it can be unwound, and it will then make a much larger circle. This process of unwinding may be again performed, and a still bigger circle obtained, and this can be repeated till the seven sets of spirillæ are all unwound, and we have a huge circle of the tiniest imaginable dots, like pearls threaded on an invisible string. These dots are so inconceivably small that many millions of them are needed to make one ultimate physical atom, and while the exact number is not readily ascertainable, several different lines of calculation agree in indicating it as closely approximate to the almost inconceivable total of fourteen thousand millions. Where figures are so huge, direct counting is obviously impossible, but fortunately the different parts of the atom are sufficiently alike to enable us to make an estimate in which the margin of error is not likely to be very great. The atom consists of ten wires, which divide themselves naturally into two groups—the three which are thicker and more prominent, and the seven thinner ones which correspond to the colors and planets. These latter appear to be identical in constitution

though the forces flowing through them must differ, since each responds most readily to its own special set of vibrations. By actual counting it has been discovered that the numbers of coils or spirillæ of the first order in each wire is 1680; and the proportion of the different orders of spirillæ to one another is equal in all cases that have been examined, and correspond with the number of dots in the ultimate spirillæ of the lowest order. The ordinary sevenfold rule works quite accurately with the thinner coils, but there is a very curious variation with regard to the set of three. As may be seen from the drawings, these are obviously thicker and more prominent, and this increase of size is produced by an augmentation (so slight as to be barely perceptible) in the proportion to one another of the different orders of spirillæ and in the number of dots in the lowest. This augmentation, amounting at present to not more than .00571428 of the whole in each case, suggests the unexpected possibility that this portion of the atom may be somehow actually undergoing a change—may in fact be in process of growth, as there is reason to suppose that these three thicker spirals originally resembled the others.

Since observation shows us that each physical atom is represented by forty-nine astral atoms, each astral atom by forty-nine mental atoms, and each mental atom by forty-nine of those on the buddhic plane, we have here evidently several terms of a regular progressive series, and the natural presumption is that the series continues where we are no longer able to observe it. Further probability is lent to this assumption by the remarkable fact that—if we assume one dot to be what corresponds to an atom on the seventh or highest of our planes (as is suggested in *The Ancient Wisdom*, p. 42), and then suppose the law of multiplication to begin its operation, so that 49 dots shall form the atom of the next or sixth plane, 2401 that of the fifth, and so on—we find that the number indicated for the physical atom (49^6) corresponds almost exactly with the calculation based upon the actual counting of the coils. Indeed, it seems probable that but for the slight growth of the three thicker wires of the atom the correspondence would have been perfect.

It must be noted that a physical atom cannot be directly broken up into astral atoms. If the unit of force which whirls those millions

of dots into the complicated shape of a physical atom be pressed back by an effort of will over the threshold of the astral plane, the atom disappears instantly, for the dots are released. But the same unit of force, working now upon a higher level, express itself not through one astral atom, but through a group of 49. If the process of pressing back the unit of force is repeated, so that it energises upon the mental plane, we find the group there enlarged to the number of 2401 of those higher atoms. Upon the buddhic plane the number of atoms formed by the same amount of force is very much greater still—probably the cube of 49 instead of the square, though they have not been actually counted. Therefore one physical atom is not composed of forty-nine astral or 2401 mental atoms, but corresponds to them, in the sense that the force which manifests through it would show itself on those higher planes by energising respectively those numbers of atoms.

The dots, or beads, seem to be the constituents of all matter of which we, at present, know anything; astral, mental and buddhic atoms are built of them, so we may fairly regard them as fundamental units, the basis of matter.

These units are all alike, spherical and absolutely simple in construction. Though they are the basis of all matter, they are not themselves matter; they are not blocks but bubbles. They do not resemble bubbles floating in the air, which consist of a thin film of water separating the air within them from the air outside, so that the film has both an outer and an inner surface. Their analogy is rather with the bubbles that we see rising in water, before they reach the surface, bubbles which may be said to have only one surface—that of the water which is pushed back by the contained air. Just as such bubbles are not water, but are precisely the spots from which water is absent, so these units are not koilon, but the absence of koilon—the only spots where it is not—specks of nothingness floating in it, so to speak, for the interior of these space-bubbles is an absolute void to the highest power of vision that we can turn upon them.

That is the startling, well-nigh incredible, fact. Matter is nothingness, the spaces obtained by pressing back an infinitely dense substance; Fohat “digs holes in space” of a verity, and the holes are the airy nothingnesses, the bubbles, of which ‘solid’ universes are built.

What are they, then, these bubbles, or rather, what is their content, the force which can blow bubbles in a substance of infinite density? The ancients called that force ‘the Breath,’ a graphic symbol, which seems to imply that they who used it had seen the kosmic process, had seen the LOGOS when He breathed into the ‘waters of space,’ and made the bubbles which build universes. Scientists may call this ‘Force’ by what names they will—names are nothing; to us, Theosophists, it is the Breath of the LOGOS, we know not whether of the LOGOS of this solar system or of a yet mightier Being; the latter would seem the more likely, since in the above-quoted occult treatise all visible suns are said to have this as their substance.

The Breath of the LOGOS, then, is the force which fills these spaces, His the force which holds them open against the tremendous pressure of the koilon; they are full of His Life, of Himself, and everything we call matter, on however high or low a plane, is instinct with divinity; these units of force, of life, the bricks with which He builds His universe, are His very life, scattered through space; truly is it written: “I established this universe with a portion of myself.” And when He draws in His breath, the waters of space will close in again, and the universe will have disappeared. It is only a breath.

The outbreathing which makes these bubbles is quite distinct from, and long antecedent to, the three outpourings, or Life-Waves, so familiar to the theosophical student. The first Life-Wave catches up these bubbles, and whirls them into the various arrangements which we call the atoms of the several planes, and aggregates them into the molecules, and, on the physical plane, into the chemical elements. The worlds are built out of these voids, these emptinesses, which seem to us ‘nothing’ but are divine force. It is matter made from the privation of matter. How true were H.P.B.’s statements in *The Secret Doctrine*: “Matter is nothing but an aggregation of atomic forces” (iii. 398); “Buddha taught that the primitive substance is eternal and unchangeable. Its vehicle is the pure luminous ether, the boundless infinite space, not a void, resulting from the absence of all forms, but on the contrary, the foundation of all forms” (iii. 402).

How vividly, how unmistakably this knowledge brings home to

us the great doctrine of Māyā, the transitoriness and unreality of earthly things, the utterly deceptive nature of appearances ! When the candidate for initiation sees (not merely believes, remember, but actually sees) that what has always before seemed to him empty space is in reality a solid mass of inconceivable density, and that the matter which has appeared to be the one tangible and certain basis of things is not only by comparison tenuous as gossamer (the ' web ' spun by ' Father-Mother '), but is actually composed of emptiness and nothingness—is itself the very negation of matter—then for the first time he thoroughly appreciates the valuelessness of the physical senses as guides to the truth. Yet even more clearly still stands out the glorious certainty of the immanence of the Divine ; not only is everything ensouled by the LOGOS, but even its visible manifestation is literally part of Him, is built of His very substance, so that Matter as well as Spirit becomes sacred to the student who really understands.

The koilon in which all these bubbles are formed undoubtedly represents a part, and perhaps the principal part, of what science describes as the luminiferous æther. Whether it is actually the bearer of the vibrations of light and heat through interplanetary space is as yet undetermined. It is certain that these vibrations impinge upon and are perceptible to our bodily senses only through the etheric matter of the physical plane. But this by no means proves that they are conveyed through space in the same manner, for we know very little of the extent to which the physical etheric matter exists in interplanetary and interstellar space, though the examination of meteoric matter and cosmic dust shows that at least some of it is scattered there.

The scientific theory is that the æther has some quality which enables it to transmit at a certain definite velocity transverse waves of all lengths and intensities—that velocity being what is commonly called the speed of light, 190,000 miles per second. Quite probably this may be true of koilon, and if so it must also be capable of communicating those waves to bubbles or aggregations of bubbles, and before the light can reach our eyes there must be a downward transference from plane to plane similar to that takes place when a thought awakens emotion or causes action.

In a recent pamphlet on *The Density of Æther*, Sir Oliver Lodge remarks : " Just as the ratio of mass to volume is small in the case of a solar system or a nebula or a cobweb, I have been driven to

think that the observed mechanical density of matter is probably an excessively small fraction of the total density of the substance, or æther, contained in the space which it thus partially occupies—the substance of which it may hypothetically be held to be composed.

" Thus for instance, consider a mass of platinum, and assume that its atoms are composed of electrons, or of some structures not wholly dissimilar : the space which these bodies actually fill, as compared with the whole space which in a sense they ' occupy,' is comparable to one ten-millionth of the whole, even inside each atom ; and the fraction is still smaller if it refers to the visible mass. So that a kind of minimum estimate of ætherial density, on this basis, would be something like ten thousand million times that of platinum." And further on he adds that this density may well turn out to be fifty thousand million times that of platinum. " The densest matter known," he says : " is trivial and gossamer-like compared with the unmodified æther in the same space."

Incredible as this seems to our ordinary ideas, it is undoubtedly an understatement rather than an exaggeration of the true proportion as observed in the case of koilon. We shall understand how this can be so if we remember that koilon seems absolutely homogeneous and solid even when examined by a power of magnification which makes physical atoms appear in size and arrangement like cottages scattered over a lonely moor, and when we further add to this the recollection that the bubbles of which these atoms in turn are composed are themselves what may be not inaptly called fragments of nothingness.

In the same pamphlet Sir Oliver Lodge makes a very striking estimate of the intrinsic energy of the æther. He says : " The total output of a million-kilowatt power station for thirty million years exists permanently, and at present inaccessible, in every cubic millimetre of space." Here again he is probably underestimating rather than overestimating the stupendous truth.

It may naturally be asked how, if all this be so, it is possible that we can move about freely in a solid ten thousand million times denser, as Sir Oliver Lodge says, than platinum. The obvious answer is that, where densities differ sufficiently, they can move through each other with perfect freedom ; water or air can pass through cloth ; air can pass through water ; an astral form passes unconsciously through a physical wall, or through an ordinary human

body ; many of us have seen an astral form walk through a physical, neither being conscious of the passage ; it does not matter whether we say that a ghost has passed through a wall, or a wall has passed through a ghost. A gnome passes freely through a rock, and walks about within the earth, as comfortably as we walk about in the air. A deeper answer is that consciousness can recognise only consciousness, that since we are of the nature of the LOGOS we can sense only those things which are also of His nature. These bubbles are His essence, His life, and, therefore, we, who also are part of Him, can see the matter which is built of His substance, for all forms are but manifestations of Him: The koilon is to us non-manifestation, because we have not unfolded powers which enable us to cognise it, and it may be the manifestation of a loftier order of LOGOI, utterly beyond our ken.

As none of our investigators can raise his consciousness to the highest plane of our universe, the Ādi-tattva plane, it may be of interest to explain how it is possible for them to see what may very probably be the atom of that plane. That this may be understood it is essential to remember that the power of magnification by means of which these experiments are conducted is quite apart from the faculty of functioning upon one or other of the planes. The latter is the result of a slow and gradual unfoldment of the Self, while the former is merely a special development of one of the many powers latent in man. All the planes are round us here, just as much as at any other point in space, and if a man sharpens his sight until he can see their tiniest atoms he can make a study of them, even though he may as yet be far from the level necessary to enable him to understand and function upon the higher planes as a whole, or to come into touch with the glorious Intelligences who gather those atoms into vehicles for Themselves.

A partial analogy may be found in the position of the astronomer with regard to the stellar universe, or let us say the Milky Way. He can observe its constituent parts and learn a good deal about them along various lines, but it is absolutely impossible for him to see it as a whole from outside, or to form any certain conception of its true shape, and to know what it really is. Suppose that the universe is, as many of the ancients thought, some inconceivably vast Being, it is utterly impossible for us, here in the midst of it, to know what

that Being is or is doing, for that would mean: raising ourselves to a height comparable with His ; but we may make extensive and detailed examination of such particles of His body as happen to be within our reach, for that means only the patient use of powers, and machinery already at our command.

- Let it not be supposed that, in thus unfolding a little more of the wonders of Divine Truth by pushing our investigations to the very furthest point at present possible to us, we in any way alter or modify all that has been written in theosophical books of the shape and constitution of the physical atom, and of the wonderful and orderly arrangements by which it is grouped into the various chemical molecules ; all this remains entirely unaffected.

Nor is any change introduced as regards the Three Outpourings from the LOGOS, and the marvellous facility with which the matter of the various planes is by them moulded into forms for the service of the evolving life. But if we wish to have a right view of the realities underlying manifestation in this universe, we must to a considerable extent reverse the ordinary conception as to what this matter essentially is. Instead of thinking of its ultimate constituents as solid specks floating in a void, we must realise that it is the apparent void itself which is solid, and that the specks are but bubbles in it. That fact once grasped, all the rest remains as before. The relative position of what we have hitherto called matter and force is still for us the same as ever ; it is only that, on closer examination, both of these conceptions prove to be variants of force, the one ensouling combinations of the other, and the real 'matter,' koilon, is seen to be something which has hitherto been altogether outside our scheme of thought.

In view of this marvellous distribution of Himself in 'space,' the familiar concept of the 'sacrifice of the LOGOS' takes on a new depth and splendor ; this is His 'dying in matter,' His 'perpetual sacrifice,' and it may be the very glory of the LOGOS that He can sacrifice Himself to the uttermost by thus permeating and making Himself one with that portion of koilon which He chooses as the field of His universe.

What koilon is, what its origin, whether it is itself changed by the Divine Breath which is poured into it—does 'Dark Space' thus become 'Bright Space' at the beginning of a manifestation ?—these

are questions to which we cannot at present even indicate answers. Perchance an intelligent study of the great Scriptures of the world may yield replies.

ANNIE BESANT.

C. W. LEADBEATER.

THE SUPERPHYSICAL WORLD AND ITS GNOSIS.

(Concluded from p. 746.)

THE conditions of entrance into an occult school are not of such a kind that anyone can closely declare them at will. They are the natural outcome of occult knowledge. Just as a man will never become a painter if he does not wish to handle a paint-brush, so can no one receive occult training if he is unwilling to accept the conditions which are put forward by the occult teacher. In fact, the teacher can give nothing except advice, and it is as such that everything he states ought to be considered. He has already trodden the probationary path, which leads to the knowledge of higher worlds. From experience he knows what is necessary, and it all depends on the free will of each particular person whether he chooses to follow the same path or not. If anyone, without intending to satisfy the conditions, should demand occult training from a teacher, such a demand would be as much as to say: "Teach me to paint, but do not ask me to handle a brush." The occult teacher never goes a step further, except it be in accord with the free will of the recipient. But it must be emphasised that a general desire for higher knowledge is not sufficient, and many will probably have such a desire. With him who has merely this vague desire, and is not prepared to accept the particular conditions of the occult teacher, the latter, for the present, can do nothing. This ought to be held in mind by those who complain that occult teachers do not "meet them half way." He who cannot, or will not, fulfil the severe conditions necessary, must for the present abandon occult training. It is true that the conditions are, indeed, severe, and yet they are not hard, since their fulfilment not only ought to be, but must be, an altogether voluntary deed.

To him who does not remember this it is easy for the claims

of the occult teacher to seem a coercion of the soul or the conscience; for the training, here mentioned, is founded on a development of the inner life, and it is the work of the teacher to give advice concerning it. And yet if something be demanded as the result of free choice, it cannot be considered as a fetter. If anyone says to the teacher: "Give me your secrets, but leave me my customary sensations, feelings, and thoughts," he is then making an impossible demand. Such a one desires no more than to satisfy his curiosity, his thirst for knowledge, and by one who takes an attitude like this, occult knowledge can never be obtained.

Let us now consider in their right order the conditions of discipleship. It should be emphasised that the complete fulfilment of anyone of these conditions is by no means demanded, but only the effort after such fulfilment. No one can altogether fulfil these conditions, but the path which leads to their fulfilment may be entered by everyone. It is the will that matters, the attitude taken when entering the path.

1. The first condition is the directing of the attention to the advancement of bodily and spiritual health. Of course, discipleship does not in the first place depend on the health of a man, but everyone can endeavor to improve in this respect, and only from a healthy man may proceed a healthy perception. No occult teacher would refuse a man who is not healthy, but it is demanded that the pupil should have the desire for a healthy life. In this respect he must attain the greatest possible independence. The good counsel of others which, though generally unsought, is received by everybody, is as a rule superfluous. Each must endeavor to take care of himself. From the physical aspect it will be more a matter of warding off harmful influences than of anything else. For in carrying out one's duty one has often to do things which are disadvantageous to health. One must learn how, at the right moment, to place duty higher than the care of health, but with a little good-will, what is there that cannot be omitted? Duty must in many cases be accounted higher than health, often, indeed, than life itself, but the disciple must never put pleasure higher than these. Pleasure for him can only be a means to health and life, and in respect of this it is absolutely necessary that we should be quite honest and truthful with ourselves. It is of

no avail to lead an ascetic life so long as it is born of motives like those that give rise to other enjoyments. There are some people who find satisfaction in asceticism as others in wine-bibbing, but they must not imagine that asceticism of this kind will assist them to attain the higher knowledge. Many ascribe to their unfavorable circumstances everything which apparently prevents them from making progress in this direction. They say that with their conditions of life they cannot develop themselves. In other connexions it may be desirable for many to change their conditions of life, but no one need do so for the purpose of occult training. For this it is only necessary that one should do for one's health so much as one finds possible in the position one holds. Every kind of work may serve the whole of humanity, and it is a surer sign of greatness in the human soul to perceive clearly how necessary for the whole is a petty—perhaps even an unlovely—employment, than to think: "This work is not good enough for me: I am destined for something else." It is especially important for the disciple to strive after complete spiritual health. In any case, an unhealthy emotional and thought-life leads one away from the path to higher knowledge. The foundations here consist of clear, calm thinking, reliable conceptions, and stable feelings. Nothing should be more alien to the disciple than an inclination toward a whimsical, excitable life, toward nervousness, intoxication, and fanaticism. He should acquire a healthy outlook on all the circumstances of life; he should go through life steadily and should let things act on him and speak to him in all tranquillity. Wherever it is possible he should endeavor to do justice to life. Everything in his tastes and criticisms which is one-sided or extravagant ought to be avoided. If this be not so, the disciple will strand himself, in a world of his own imagination instead of touching the higher worlds, and in the place of truth his own favorite opinions will assert themselves. It is better for the disciple to be "matter-of-fact" than overwrought and fanciful.

2. The second condition is that one should feel oneself as a single link in the general life. Much is included in the fulfilment of this condition, but each can only fulfil it after his own manner. If I am a school teacher and my pupil does not answer what is desired of him, I must first direct my feeling not against the pupil but

against myself. I ought to feel myself so much at one with my pupil that I ask myself: "May not that in the pupil which does not satisfy my demand be perhaps my own fault?" Then, on the other hand, I shall cogitate on the way in which I ought myself to behave, so that the pupil may, in the future be better able to satisfy my demands. From such a manner of thinking there will come gradually a change over the whole mental attitude. This holds good for the smallest as well as for the greatest. From this point of view I look on a criminal, for instance, altogether differently from the way I should have looked upon him of old. I suspend my judgment and think to myself: "I am only a man as he is. Perhaps, the education which, owing to favorable circumstances, has been mine, and nothing else, has saved me from a similar fate." I may even come to the conclusion that if the teachers who took pains with me have done the same for him, this brother of mine would have been quite different. I shall reflect on the fact that something which has been withheld from him has been given to me, and that I may, perhaps, owe my goodness to the fact, that he has been thus deprived of it. And then will it no longer be difficult to grasp the conception that I am only a link in the whole of humanity, and that consequently I, too, in part, bear the responsibility for everything that happens. By this it is not implied that such a thought should be translated immediately into external action. It should be quietly cultivated in the soul. It will then express itself gradually in the outward behavior of a person, and in such matters each can begin only by reforming himself. It were futile, from such a standpoint, to make general claims on all humanity. It is easy to form an idea of what men ought to be, but the disciple works, not on the surface, but in the depths. And, therefore, it would be wrong if one should endeavor to bring these demands of the occult teacher into relation with any external or political claims. As a rule, political agitators know well what can be demanded of other people, but they say little of demands on themselves.

3. Now with this the third condition for occult training is intimately connected. The student must be able to realise the idea that his thoughts and feelings are as important for the world as his deeds. It must be recognised that it is as pernicious to hate a

fellow-being as to strike him. One can then discern, also, that by perfecting oneself one accomplishes something not only for oneself but for the whole world. The world profits by one's pure thoughts and feelings as much as by one's good behavior, and as long as one cannot believe in this world-wide importance of one's inner Self, one is not fit for discipleship. Only when one works at one's inner Self as if it were at least as important as all external things, only then is one permeated with a true conception of the soul's importance. One must admit that one's feelings produce an effect as much as the action of one's hand.

4. In so saying we have already mentioned the fourth condition : the idea that the real being of man does not lie in the exterior but in the interior. He who regards himself as merely a product of the outer world, a result of the physical world, cannot succeed in this occult training. But he who is able to realise this conception is then also able to distinguish between inner duty and external success. He learns to recognise that the one cannot at once be measured by the other. The student must learn for himself the right mean between what is demanded by his external conditions and what he recognises to be the right conduct for himself. He ought not to force upon his environment anything for which it can have no appreciation, but at the same time he must be altogether free from the desire to do merely what can be appreciated by those around him. In his own sincere and wisdom-seeking soul, and only there, must he look for the recognition of his truths. But from his environment he must learn as much as he possibly can, so that he may discern what those around him need, and what is of use to them. In this way he will develop within himself what is known in occultism as the "spiritual balance." On one of the scales there lies a heart open for the needs of the outward world, and on the other lies an inner fortitude and an unfaltering endurance.

5. And here, again, we have hinted at the fifth condition : firmness in the carrying out of any resolution when once it has been made. Nothing should induce the disciple to deviate from any such resolution when once it has been made, save only the perception that he has made a mistake. Every resolution is a force, and even if such a force does not produce immediate effect on the point at which it was directed, nevertheless it works in its own way. Success is only

of great importance when an action arises from desire, but all actions which are rooted in desire are worthless in relation to the higher worlds. There the love expended on an action is alone of importance. In this love, all that impels the student to perform an action ought to be implanted. Thus he will never grow weary of again and again carrying out in action some resolution, even though he has repeatedly failed. And in this way he arrives at the condition in which he does not first wait for the external effect of his actions, but is contented with the doing of them. He will learn to sacrifice for the world his actions, nay more, his whole being, without caring at all how it may receive his sacrifice. He who wishes to become a disciple must declare himself ready for a sacrifice, an offering, such as this.

6. A sixth condition is the development of a sense of gratitude with regard to everything which relates to Man. One must realise that one's existence is, as it were, a gift from the entire universe. Only consider all that is needed in order that each of us may receive and maintain his existence ! Consider what we owe to Nature and to other men ! Those who desire an occult training must be inclined toward thoughts like these, for he who cannot enter into such thoughts will be incapable of developing within himself that all-inclusive love which it is necessary to possess before one can attain to higher knowledge. That which we do not love cannot manifest itself to us. And every manifestation must fill us with gratitude, as we ourselves are the richer for it.

All the conditions here set forth must be united in a seventh : to regard life continually in the manner demanded by these conditions. The student thus makes it possible to give to his life the stamp of uniformity. All his many modes of expression will, in this way, be brought into harmony, and cease to contradict each other. And thus he will prepare himself for the peace which he must attain during the preliminary steps of his training.

If a person intends, earnestly and sincerely, to fulfil the conditions mentioned above, he may then address himself to a teacher of occultism. The latter will then be found ready to give the first words of counsel. Any external formality will only consist of giving to these conditions a complete expression, but such formalities can only be imparted to each individual candidate, and are not without their own value, since everything interior must manifest itself in

an exterior way. Even as a picture cannot be said to be here when it exists only in the brain of the painter, so, too, there cannot be an occult training without an external expression.

External forms are regarded as worthless only by those who do not know that the internal must find expression in the external. It is true that it is the spirit and not the form that really matters, but just as the form is void without the spirit, so would the spirit remain inactive so long as it should not create a form.

The stipulated conditions are so designed that they may render the disciple strong enough to fulfil the further demands which the teacher must make. If he be faulty in the fulfilment of these conditions, then before each new demand he will stand hesitating. Without this fulfilment he will be lacking in that faith in man which it is necessary for him to possess; for on faith in man and a genuine love for man, all striving after truth must be founded. And the love of man must be slowly widened out into a love for all living creatures, nay, indeed, for all existence. He who fails to fulfil the conditions here given will not possess a perfect love for all up-building, for all creation, nor a tendency to abstain from all destruction and annihilation as such. The disciple must so train himself that, not in deeds only, but also in words, thoughts and feelings, he will never destroy anything for the sake of destruction. He must find his pleasure in the growing and creating aspect of things, and is only justified in assisting the destruction of anything when by destroying he is able to promote a new life. Let it not be thought that in so saying it is implied that the disciple may suffer the triumph of evil, but rather that he must endeavor to find even in the bad these aspects through which he may change it into good. He will see more and more clearly that the best way to combat imperfection and evil is the creation of the perfect and the good. The student knows that nothing can come from nothing, but also develops the imperfect may be changed into the perfect. He who develops in himself the tendency to create, will soon find the capacity for facing the evil.

He who enters an occult school must be quite sure that his intention ought to be to construct by means of it, and not to destroy. The student must therefore, to bring with him the will for sincere and devoted work, and not the desire to criticise and destroy.

He ought to be capable of devotion, for one should be anxious to learn what one does not yet know; one should look reverently on that which discloses itself. Work and devotion, these are the fundamental attributes which must be claimed of the disciple. Some have to learn that they do not make real progress in the school, even if in their own opinion they are unceasingly active; they have not grasped in the right manner the meaning of work and devotion. The work which is done for the sake of success will be the least successful, and that kind of learning which is undertaken without devotion will advance the student least. Only the love of work itself, and not of its fruit, only this brings any advance. If he who is learning seeks for wholesome thoughts and sound judgment he need not spoil his devotion with doubts and suspicions.

One need not fall into a slavish dependence of judgment, if one does not oppose some communication which one has received but considers it rather with devotion and calm hearing. Those who have arrived at a somewhat advanced stage of knowledge are aware that they owe everything to a quiet listening and assimilating, and not to a stubborn personal judgment. One should always remember that one does not need to learn what one is already able to understand. Therefore, if one only desires to judge, one cannot learn any more. What is of importance in an occult school, however, is study; if one cannot understand something it is far better not to judge, lest one wrongly condemn; far better to wait until later for a true understanding. The higher one climbs on the ladder of knowledge, the more does one require this faculty of calm and devotional listening. All perception of truths, all life and activity in the world of spirit, becomes in these higher regions delicate and subtle in comparison with the activities of the ordinary mind, and of life in the physical world. The more the spheres of man's activities widen, the finer become the matters he must accomplish. It is for this reason that although there is in reality only one possible opinion regarding the higher truths, men come to see them from such different points of view. It is possible to arrive at this one true standpoint if, through work and devotion, one has so risen that one can really behold the truth. Only he who, without sufficient preparation judges in accordance with preconceived ideas and habitual ways of thought, can arrive at

any opinion which differs from the true one. Just as there is only one correct opinion concerning a mathematical problem, so also with regard to things of the higher worlds; but before one can arrive at this opinion one must first prepare oneself. If this were only sufficiently considered, the conditions laid down by the occult teacher would be surprising to no one. Truth and the higher life do, indeed, abide in every human soul, and it is true that every one can and must find them for himself; but they lie deeply hidden and may only be brought up from their deep shafts after the clearance of certain obstacles. Only he who has had experience in occult science can advise one how this may be done. It is advice of this kind that is given by the occult teacher. He does not urge a truth on any one, he proclaims no dogma, but points out a way. It is true that every one could find this way alone, but only, perhaps, after many incarnations. By this occult training the way is shortened. A person by means of it, more quickly reaches a point from which he becomes able to co-operate in those worlds wherein the salvation and evolution of man are assisted by spiritual work. Thus we have outlined as much as may at present be communicated, concerning the attainment of knowledge relating to the higher worlds,

DR. RUDOLF STEINER.

BROKEN SWORD.

Fight ever on : this earthly stuff
If used God's way will be enough.
Face to the firing-line, O friend :
Fight out life's battle to the end.

One soldier, when the fight was red,
Threw down his broken sword and fled :
Another snatched it, won the day,
With what his comrade flung away !

OCCULT CHEMISTRY.

VI.

WE must now consider the ways in which the members of the tetrahedral groups break up, and as we proceed with this study, we shall find how continual are the repetitions, and how Nature, with a limited number of fundamental methods, creates by varied combinations her infinite variety of forms.

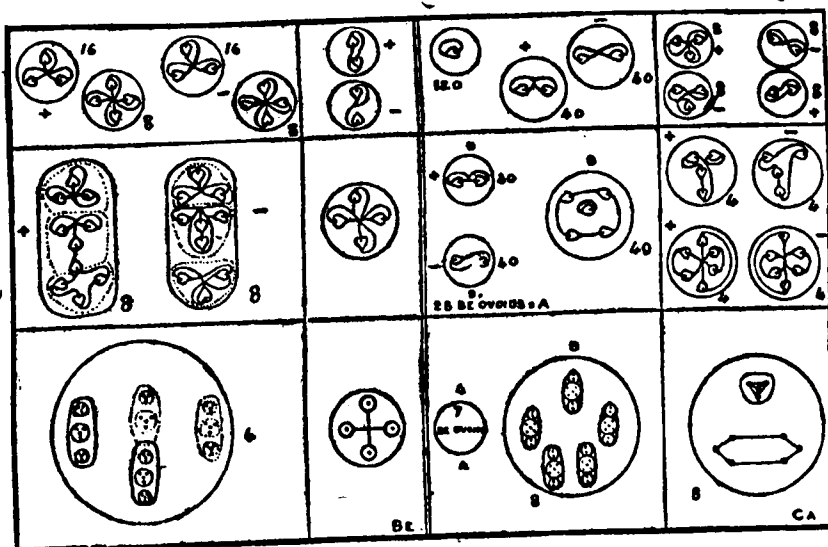
BERYLLIUM (PLATE III., 2, and VIII., 1).

Beryllium offers us four similar funnels and a central globe, and the proto-elements consist of these five bodies, set free. The funnel, released from pressure, assumes a spherical form, with its four ovoids spinning within it, and the central globe remains a sphere, containing a whirling cross. On the meta level, the ovoids are set free, and two from each funnel are seen to be positive, two negative—sixteen bodies in all, *plus* the cross, in which the resultant force-lines are changed, preparatory to its breaking into two duads on the hyper level. On that level, the decads disintegrate into two triplets and a quarter, the positive with the depressions inward, the negative with the depressions outward.

CALCIUM (PLATE VIII., 2).

The funnels, as usual, assume a spherical form on the proto level, and show, in each case, three spheres containing ovoids. These spheres, still on the proto level, break free from their containing funnel, as in the case of gold (p. 730), twelve bodies being thus liberated, while the central globe breaks up into eight segments, each of which becomes globular, and contains within it a 'cigar' and a somewhat heart-shaped body. Four spheres, each containing seven ten-atomed ovoids, are identical with those in beryllium, and can be followed in its diagram. Eight spheres, each containing five nine-atomed ovoids of a different type, set free, on the meta level, eighty duads—forty positive and forty negative—and forty quintets, which

are identical with those in chlorine. On the hyper level, the duads become single atoms within a sphere, and the central atom from the quintet is also set free, one hundred and twenty in all. The remaining four atoms of the quintet divide into two duads.



The central globe, dividing into eight, becomes eight six-atomed spheres on the meta, the 'cigar' behaving as usual, four 'cigars' being positive and four negative, and becoming dissociated into triplets; the four atoms within the heart-shaped body appear as a tetrahedron, remain together on the meta level, and break up into duads on the hyper.

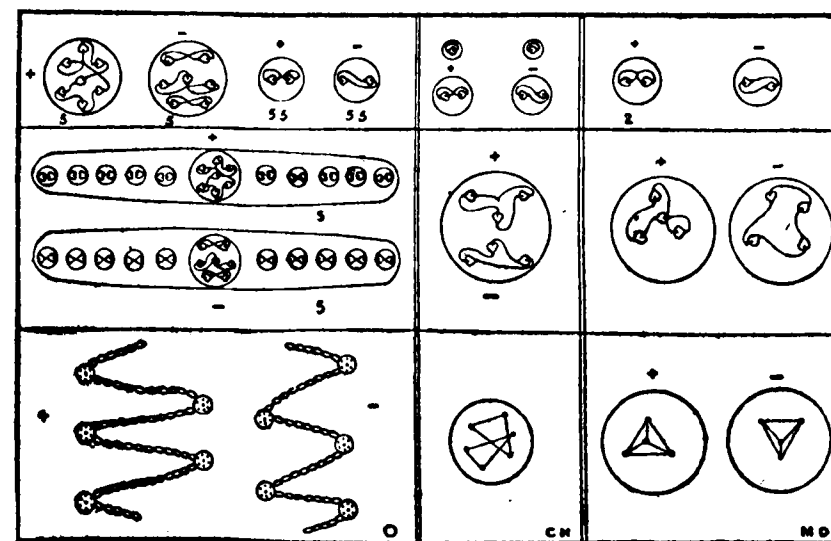
STRONTIUM (PLATE VIII., 3).

The third member of this group repeats the *a* groups of beryllium and the *b* groups of calcium, and they dissociate into the bodies already described under these respectively. The two upper globes in each funnel repeat each other, but each globe contains four smaller spheres, showing three varieties of forms. The two marked *g*, which are repeated in the central globe as *h*, are seven-atomed, and appear as spheres or ovoids according to pressure. They are figured on p. 632, under iodine; *e* and *f* are related as object and image, and we have already seen them in copper (pp. 537 and 632);

in each case, as in copper, they unite into a ten-atomed figure; on the meta level the pair of fours form a ring, and the remaining two atoms form a duad; *i*, which repeats *f*, makes a ring with the fifth in the centre, as in the five-atomed *b* of calcium, as shown above. There is, thus, nothing new in strontium, but only repetitions of forms already studied.

OXYGEN (PLATE VIII., 4).

The disintegration of oxygen as given in 1895 may be repeated here, and the better presentation given on p. 731 renders it easier to follow the process. On the proto level the two 'snakes' divide; the brilliant disks are seven-atomed, but are differently arranged, the positive snake having the atoms arranged as in the iodine ovoids, whereas the negative snake has them arranged as in a capital H. The snakes show the same extraordinary activity on the proto level as on the gaseous, twisting and writhing, darting and coiling. The body of the snake is of two-atomed beads, positive and negative. On the meta level the snakes break into ten fragments, each consisting of a disk, with six beads on one side and five on the other, remaining as lively as the original snake. They shiver into their constituent disks, and beads on the hyper level, there yielding the ten disks,



five positive and five negative, and the 110 beads, fifty-five positive and fifty-five negative.

CHROMIUM (PLATE VIII., 5).

When we go on to chromium and molybdenum, we return to our familiar funnels and central globes, and the secondary spheres within the funnels—quickly set free, as before, on the proto level—give us no new combinations in their contained spheres and ovoids. The *a* of beryllium, the *b* of calcium and strontium, and *d* of calcium, the *e* and *f* of strontium, are all there; *j* in chromium is the same as the central sphere in the *b* ovoid. In the central globe, *k* is a pair of triangles as in hydrogen, consisting of only six atoms, which on the meta level revolve round each other, and break up into two duads and two units on the hyper.

MOLYBDENUM (PLATE VIII., 6).

Molybdenum presents us with only two new forms, and these are merely four-atomed tetrahedra, occurring in pairs, as object and image. All the other bodies have already been analysed.

II a. We come now to the second great tetrahedral group, which though very much complicated, is yet, for the most part, a repetition of familiar forms.

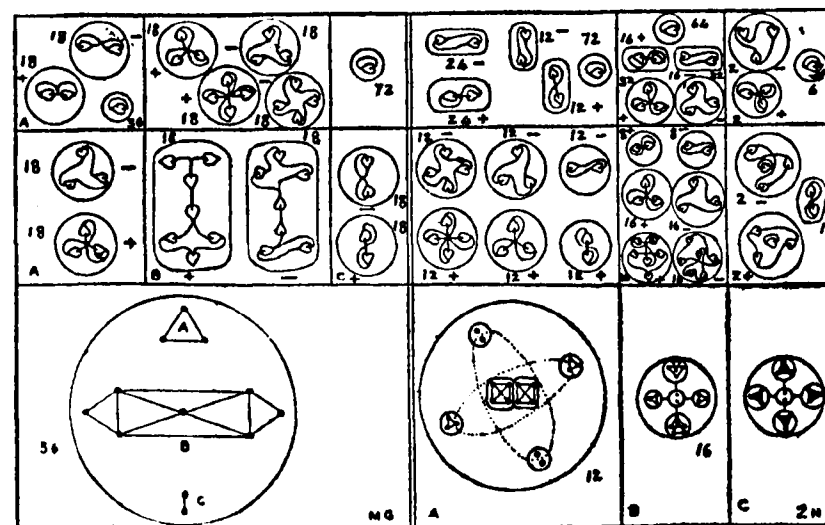
MAGNESIUM (PLATE IX., 1).

We are still among tetrahedra, so have to do with four funnels, but each funnel contains three rings, and each ring three ovoids; on the proto level a triple dissociation takes place, for the funnels let free the rings as large spheres, in each of which rotate three twelve-atomed ovoids, and then the ovoids break loose from the spheres, and themselves become spherical, so that we have finally thirty-six proto compounds from the tetrahedron. On the meta level the contained bodies, a triplet, Mg *a*, a septet, Mg *b*, and a duad, Mg *c*, are set free from each globe, thus yielding one hundred and eight meta compounds. On the hyper level the triplet becomes a duad and a unit; the duad becomes two units; and the septet a triplet and a quartet.

ZINC (PLATE IX., 2).

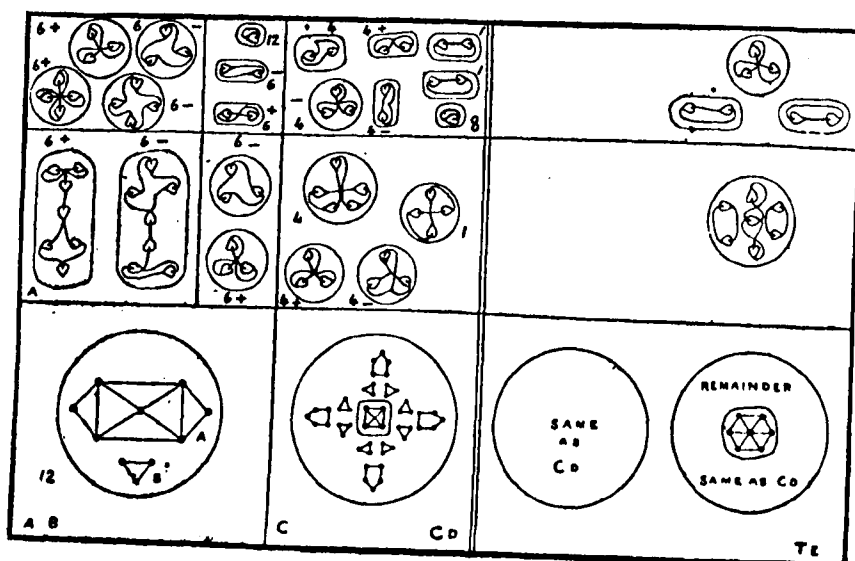
We can leave aside the funnel, for the only difference between it and the magnesium funnel is the substitution of a second septet for the triplet, and the septet is already shown in the magnesium diagram. We have, therefore, only to consider the spikes, pointing to the angles of the enclosing tetrahedron, and the central globe. These are set free on the proto level and the spikes immediately release their contents, yielding thus thirty-two separate bodies.

The triangular arrangement at the top of the spike is the same as occurs in copper (*b* on p. 632), and can be there followed. One of the three similar pillars is shown in the accompanying diagram under Zn *a*. The compressed long oval becomes a globe, with six bodies revolving within it in a rather peculiar way: the quartets turn round each other in the middle; the triplets revolve round them in a slanting ellipse; the duads do the same on an ellipse slanting at an angle with the first, somewhat as in gold (*a* and *b*, p. 540). The spheres within the globes at the base of the spikes, Zn *b*, behave as a cross—the cross is a favorite device in the *II a* groups. Finally, the central globe, Zn *c*, follows the same cruciform line of disintegration.



CADMIUM (PLATE IX., 3).

Cadmium follows very closely on the lines of zinc; the pillars of the zinc spike are reproduced in the rings of the cadmium funnel; the globes are also the globes of cadmium; so neither of these needs attention. We have only to consider the three ten-atomed ovoids, which are substituted for the one ten-atomed triangle of zinc, and the central cross. The ovoids become spheres, (Cd *a*, *b*,) the contained



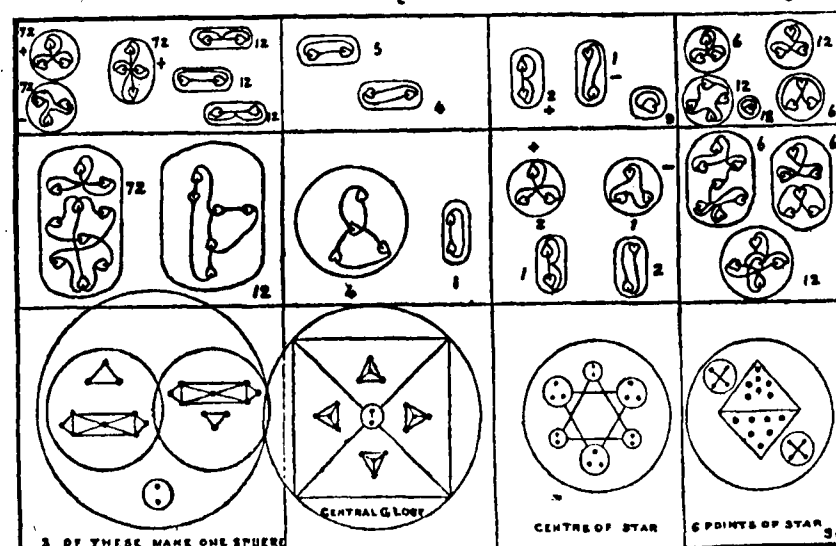
bodies revolving within them, *a* whirling on a diameter of the sphere, cutting it in halves, as it were, and *b* whirling round it at right angles; the cross also becomes a sphere, (Cd *c*), but the cruciform type is maintained within it by the relative positions of the contained spheres in their revolution. The subsequent stages are shown in the diagram.

SULPHUR (PLATE X., 1).

Sulphur has nothing new, but shows only the funnels already figured in magnesium, with the substitution of a second septet for the triplet, as in zinc.

SELENIUM (PLATE X., 2).

The funnel of selenium is a re-arrangement of the twelve-atomed ovoids of magnesium and the ten-atomed ovoids of cadmium. The funnels, on disintegrating, set free twelve groups, each containing nine spheres. On the meta level, the ten-atomed bodies are set free, and the twelve-atomed divide into duads and decads, thus yielding seventy-two decads and thirty-six duads; the duads, however, at once recombine into hexads, thus giving only twelve meta elements, or eighty-four in all from the funnels. The central globe holds together on the proto level, but yields five meta elements. The star also at first remains a unit on the proto level, and then shoots off into seven bodies, the centre keeping together, and the six points becoming spheres, within which the two cones, base to base, whirl in the centre, and the globes circle round them. On the meta level all the thirty bodies contained in the star separate from each other, and go on their independent ways.



Selenium offers a beautiful example of the combination of simple elements into a most exquisite whole.

TELLURIUM (PLATE X., 3).

Tellurium very closely resembles cadmium, and they are, therefore placed on the same diagram. The pillars are the same as in chlorine and its congeners, with a duad added at the base. The ten-atomed ovoid is the same as in cadmium and follows the same course in breaking up. It would be interesting to know why this duad remains as a duad in selenium and breaks up into a septad and triad in the other members of the group. It may be due to the greater pressure to which it is subjected in selenium, or there may be some other reason. The cross in tellurium is identical with that in cadmium, except that the centre is seven-atomed instead of four-atomed.

ANNIE BESANT.

[To be continued.]

This body is the holy Kāshī; the river of Gnosis flowing through and through the three worlds is the sacred Ganges; devotion and faith stand for the heavenly Gaya; the much coveted Prayāg, is indeed, in deep concentration on the feet of the teacher: and this inner Self, the fourth, the witness of every one's mind is the God Viṣhveṣhvara;—if thus holy places stand together in this body of mine what other place could be holier to seek?

If you and I—just you and I—
Should laugh instead of worry;
If we should grow—just you and I—
Kinder and sweeter hearted,
Perhaps in some near by-and-by
A good time might get started;
Then what a happy world 'twould be
For you and me—for you and me!

—Longfellow.



ECHOES FROM THE PAST.

DAMODAR writes, in the *Report of the result of an Investigation into the charges against Madame Blavatsky*, an account of one of his own experiences in August, 1881:

I was in a very desponding mood, when suddenly I felt a peculiar magnetic thrill, the presence—of Him I had seen before—and something forming before my eyes on the table. A letter was formed before my eyes, and from it I make the following extract:

“Do not feel so disheartened! No need for that. Your fancy is your greatest enemy, for it creates phantoms which even your better judgment is unable to dispel. Do not accuse yourself and attribute the abuse lavished upon to your imaginary crimes. Abuse!! I tell thee, child, the hissing of a snake has more effect upon the old, eternal, snow-covered Himavat, than the abuse of backbiters, the laugh of the skeptics, or any calumny upon me. Keep steadily to your duty, be firm and true to your obligations, and no mortal man or woman will hurt you.”

The following letter gives other of his experiences; it was not written for publication, and is the more interesting for that:

SECRETARY'S OFFICE OF THE THEOSOPHICAL SOCIETY,

BREACH CANDY, BOMBAY, INDIA,

9th May 1882,

Tuesday evening 5-45 P.M.

MY DEAR MADAME,

I have just returned from K.'s house. We had interesting experiments, and while they are fresh in my mind, I will put them down. I first gave Mrs. K. the cap I had received from the Sahab.* She gazed on the initials which are there, and after about five minutes, putting it aside, closed her eyes. She said she saw a Muhammadan. We told her to describe him. She said he was a tall man, stout, with long beard which was a little grey and long hair. He had a pheṭa on his head and a long loose white robe and

* The Master M.

a payajama. We told her to see how he gave me the cap. She said it was not given to me from hand to hand, but I found it on a stand attached to a wall, where it was placed. She then described the room and where the cap had been. This description was quite correct. We then asked her to see who placed the cap there. She said no person placed it but that it appeared there, and before so appearing was in the hands of a young man. This man was then standing at the entrance of a cave which was very dark. We asked her how it came to him. She said the other man passed it on to the young man but not from hand to hand. It disappeared from the man with the beard and reappeared at the place where the young man was, and the latter was informed of it. She described this young man to be of my height—perhaps a little smaller—without any beard or moustache, a round face, and ordinarily fair complexion, varying rather to darkness. The cap disappears from the young man's hand and reappears at the place in the room already mentioned. Then I am not there but shortly I go in and find it. Now the description of the room and the way in which I found the cap are quite correct. The description of the young man shows him to be none other than Jwala-Kula. We told her to see what he may be doing at the time the experiment was being made. She said she cannot go to that place where he is. She cannot follow him and cannot find him. I believe he is, perhaps, in the sleep before his first initiation and, therefore, she could not follow him. Then we asked her if she could make out, if she were to see the portrait of the original person who had given the cap. She said she could. Then I gave her the Sahab's portrait. She looked at it, and said it was the same person, the only point at difference being about the nose. Then we told her to follow that person, and see what he was then doing. At first—(before she had the portrait)—she had seen him writing in characters she could not make out. And when she saw the portrait she said the characters in which he was then writing resembles those on the portrait, and pointed out to the Tibetan charm written by the Sahab on the portrait. When we told her—after looking at the portrait—to go to him, she described him as sitting in a chair—not of the kind we have here. It was thin and looked like iron. It was one on which a person could lie at ease. He had a voluminous book in his hand from which he was reading. We asked her where

she was. She said she was outside the door while he was inside. We asked her to approach him. She said he looked behind to see who it was and again began to read. Mr. K. asked her to see if she could touch him. She replied in the negative. I asked her to salute him. She said he in return made a low nod as if acknowledging the salute, and was smiling as if he was surprised to find her there. We told her to try to speak to him. She said he was reading. I asked her to give him my salutations. She said he repeated the same kind of nod in acknowledgment. We asked her to request of him the favor of a sign that she had been there. She said he took up a small bit of paper, and was writing on it in red ink. We asked her to ask for the writing after he had finished it. She said he would not give it in her hand but threw it on the floor. We asked her to take it up. She said she could not bring it. We told her to read it. On that she said she found nothing but the initial M. We asked her if he was speaking. She said no. He had a look as if he thought it better for her to depart. We then finished. This happened at about 4 in the evening. Now please ascertain and let us know if she really visited the Sahab and whether he really did what she described. If not, how is this to be explained? I know you will not waste your time with explanations to a fool like me, but perhaps Colonel Olcott may. We are going to have another experiment on Friday when they are coming here.

Ever yours affectionately,

DAMODAR K. MAVALANKAR.

There's a wideness in God's mercy like the wideness of the sea ;
 There's a kindness in His justice that is more than liberty.
 For the love of God is broader than the measure of man's mind,
 And the heart of the Eternal is most wonderfully kind.
 If our love was but more simple we would take Him at His word,
 And our lives would be all sunshine in the sweetness of our Lord.



WHITE LOTUS DAY, 1908.

White Lotus Day at Adyar was a very happy festival, full of gratitude for the past, full of hope for the future. Early in the day, some of the members of the household garlanded the statues of the Founders with wreaths of lotuses, carpeted the platform with the exquisite blossoms, and hung garlands of them round the archway. All the servants gathered, including gardeners, syces and workmen, and the President made a gift to each, in the names of H.P.B. and the President-Founder. During the morning, between six and seven hundred poor people sat down to a good meal, fed also in their names, an invariable part of any Indian festival.

At 4 P.M., members gathered in the large hall; no public notice had been given, as the President thought it better that only Theosophists should gather on such an occasion. A few words opened the meeting, and then Brother J. Srinivāsa Rao chanted shlokas 11-30 from *Bhagavad Gītā* II. After the sonorous Samskr̥t had died away, the sweet music of Sir Edwin Arnold's *Light of Asia* broke the stillness, as Mrs. Russak read the stanzas beginning:

If ye lay bound upon the wheel of change,
And no way were of breaking from the chain,
The Heart of boundless Being is a curse,
The Soul of Things fell Pain.

When this was over, the President addressed the meeting, speaking of the commemoration as an occasion of gratitude and happy memory, not one of gloom. She recalled May 8th, 1891, when the great Teacher of this generation left her body, and White Lotus Day was established in her memory. Now her colleague had departed, and the names were linked in the hearts of all as the Founders of the T.S. and many others had passed over, all of whom had aided the work; and some had passed onwards into the heavenly world, and some were waiting, soon to return, and some had already come back, and were growing in their new bodies, preparing to take up the work when death struck down the hands now laboring. White Lotus Day must be an inspiration, not only a remembrance; each could do something to aid the mighty work, could find one ignorant man to teach, one weak man to strengthen, one sorrowful man to comfort.

1908.]

SCIENTIFIC NOTES.

859

The President concluded by voicing a message of love to all friends on the other side, of gratitude to the Founders, of devotion to the Masters, praying that the Elder and the younger Brethren might form one band for the service of Humanity.

The meeting then adjourned to the spot where the body of the President-Founder was given to the flames on February 17th, 1907, and the memorial tablet was placed on the pillar, and duly cemented in. Much pleasure was expressed that such an idea has been conceived and carried out. The tablet bears the inscription: "Henry Steel Olcott, Colonel of the U.S.A. Army, President-Founder of the T.S. On this spot his body was given back to the elements by fire, February 17th 1907. May he soon return."

Across the palm-grove, then, to the site of the new press-building, where the foundation-stone was slung above the wall at the North-East corner; there it was duly laid on the bed of mortar spread by the President, who—like a fit and proper Master Mason—tried it with square, and declared it to be well and truly laid. She spoke a few words of the high position held by the Mason's craft in the past, and hoped that the building thus founded and dedicated would prove of real service to the cause. The Memorial tablet bears the words: "This Stone was laid and the Building dedicated to the spreading of the Supreme Wisdom through the Service of the Masters, by Annie Besant, President of the Theosophical Society, White Lotus Day, 1908." Mr. Sheṣhāchārri added a few appropriate words, and brought to a close the commemoration of White Lotus Day, 1908.

SCIENTIFIC NOTES.

The reference by the Editor in the April issue (p. 580) to Ireland, as the India of Europe, reminds me that in that country there resides a scientist of rather pronounced mystical tendencies, and one who, judging from his initial efforts, promises to exert a very powerful influence in turning scientific thought in the direction of occult teachings.

Up to this time his works appear to have escaped the view of those who are standing on the Theosophical Watch Towers, but men of science on the other hand have been greatly attracted by them, and so far have received them with every mark of approval. The name

of the writer is E. E. Fournier D'Albe, and two of his recent books are *The Electron Theory* and *Two New Worlds*, both of which are published by Longmans. It is in the second of these, viz., *Two New Worlds* that the characteristics of the mystic chiefly display themselves, but as this book is the sequel of the other, they are best studied in conjunction.

The principle characteristic of this writer's method of research may be said to be the application to modern science of the occult doctrine, "as above so below," and he passes from the higher to the lower, or *vice versa*, by means of a number applied equally to the time and space relations of each universe. This number is 10^{22} , or ten raised to the twenty second power. In the ordinary way it would be written by one followed by twenty-two ciphers.

By dividing the linear dimensions of a solar system by this number, he obtains the corresponding parts of an atom; and by dividing the time periods by the same number, he obtains the time periods of the atom. This atomic universe he calls the 'Infra-World,' or the world within us, and shows that in spite of its minuteness it is possible for each atom to contain the whole universe. We have thus a scientific demonstration of the reasonableness of one of the least comprehensible of the occult teachings that the whole universe is contained in every point of space.

The other world described by him is what he terms the 'Supra-World.' In this higher world the bodies which appear to us as suns and stars are atoms performing the same functions in the 'Supra-World' as the ordinary atoms perform in our own. He obtains the dimensions and time periods of this higher world by multiplying our solar time and space relations by the same number 10^{22} , which, therefore constitutes the key to both orders of worlds, and he suggests that there may be an indefinite series of such worlds which may if required be reached by a further application of the same number.

To Theosophists one of the most interesting features of the work will be where he shows that time and space magnitudes are purely relative to our consciousness; thus to a being living on an atom the atom will appear as large as our solar system does to us, and the

surrounding atoms as our stars and Milky Way. And although a second of our time is three hundred billions of years to the Infra Man, yet these years to him will appear as long and as full of events as ours to us. On the other hand to the Supra Man our longest geological periods will pass in a small fraction of a second and our evolution of rounds and races as in the twinkling of an eye. This rather reminds one of the instant in Heaven spent by Rājā Raivata, as described in the *Viṣṇu Purāṇa* (S. D., Vol. III, p. 259.)

In the Frontispiece of the book, he represents our sidereal system in the form of a germ-cell, in which the ring of bright stars mentioned in my April notes is the nucleus or nucleolus. This cosmic germ-cell he thinks may be in process of impregnation (p. 139). This is indicated by the discovery of Kapteyn, that our sidereal system consists of two opposite drifts of stars, which he thinks may be a commingling of two cosmic germs, requiring about twenty billions of years to complete it. This vast period is, however, only a part of a second in cosmic time. In this connexion it is interesting to note that the cosmic second is almost exactly one hundred years of Brahmā, the period of elemental manifestation, after which the whole universe goes into pralaya. Hence if the number of years in an age of Brahmā be reduced to seconds, we obtain the number which has enabled me to discover two new worlds, and to introduce men of science to some of the most profound truths of Occultism.

In the long ages covered by this process of cosmic germination, he thinks that man will be able to acquire higher and higher powers, until the forces of planets and solar systems come under his control, and that the consciousness of humanity will eventually become identical with the consciousness of the great cosmic Being of whom our sidereal system is the physical germ (Chap. VI).

It will be evident from the above that the ideas of the book are in practical accord with the main teachings of the *Secret Doctrine*, and the wonder is that he has succeeded in planting these occult views in the scientific world, not only without opposition but with marks of strong scientific approval. Dr. G. Johnstone Stoney writes the Preface to one of his books, and both have had very favorable reviews in *Nature* and the *Philosophical Magazine*, which are the leading organs of orthodox science.

The writer is a man of strong Irish sympathies, although his name suggests that he is not of pure Irish ancestry. It is also clear that behind the hard-headed man of science there is the inspiration of the warm-hearted religious Mystic. This shows itself in several parts of the book, and particularly in the closing words of his preface where he says: "I have carefully avoided the field of theological controversy; but I hope that those who believe that this world of ours is in good hands, that it is not governed by blind chance or inflexible destiny, that it offers infinite possibilities of faith, hope and love, will derive some additional comfort and encouragement from the following pages, even though these proceed from a dry analyses of known facts. May this, together with the circumstance of this book being written in Ireland, and largely inspired by Irish thoughts and thinkers, go to justify its Irish motto, 'For the Glory of God and the Honor of Ireland.'"

If, as above suggested, there is a number of Irish thinkers who have contributed their inspiration to the above book, the Editor's anticipation that Ireland will turn out to be the western pole of the spiritual magnet receives some promising evidence in its favor; and those of us who study the signs of the times, and like to keep in touch with the spiritual forces, now everywhere simmering beneath the surface, will do well to glance occasionally in that direction, and watch for the spiritual upheaval that may there burst forth.

G. E. SUTCLIFFE.

AN INTERESTING LECTURE.

LONDON, *April 10th*, 1908.

On Wednesday last at the H.P.B. Lodge here, Dr. Baraduc of Paris showed us, by means of a limelight lantern, a number of most interesting photographs of what he calls 'fluidic human emanations.' I think your readers may be interested in a description of some of the slides, even though such a description can give but a very inadequate idea of what was shown.

The photographs are of people suffering from strong nervous excitement, or who are the recipients of psychic or telepathic forces sent to them from others, or, in some cases, of physical bodies from which the Ego has just fled. In every case there appears on the plate, in addition to the person photographed and his ordinary surroundings, a band or streak, or rays, or balls of light, or spheres,

(as the case may be) of light. These peculiar features have, Dr. Baraduc tells us, made their appearance on the carefully sensitised plates which he has used, in photographing his patients and others, in these special conditions.

One phenomenon, which he has found to be of common occurrence, is a broad band or streamer going out from one person, and attaching him to another person of whom he is constantly thinking. Dr. Baraduc showed us a photograph of himself as the recipient of one such stream of force. In some cases the power thus exercised is not beneficial to the recipient, and one of the doctor's good deeds often is to set a patient free from the influence of such a bond. To do this he has to use a sharp instrument of steel or silver, and a sensation of pain is felt by the patient, followed by a great feeling of relief after the link has been severed and the pent up force has been dissipated.

Another interesting series of photographs were those showing spheres of different sizes, full of light. These made their appearance on plates which were exposed in the presence of people worshipping—*e. g.*, amongst the pilgrims at Lourdes; and also in photographs of people engaged in concentrated thought. One such sphere was seen to be resting on the head of a psychometrist who was practising his art.

In the photographs taken at Lourdes there are a great many of these unusual appearances, which the lecturer attributed to the fact that the mental atmosphere was here saturated with thoughts of devotion and of supplication to spiritual Beings. On one plate, which he exposed during the passing of the Host, a whole complicated network of lines of force appeared.

Perhaps the most interesting series of photographs were those taken shortly after the passing from the physical body of Dr. Baraduc's little son, and of his wife. In one of these, taken in the room where his son's dead body lay in the coffin, a number of most curious serpentine lines or bands are seen, curling about the room, and finally taking form in a face which gazes intently on the picture of the Christ standing at the head of the bier. In another part of the photograph a shaft of light seems to be shedding its influence downwards. Again, in a photograph taken after the child's body was buried, is seen the view of the Cathedral and surrounding buildings, as in an ordinary photograph, whilst up above, in the sky, is the faint outline of a child's face. In the plate exposed almost immediately after the passing away of Dr. Baraduc's wife, we see three spheres of

light, resting on the body of the dead woman. The lecturer told us that he had been conscious for about a month after his wife's death of her presence, and of her anxiety to get advice and help from him, until one day he suddenly realised that she had passed away beyond his sphere.

Besides the slides which Dr. Baraduc presented to his audience, he had a number of other photographs of unusual appearances, which he showed to members at an informal gathering previous to his lecture. One of these photographs represents a cat, and it was obtained in the following curious manner. A lady, whom Dr. Baraduc was visiting, complained that she constantly heard a kind of scratching noise behind her sofa, and said to the Doctor: "I wish you would put one of your plates down there." To oblige her the Doctor did as she asked, and what was his surprise to find, when he developed the plate, the figure of a cat. The lady was able to explain the matter, for she now understood that the noises were caused by a very favorite cat of hers who had recently died!

The audience, greatly appreciated Dr. Baraduc's lecture though the good Doctor presented the phenomena, and did not commit himself too much in the way of explanation of them. He seemed to think that the appearances must have been caused by superphysical forces. The difficulty is to understand how such non-physical forces can affect a photographic plate. May it be perhaps that we have here the manifestation in physical (etheric) matter of forces which are set going on subtler planes? I am sure we should all be grateful, dear Editor, if you could enlighten us somewhat in this matter.

Dr. Baraduc prosecutes his researches in the interests of those who are suffering from nervous diseases, as well as in the interests of science. He is seeking to push scientific research beyond the hard and fast limits of the dense matter within which for so long it has been limited. The Doctor will be glad to hear from any fellow-workers on the subject of their investigations, his address being 191, Rue St. Honoré, Paris.

ETHEL M. MALLET.

[An emotion, or a desire, is answered by vibrations in astral matter. These, in turn, cause vibrations in physical etheric matter, electrical for the most part, and the electric action affects the sensitive plates. For the most part, the electrical disturbance will be shown by a great swirl, and nothing of the nature of a distinct form—apart from these lines—will be seen. But in a few cases, not yet thoroughly understood, clearly defined forms may be obtained.—ED.]



THEOSOPHY IN MANY LANDS.

INDIAN SECTION : BENARES.

THE meetings of the Behar Federation, held at Muzaffurpur, were presided over by Mrs. Annie Besant; ten Branches were represented by 40 delegates. Several short addresses were given by different members; a League was formed in connexion with the T.S. Order of Service, and a committee was appointed for the translation of Arabic and Persian philosophical works into English. Mrs. Besant gave two public lectures, both of which were very largely attended, and greatly appreciated; the subjects were "The Duty of the T.S. to India," and "The Place of Yoga in Evolution." The Third Session of the All-Bengal Federation was a very successful and harmonious gathering. The resolutions passed at the previous session relative to the division of the affiliated Branches into groups was carried into effect, and it was further resolved that united action should be taken in promoting the dissemination of religious education amongst boys and girls; a Famine Fund was also started, which was enthusiastically taken up by the members. Miss Lilian Edger was presented at the Federation meetings and read a paper in two parts on "A Few Thoughts on the Real Life;" this will shortly be published by the Federation Committee.

White Lotus Day passed off very quietly at Headquarters, but in spite of many absences, there was a fair gathering of members at the evening meeting, when readings and addresses were given as usual, the Hall being prettily decorated for the occasion, and the portraits of H.P.B., Colonel Olcott and Mrs. Besant garlanded.

The General Secretary of the Section left Benares on April 30th for Kashmir, where he is to spend the summer months, in the hope that the rest and change will effect a complete recovery from his recent illness; from telegrams received we learn that he is already receiving benefit from the change of air and scene. During his absence he has placed the office in the charge of Miss Lilian Edger, and the Executive Committee has been asked to make arrangements for the Boarding Establishment.

M. J.

CEYLON.

There is yet another member of the Hope Lodge, who will shortly leave Ceylon and she is Miss S. Pieters. She will be away for six months with her people in Holland. Before she came out to Ceylon, she was a member of the Amsterdam Lodge.

Mr. D. B. Jayatilake has assumed duties as General Manager of Buddhist School, and he is getting ready to put in a lot of useful work as is his wont.

Mrs. Besant passed through on her way to Australia. During the early part of this month, the Ceylon Social Reform Society held its Annual General Meeting at Colombo. Mr. Donald Obeyesekere was elected its President. Mrs. Besant is one of its many distinguished honorary members.

H.

JAVA.

It was with a feeling of deep gratitude that we received the good news that our beloved President had made it possible for Mr. Fricke to pay a visit to Java, and to preside at the first Congress of the members of the Theosophical Society in the Dutch Indies. Most of our members down here are officials and native chiefs who seldom get an opportunity of leaving for Europe, and thus come in contact with the leaders of the movement in Holland or England; we, therefore, appreciate this opportunity which makes it possible for many of us to profit by Mr. Fricke's stay amongst us, to get a better insight into the ways and means by which this movement can be made a more useful instrument in the hands of Those who guide our Society. In respect to the inhabitants of the Archipelago, where could we get better teaching and guidance in that respect than from the spiritual centre at Adyar * where our President lives. It is from that fount that the spiritual life must flow again to the Java people as of old. Our Congress, as we call it, is to be held in the middle of Java at a town called Yogyakarta, (well-wrought) the capital of a small kingdom of a native Sultān under the supervision of the Dutch Government, on the 18th and 19th April. I had the pleasure of meeting Mr. Fricke on his arrival at Batavia, and of leaving in his company the next day for Djocjacaïta where a Branch of the Theosophical Society is situated in the middle of Java between mountain ranges and deep ravines which show geologically a condition that proves the age of

* The word Adyar means in the Javanese language Guru.

the country. Java is a very, very old part of the world, a remnant of the sunken Lemurian continent. The peaks of those Lemurian mountains rise out of the ocean, and have formed on their sides the long-stretched islands of the Archipelago, giving room on the fertile soil, consisting of lava, ashes and weathered granite, for forty millions of natives, of which there are in Java, the emporium of the Archipelago, alone 30 millions. These inhabitants are of pre-Aryan descent, with a language of their own that has nothing in common either with the Samskr̥t or with the Semitic stock, but that has developed in a mostly two-syllabic language out of a mono-syllabic, of which the affinities are to be traced with the mono-syllabic Mon-kmer and South-Tibetan languages on one side, and still more notably with the seemingly poly-syllabic languages of the New-Zealand and Polynesian tribes. Long ago it has been proven that the languages of the last continent in the southern ocean, from Madagascar in the West to Hawai and Eastern Island in the East, are of one and the same stock.

In this extensive part of the world we find tribes in very different stages of evolution, from the naked Papuan to the refined and well-bred Javanese, but the language is of one and the same origin, and more remarkable still, the strong religious feeling has everywhere the same basis: the knowledge that the phenomenal world is only the mask of a spiritual life. The rice and the trees that give food, the art of weaving that furnishes clothing, are all seen as personalities; everywhere are felt the real actors behind the veil. It seems to me, that those feelings are an inheritance of the higher knowledge of the old Third Race.

Notwithstanding the basic truth underlying all the religious conceptions of the natives, they are mostly, as a whole, in a primitive stage, with the exception of the tribes who have benefited by the diffusion of later Aryan knowledge. Amongst all the tribes, the most civilised are the Javanese and the Balinese.

The civilisation of the best days of Hindū growth has been transplanted to a great extent to Java, by channels which are as yet only vaguely known, and a lasting impression has been made on the Javanese mind, that remains till this day, notwithstanding the fact that for more than five centuries after the downfall of the Hindū civilisation, all intercourse, practically speaking, has ceased; at present Muhammaḍanism has the exclusive sway.

The awakening of Aryan spirituality in our days gives great promise of improvement for the Javanese, and the other peoples of

the Archipelago, among whom are still cannibals and people that practise old forms of sorcery. The visit of Mr. Fricke may be one of the forces in the reconstruction of the chain that is to lift our people out of the depths of ignorance into which some are gradually sinking, and where sensuality, through the influence of the West, is having sway instead of spirituality, and materialism is now-a-days trying to sweep away all poetic feeling and grateful recognition of the boons of nature to mankind.

I have been trying to give you in a few words a sketch of the great work that is to be done in Java by the Theosophical Society, the still small nucleus of Brotherhood and real civilisation, to which our anxious humanity is looking—the leaven that is to penetrate all the bread of life of our people. How is the Theosophical work in Java to be best carried on? To consider this problem the first Java Congress is held.

The first work will be to retrace the old channels of spiritual life mentioned above, in order to find again the chakrams of old, that only need to be revived in order to go on with the work already begun but for a short time retarded by a kind of pralaya.

The great influence of Hindū civilisation over Java proclaims itself everywhere. *Mahābhārata* and *Rāmāyana* have found a prominent place in Javanese literature; the whole of the natives feel the same admiration for the great heroes. The higher religious conceptions of the people are framed on Hindū lines, though they now bear the etiquette of Muhammaḍan names. Hindū *viḍyā* got mixed with Muhammaḍan sufism and gave rise to a syncretism that goes under the name of Muhammaḍanism—and the people refuse to be now-a-days other than Muslim, though there is but little difference in the idea if you speak about *Devas* or about *Alalaikats*. Many monumental structures, temples and dagobas are standing still as a token of a great Hindū civilisation in Java. Some of them are dedicated to Mahāḍeva, others to Viṣṇu, others again to Buḍḍha. These temples now-a-days without priests, viḥāras and monks are standing peacefully side by side, a proof of broadmindedness and great tolerance on both sides.

The most remarkable amongst all these monuments is the Boro-baedoer, a Buḍḍhist stūpa 25 miles north of Yogjakarta, where the members of the Theosophical Congress will gather and here I brought Mr. Fricke and, from here now post these lines.

—
L.

REVIEWS.

TO THOSE WHO SUFFER.*

Miss Aimée Blech certainly deserves the thanks of a large number of people for the message of comfort and help that is gained on reading her valuable little book. She has condensed in this small volume the plain, helpful truths of Theosophy, practically applied to the difficulties in the daily walks of life, and one feels in reading it the earnest desire of the writer that it may be a real friend in need. May the message that it brings be a comfort to the many.

—
M. B. R.

ADYAR POPULAR LECTURES.†

These are three highly interesting lectures of Annie Besant delivered at the Adyar Headquarters. They are very timely and ought to be carefully pondered over by every thoughtful Indian and all those who have the interests of India at heart. In the present precarious position they are really valuable and have justly brought appreciation from good government heads and considerate men. Beyond India they may not find a wide and ready sale and yet theosophists would act wisely by spreading them especially the one entitled *The Spirit of the Age*.

—
B. P. W.

MAGAZINES.

The Theosophical Review, May contains two articles on "Music and Theosophy." M. A. H. Ward writes on "Cosmic Consciousness, Cosmic Love, and Cosmic Life." The editor's "Some questions and answers" are worth a perusal; some of the ideas expressed are fine: "Theosophy to be Theosophy must satisfy the philosopher, the scientist, and the religionist in man; it must not satisfy one portion only of his nature, and force him to shut off the rest of himself. It is a saving reality to which he must give himself wholly, and in so far as it does not appeal to the wholeness in him, it falls short of just expression."

The Vāhan for May is full of business notices.

The Central Hindū College Magazine for May keeps up its interest, but we doubt if the vigorously written article on "Unrest in schools and colleges" will make Mrs. Besant more popular with the extremists. It was written in April, and receives a sad comment on the May outrages. Mr. Arundale's letter to the Prefects of the C. H. C. School is a model of what a Headmaster should say to his elder boys.

The American Theosophist is a new monthly edited by Mr. L. W. Rogers of New York. The first number contains useful reading for young students of Theosophy. One on "Vegetarianism" is interesting; "questions and answers" and "propaganda work" complete the number. The price is 1/—

* By Aimée Blech. T.P.S., 161, New Bond Street, London. W.

† (1) Public Spirit, Ideal and Practical; (2) Education as the basis of national life and (3) The Spirit of the Age—*The Theosophist* Office, Madras.

The Italian *Bolletino*, for April contains an interesting study of Giordano Bruno and Jacob Böhme, by C. P. Stauroforo. The Annual Congress of the Section is to be held, on the 17th and 18th of April, at Genoa. There are the usual notices and among the reviews is a terse and interesting opinion of Sir Oliver Lodge's new book, *The Substance of Faith*.

We have received with pleasure a new French quarterly *Theosophical Annals*. It says: "Our Review will become an important source of precious documents on philosophy, metaphysics, occultism, the hidden side of religious, the science of numbers, etc." The present number contains most interesting articles: "Number in the manifested universe," by Colonel X.; "Behaism," by H. Dreyfus, and "Facts About Western Hermetism," by Ed. Dace.

The South African Bulletin is the third new theosophical journal we have to welcome this month. This one owes its birth to our energetic and earnest worker Mr. Henri Dijkman, Presidential Agent for South Africa. We wish the journal every success and shall eagerly watch its rise and progress. May it do the noble work of spreading Theosophy in South Africa.

The Message of Theosophy of Rangoon is now turned into a monthly which speaks for the steady growth of Theosophy in Burma. We are pleased to note that members and sympathisers are engaging themselves in active work for the T.S. Order of Service. Among articles are "the Planets of Romance," "What is Occultism?" and "The Place of Woman in the Buddhist Church."

The Lotus Journal, May, in publishing Mr. C. W. Leadbeater's article on "The Wanganui River" says: "We are very glad to be able to print in this issue an interesting article from Mr. Leadbeater which will, we hope, be followed by others, as he has time to spare to write them for us. The interruption in the series of articles with which Mr. Leadbeater, with characteristic kindness, so liberally supplied us, has been due to causes into which we do not intend to enter. Our reasons for our change of policy are founded upon a statement by Mr. Leadbeater and Mrs. Besant which appears in the supplement to the *Theosophist* for February; to this we refer any readers who are interested, and we shall be happy to answer any letters addressed to us on the subject." The number as usual is interesting.

Acknowledged, with thanks: The *Metaphysical Magazine* for April containing a thoughtful article on the "Metaphysics of Matter;" *Modern Astrology* for May, the 100th number of *The Indian Review* and various others. *Theosophy in New Zealand* is the new name of our official organ in that land, which also has a new cover design and its contents are as usual good. The *Revue Théosophique* for April contains a translation into French, of Mrs. Besant's splendid address at the City Temple, London, Dr. Pascal's article on *Consciousness* is continued, as is also the translation of Mrs. Besant's pamphlet on *H.P.B. and the Masters of the Wisdom*.



THE THEOSOPHIST.

FROM THE EDITOR.

It is pleasant to hear from Italy that a new Lodge has been founded in Milan, to bear the honored name of H. P. Blavatsky. May it flourish as well as its London namesake has done. Mrs. Cooper-Oakley, despite her weak health, is, of course, the inspiring genius of this new activity. Dr. Alfred Pioda is the President, Captain Baggiani, the Vice-President, and Dr. Sulli Rao, the Secretary. It will meet, for the present, on the premises of the Ars Regia; the big photograph of our H. P. B. looks down on her namesake. The *Transactions* of the International Committee for Research into the Mystic Tradition will be published from here; the arrangements for this are going on, but time is necessarily taken up by research work, which cannot be done hastily, in order to gather the materials for publication. Another interesting event is the foundation of the first Egyptian Lodge; its seat is Cairo, and its name "El-Hikmet El-Kadim"; the President is S. E. Mme. la Comtesse Alga de Lebedef, and its Secretary M. Léon Charles Oltramare. We welcome the appearance of *Annales Théosophiques* at Paris, a new quarterly, intended specially to rescue from oblivion valuable lectures delivered to French Lodges. We are also glad to notice a course of lectures on "Scientific Idealism," delivered at the lecture room of the British Section, by a very old member and a dear friend of H. P. B.'s, Mr. William Kingsland.

* * *

A very odd idea seems to be afloat—though it is difficult to see how it can have arisen—that a person cannot be re-incarnated if he is seen in his astral body! It surely must be well-known to every student that the owner of an astral body may be either incarnate or discarnate. The discarnate person will use the astral body which he used while last on earth, and if he takes rebirth, he will generally

continue to use his old astral until the new astral form is sufficiently organised to be conveniently employed. If he takes a grown body—as is sometimes the case with an advanced disciple—he then uses the astral attached to that body, which he can very speedily adapt to his own use, more speedily, in fact, than he can adapt its dense fellow. In the latter case, of course, his friends must learn to recognise him in his new form—a not very difficult thing, as the causal body remains unchanged.

* * *

Astrology has been rising steadily in public respect for some years past, and much of this is due to the sober and rational presentment of it by our Brother Alan Leo, whose strenuous work in *Modern Astrology* has compelled public attention. He has, with singular success, brought the light of Theosophy to bear on Astrological problems, and has thus brought again into use among Theosophists what H. P. B. was wont to call the astrological key. In the palmy days of Chaldean Astrology, 20,000 years ago, the astrological Almanacs, drawn up by the Star Magi, set forth the favorable days for journeys, the days on which the conditions tended to incite to anger and other passions, the right hours for worship day by day, and so on. Amulets were made, under favorable astrological conditions, for the protection of the wearer against evil influences. Very gorgeous were the festivals, in which priests and worshippers alike wore garments of the color sacred to each planet, and marching in procession to some vast plain, took up positions in huge concentric rings, in the order of the planets. In the centre shone the golden robes of those born under the Sun, and nearest to them was the ring of the Vulcan-born, in gorgeous robes of flame-color. Then came the children of Mercury, in garments of splendid orange shot with lemon yellow. Then came the sons and daughters of Venus, shining in blue with green lights flashing through it. The Moon-folk shone in silvery white, soft radiant robes of purest sheen, taking the place of the Earth in the astrological order and next to these, in brilliant contrast, glowed the ruddy offspring of Mars, in richest hues from scarlet to crimson. Then came the Jupiter ring, violet with white splashes, recalling the flashed doublets of mediæval times. Then Saturn's children made a ring of green with greyish lights, and

Uranus shone out in deep rich blue, electric, wonderful. And lastly came Neptune's indigo blue, ringing the huge crowd in with shimmering duskiness, dim and dreamy as belitted that far off watery planet. So gorgeously in those ancient days did men worship, with pageantry and solemn dance and rolling music, satisfying all the senses as well as heart and mind.

* * *

Noble also were the old Chaldean temples, of stately architecture and carefully planned construction. A temple was built with four arms, widening at their ends, and stretching crosswise from a central circular space, like the Rosicrucian symbol of the Cross and Rose, the whole carefully oriented, so that the centre of the eastern arm of the Cross pointed straight to the spot in the heavens where the Sun rose on midsummer day. The arms stretching eastwards and westwards were sacred to the Sun, and on the western wall shone a huge concave mirror, so poised that when the first ray of the midsummer Sun struck upon it, the ray was reflected to a point at the eastern end, where hung a golden vessel filled with material which flashed into flame as the sun-ray fell upon it. Thus was lighted, year by year, the sacred fire, extinguished only at the sun-setting before the midsummer dawn. The arms stretching northwards and southwards were sacred to the stars, and the vaults of the temple was slit along the northern-southern line, leaving a small space through which were visible any stars that shone in the Zenith. Near the northern end hung a concave mirror, tilted so that it caught the light of a star shining through the opening, and gave at its focus the image of the star, which thus, hung in mid-air, a miracle, in ignorant eyes. The sick were brought and laid down in the rays of a star favorable to them, surrounded by the appropriate color. Sometimes, at a great festival, a Star-Angel would descend and make himself visible to the worshipping crowd, the image of his star shining on his forehead.

* * *

The planets were regarded as chakras in the aura of the Logos, and each planet was considered to be related to a group of stars, the influence from which commingled with the planetary rays. The Chief Ministers of the Ruler of the State were astrologers, and no

important enterprise was undertaken, no war was begun, no national policy inaugurated, until all that astrological science could do, in choosing the fittest time and in warding off maleficent influences, had been done. Every great house had its astrologer, who fixed the auspicious day and hour for all family festivals, cast the horoscope of every member, was consulted by each ere any important course was chosen. Of that mighty astrological religion is modern astrology a fragmentary relic; will it rise again, in future days, to a similar proud pre-eminence? Who can tell? But history moves ever on an ascending spiral.

* * *

It is a far call from those stately days to the small happenings of our every-day present life. Requests have come to me from more than one country to give in these pages, from time to time, an itinerary of my wanderings. When this issue reaches its readers, I shall be, if all goes as arranged, in Australia; the P. & O. steamer should have set me down in Fremantle, in Western Australia, on May 26th, and I am to take myself to Perth, the centre of the provincial work. • Thence back to Fremantle, to take steamer across the cruel Australian Bight, lashed into angry billows by the winds from the sad Antarctic Pole, and to land at Adelaide, bidding farewell to the sea for a while. From Adelaide to Melbourne, from Melbourne to Sydney, from Sydney to Brisbane in the far north lies the route. The only address to which letters should be sent is the Theosophical Society, Hoskins' Building, Spring Street, Sydney, N. S. W., Australia. I hope to take ship again at Adelaide for the return journey on August 20th, going straight to Colombo, and thence to Madura, in Southern India, where the Vice-President will meet me, for a week's work in that district. Then to Adyar for a brief stay, and on to Benares for October, returning to Adyar at the beginning of November. The Convention lectures of 1908 will be delivered by Miss Lilian Edger, M. A., who well deserves this distinction by her self-sacrificing labors in India and Australasia, as well as by her well-trained ability.

* * *

MAY 27TH. *Perth, West Australia.*

The first stoppage on the way southwards from Adyar was at Trichinopoly, where I broke journey, early on May 14th, to lay the

foundation stone of the new Lodge Building, to be erected in the beautiful and valuable garden presented to the Society by Mr. T. S. Kolandavēlu Pillai, and his brothers. There was a procession to the place, and the religious ceremony was duly performed, and then I walked round the stone, and poured water on it, and placed a cone of kneaded saffron on the inserted stick, and then delivered a brief discourse, effectively translated into Tamil by one of the brothers. I visited also the Anniversary meeting of a low caste Sabhā, which is devoting itself to the education and improvement of its people, and is doing most creditable work; I spoke a few words of encouragement and cheer; every such effort of self-helps is a good sign for the future. We also had a Branch meeting for initiations, and an E. S. meeting, and then took train, the same evening, to Tuticorin.

* * *

The travelling thither by night made possible a meeting there on May 15th, at which a considerable number of members and sympathisers were present. Then to the launch for the steamer, and on the launch I bade farewell to the dear Indian friends, and climbed into the steamer which was to take me away from the loved "Motherland of my Master." It was the Vaisākh night.

* * *

Next day saw me at Colombo, among the kindly Buddhist brothers, and we had a pleasant gathering in the afternoon, and an E.S. meeting. Contrary winds had delayed the P. & O. steamer some few hours, with the result that I went on board on the 17th instead of the 16th, staying meanwhile at the ever-hospitable Musæus School. At 11 A. M. the "Moultan" started, and the voyage was begun. It was monsoony weather, and to say that is to say enough. But she was a fine ship, and very comfortable, and the P. & O. has the credit of having stood firm in its employment of Indians against Australian pressure.

* * *

On May 26th, to the promised moment, we drew up beside the wharf at Fremantle. An early reporter somehow had got on board, and had his interview ere the ship was made fast. Then came the members in a troop, with warm and loving greetings, headed by Mrs. John

the capable and kindly wife of the General Secretary, who has been most generously deputed by the Australasian Section to be my companion throughout the tour. So I shall be well taken care of.

* * *

Another steamer, a small one this time, to take us up the Swan river—so called from the many black swans who possessed it before its annexation by man—to Perth, the pretty Capital of West Australia. And here I am, not a stranger in a strange land, but a friend among friends, as is the Theosophist all the world over. Thus begins another tour in the same noble cause of enlightenment, and every omen promises success.

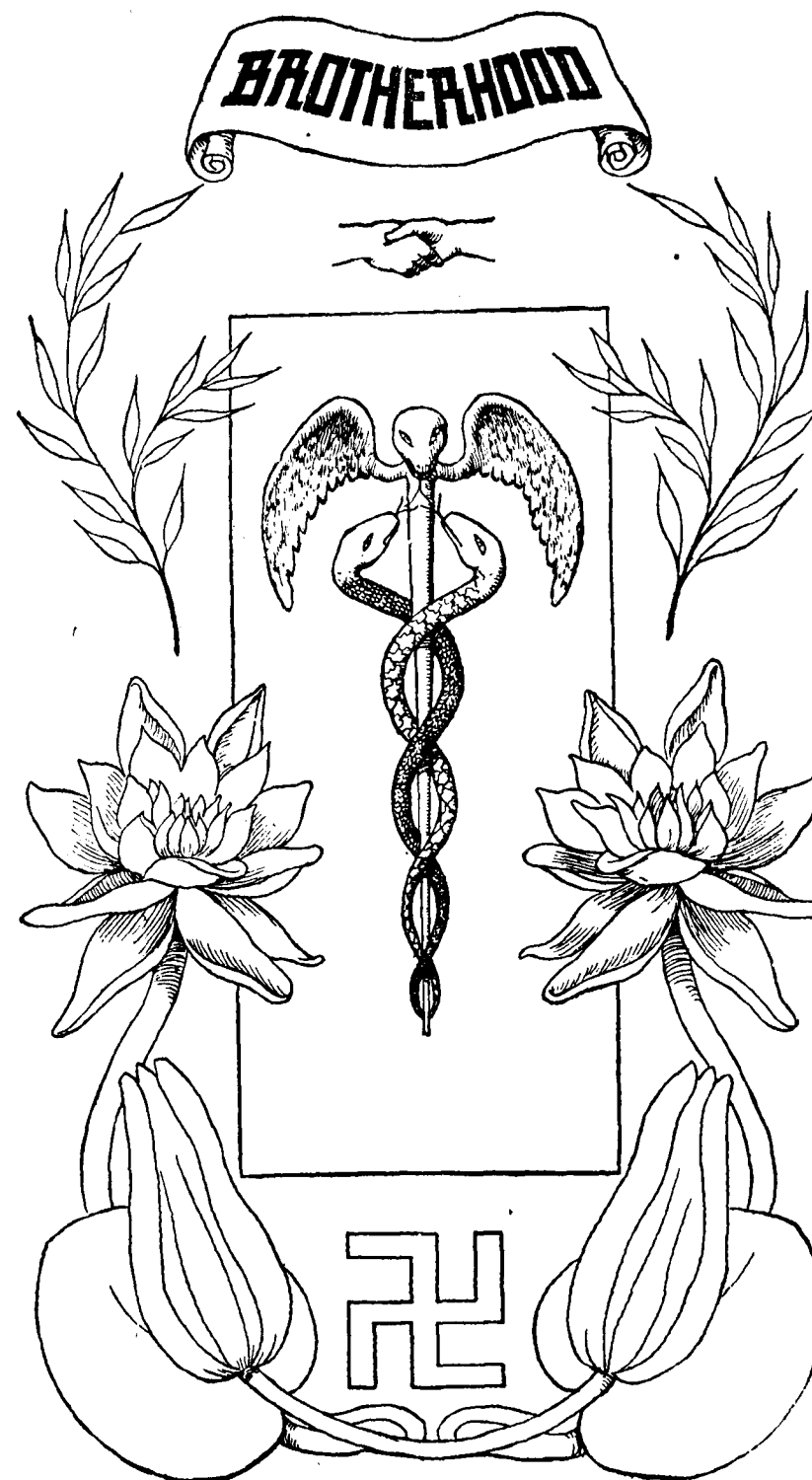
* * *

The evening of the day of my arrival in Perth was devoted to a members' reception in the Society's room, which is part of the art studio of Miss Florence Fuller, generously placed at the disposal of the Perth Lodge for its meetings. A very admirable portrait of the President-Founder, painted by Miss Fuller, is at one end of the room, accompanied by two other productions of her clever brush, portraits of H.P.B. and of myself. A pleasant evening was spent in making acquaintance with each other. An exceptionally able and thoughtful reporter had an interview, very well reproduced in the *West Australian* of the following day.

* * *

On the 27th May, there were interviews, many, and a members' meeting in the evening, and on the 18th came the first public meeting. Perth turned out in force to hear about Re-incarnation, and the large audience listened with keen attention to the exposition of the subject laid before them. A good report was given in the *West Australian* of the 29th, so the Australian campaign has opened very well.

—



THE SUBJECTION OF THE WILL.

"Give to me, or take away from me : only conform my will to Thine."

—*Pascal.*

"Let Thy Will be mine ; and let my will ever wait upon, and be in accordance with, Thine...Let me abhor the thought of willing or not willing save as Thou wilt."

—*Thomas 'a Kempis.*

BETWEEN the saintly author of *The Imitation* and the philosopher of Port Royal there is not very much of likeness. The two men belong to different lines, to different climes, and to different modes of thought. And yet both, almost word for word, agree in this, that the submission of their will to that of the Greater Power enfold-ing them is to be the aim and end of the religious life ; both glory in the complete surrender of their own Will to the God whom they worship.

Now to the ordinary pagan—and I fancy most of us to-day belong rather to the pagan than to the Christian fold—to the ordinary pagan there is something that is almost repellent in this attitude of mind : he is apt to view it with a somewhat impatient, even with a contemptuous eye, as the morbid solace of the weak-kneed who are content with the abrogation of their own will so that they may live on the borrowed will of others. For, to this modern representative of the Asuras of old, that which we speak of as "the will" is the very centre-point of consciousness from which all the mental activities—his very title to be something more than the cosmos around him—proceed. Is he to surrender his heritage and sink to the level of the rest of nature, mere stimulatable automaton ? Is he to be content to let his individuality be absorbed in that of some other being ? Call this being "God" if you will, but none the less, this attitude of pious submission so gloried in by the saint, means the abdication of our right of free agency and responsibility. 'Twere better "to reign in hell than serve in heaven."

In some such terms does our friend the pagan protest ; and that his protest represents a stratum of latent consciousness in most of us will, I think, be generally conceded.

But when we find that the complete surrender of the will is the invariable accompaniment of the saintly life, and is always a more

or less prominent characteristic of those who lead it, we are naturally tempted to a fuller consideration of the matter, and to ask ourselves whether there is any real ground for this feeling of distaste with which we have instinctively regarded it.

Coming, then, to look a little deeper into the subject, I think we shall find that it is merely the form in which the doctrine is cast, and the phraseology with which it is expressed, that is the cause of this distaste. Stript of all adventitious garments, I think we shall find naught come forth save a well-recognisable phase of the eternal Brahma-Vidyā, not to be regarded askance, but to be received with joy.

For what is the inner significance of this "surrender of the will?" Before we can answer the question it is obvious that we must understand what is meant by "the will." Several very different ideas are connoted by this word, but, for the present, suppose we define it as "the expression of the *I* in some particular direction." That is really an ambiguous definition, since it merely transfers the undefined from one term to another; but, for the nonce, it suffices. Now, if we follow the teaching of the author of *The Imitation*, and "study rather to do the will of others than our own", the sacrifice of our own will is the self-evident implication. And to what is it sacrificed? What is it that impels us to give up our own will? Clearly not the will of those others; for were we impelled by them there would be no sacrifice—merely subserviency. Do we, then, sacrifice our will to God Himself, as is the supposition of the saint? In a sense, doubtless, we do; but if we want to get nearer to the truth of the matter, we have to consider the further question—"what is this God to whom the sacrifice of our will is offered?"

To the saint this question scarcely presents itself. He is conscious of a Greater Will lying beyond that of his personality—his "carnal will," as he terms it—and he calls that "Greater Will" "God," the Eternal, Changeless Being, the One Fount of all. This is his fundamental conception, subject to no analysis. Moreover, with the saint of the Christian cult, at least, the conception is projected outwardly rather than considered inwardly, that is to say, God is a great personal Being, not himself, whose radiance comes to him even as come the warmth and light of the sun to the earth.

For although a religious idealist, of metaphysical idealism, the saint knows naught.

But as the analytical part of the man grows, he begins to scrutinise this "Greater Will", and the product of his scrutiny is one of those revelations otherwise named "imitations." Instead of reaching him from the outside—an idea born of the unconscious analogy of the action of the physical world on himself from the outside—he perceives that it is from within himself that comes the voice he has heard bidding the sacrifice of the "carnal will." It is no great external Power that demands the sacrifice, but simply his own self-consciousness that he has now spasmodically succeeded in reaching. In intellectual growth, this change in the direction of the soul's outlook from an outward to an inner gaze, marks a step of very great importance; for, when it has been taken, it at once becomes clear among other things that, instead of abdicating any higher exercise by the surrender of the will, the man does but sacrifice the lower (or outer), part of his nature so that the higher (or inner), may be born.

When we look to God as a something external to ourselves, it is natural enough for the robust minded amongst us to be repelled by the doctrine of the mergance of that which is regarded as the very self in such God. But this is the *māyā* of our earlier growth. It is the "theological stage" of Comte. Later, when we reach the "metaphysical stage," we come to recognise this God as, verily, our essential self; and then all such feeling disappears. The God to whom we surrender is one with us; for it is from Him, and in Him, that we live. We do but find ourselves when we turn to Him. So it is that Theosophy is a process of ever looking inwards—of ever striving for sight of the inner worlds of being. That is the great Law of Life for us men and for our salvation. God, for each one of us, is the Ultimate Subjective, never reached but always approached: God is the Self. On the steps of the objective we mount up to that Self, the Goal of our being.

Withal, the Law in its working proceeds not continuously inwards, but by an "alternating current." When, by persistent seeking, we come at length to the finding—when we begin to comprehend a little of that inner world of being—then, straightway, does the life-current become slower and slower until it moves no longer

in that direction and as comprehension grows, the reverse current sets in. In plainer language, no sooner do we comprehend than we objectivise that which was our inner world and we personalise our God: we worship Him in form life after life—those lives when the intellectual or scientific side of our nature is predominant. At length the time comes when the external food ceases to nourish us and the outward form has to be given up: the life is reached when the intuition or faith side of our nature is predominant. A kingdom has been won: another kingdom has now to be won. We must again turn inward in the pursuit of our God.

All this paraphernalia of manifestation matters not. What does matter is the use we make of it. All manifestation is merely for our expression: in other words, its purpose is to serve as a reflector by means of which we may see deeper into the Depths, and harmonise ourselves with the consciousness that we find there. Whether we do this, that, or the other is of no importance so far as the outer work is concerned; but whether in the doing of these things our action affords righteous expression to our soul, that is of importance immense and immeasurable. All things, then, are "friendly and sacred, all events profitable, all days holy, all men divine."

Now it would appear that the surrender of the will as spoken of by S. Thomas is one of the means whereby we get this insight into the Depths. It is, in truth, a process in the bringing forth of the will on a higher plane. The will surrendered is the will of the lower (or outer) mind; the will surrendered to is the will of the higher (or inner) mind. The second is called into activity as the controller of the first. The devout submission of the saint to the Will of God is, in truth, an expression of the higher Will, and it is, by such expression, so strengthened that eventually it assumes the dominance of the whole man. Even as the blacksmith's arm is strengthened by the opposition of his sledge-hammer to the muscular energy he exerts; even as passion opposed by passion manifests the fiercer; even, as intellect striving against intellect increases in power, so does the higher will grow with the opposition which it meets from the lower, the carnal will. Thus, only, can it grow; thus, only, come into manifestation. As saith the *Gītā*, "Let him raise the self by the Self."

So it is that, although we do indeed give up our freedom, it is

but to attain a greater freedom: although we do indeed give up that which seems to be "the very centre-point of consciousness," it is but that we may attain the more true centre-point of consciousness; it is that we may become *self-conscious*.

For that is not true self-consciousness that we usually call by the name, taking it as co-extensive and synonymous with humanity. Humanity is potentially self-conscious—not actually. So long as we throw ourselves into our actions, feelings, and thoughts to such an extent that we ourselves are identified with them, we cannot rightly be said to be "self-conscious." A man carried away by desire—the man "with Kāma for self"—is, for the time, merely a psychic entity, intensely conscious it may be, but not in the least *self-conscious*. A man absorbed in a mental calculation, again, is, for the time, considered from the standpoint of his consciousness, merely a calculation of thought forms: the self from which they proceed, and which alone can give them unity, is latent so far as the man is concerned. Self-consciousness in all its fullness, indeed, we cannot yet attain: that is the far off divine event. But it is our goal; and we approach that goal by the surrender of the will at the dictation of that will which is a higher expression of the Self than that wherein we live in our common worldly life.

And so the conclusion of the whole matter seems to be that one line of our progress is by the surrender of the will to an inner impulse from the deeper wells of being. To assume that this inner impulse transcends the individual—is, in fact, God—is natural enough for the simpler soul. In truth, it is God for him, since it is one step nearer the Essential Being, and "he thinketh there is no greater gain beyond it: wherein established, he is not shaken even by heavy sorrow."—*Gītā* VI, 22. But to the soul of subtler understanding comes the perception that this impulse is from his higher will, the higher self, a power or expression of the Monad, from which all self-consciousness proceeds.

POWIS HOULT.

The healthy understanding is not the logical argumentative, but the intuitive; for the end of understanding is not to prove and find reasons, but to know and believe.—*Carlyle*.

THEOSOPHY IN THE OUTER WORLD.

THE PROBATION SYSTEM.

THE spread of theosophical ideas in the outer world can now be studied in almost any field of activity, but in none, perhaps, more profitably than in the field of penology. Whether we consider penal science from the moral point of view, recalling its influence on the delinquent, and society at large—or whether we consider it in its intellectual bearings, reflecting on the deep interest which such questions always win from all Governments, and administrative bodies, from either view point, it must be equally obvious that penology represents a field in which it is of the highest importance that enlightened ideas shall prevail.

Therefore for the Theosophist there cannot but be interest in the study of this field. And among the various penal reforms of recent years, none can engage our attention so profitably as the Probation System. Other reforms such as the Indeterminate Sentence, Juvenile Courts, Colonies, etc., exhibit in lesser degree a recognition of theosophic principles, but none with the same clearness as is shown forth in the Probation System.

Let us consider briefly what this system is—its nature, genesis, and development.

In nature it is distinctly idealistic, as opposed to the materialistic prison systems of earlier date. It believes in working from within, rather than from without. It says that men can never be redeemed by shutting their bodies within four walls, and subjecting those bodies to an iron discipline, while heart and mind are totally neglected. It says that the body should be left at liberty so far as public safety permits, and the *character* submitted to the discipline, and taught to rule the body.

That is the nature of the Probation System. And it was born in America, in the state of Massachusetts, some thirty years ago. It began with one kind-hearted old gentleman, who considered existing things wrong, and said so. He objected to children being sent to prison for offences instigated often by their elders, and if not that, offences at least of which they frequently did not understand the harm. He said that children should be educated, not punished.

His ideas were thought "reasonable", and he was allowed to experiment with a few boys. That was the beginning. The system has now become law in nineteen of the states, and it is applied to adults as well as children, and often for very grave offences. That is to say thousands of people yearly are placed "on probation," who under the old régime would have stocked the prisons. They retain their liberty, and continue to support themselves and their families, instead of bringing that expense upon the state. And they are subjected to the guidance of a wise and carefully chosen probation officer, who visits them, and exercises on their characters that influence which no prison could ever afford. They are bound to obey him—they know that; the alternative is prison. But the probation officers are carefully chosen and are men and women of education, and generally deep knowledge of life. They suit their rules to the individual needs of those under their care, introducing a variety of treatment which no prison discipline could possibly furnish. They are the friends and educators of their charges, and their charges accept them as such.

That is probation in America, the land of its birth. And so great has been its success, that many European specialists are now visiting the United States to study the system, with a view to its adoption in their own countries. Sometimes these go as representatives of their Governments—sometimes privately—people with insight enough to see what probation is going to mean. All these alike are assisting to spread the reform in Europe. And this European development has held one or two interesting features, which it may be worth the while of Theosophists to consider.

At the International Prison Congress, held at Budapest in September 1905, a vote was passed recommending the adoption of probation to the different Governments. This vote was a very important thing for the probation movement, for there had been a strong tendency previously to consider the system as one only suited to a new country, such as America. After the opinion expressed by the Budapest Congress this position was not easy to sustain, for the delegates to the Congress were nearly all European specialists, versed in, and considering the penal conditions of Europe. In this current year probation has become law in England: the Bill framed a year

ago by the Home Secretary, Mr. Gladstone, was passed in August, and the Probation of Offenders Act has come into force since 1st, January 1908. Sir Evelyn Ruggles-Brise, who was the British Official Delegate to the Budapest Congress, has not hesitated to say that the passing of the Act in England has been hastened by the vote gained at Budapest. Correspondence from other countries shows the same influence there. The Budapest vote acted as an impetus: Probation was, of course already known in Europe, but the vote of an International Congress gave a fresh impulse and assurance, and it marks a stage in the European development of the system.

And for Theosophists the interesting thing to know is that this vote was gained through Theosophy. Two reports of probation work had been sent to the Congress—one, by the Official Delegate of the United States, was full, complete, of much value statistically. The other was a short, fragmentary pamphlet by a Theosophist, rather omitting statistics, and pointing out causes. It was this theosophic indication of *principles*, which attracted the attention of the Honorary Secretary of the Congress. Probation was not on the programme for discussion, but bringing this pamphlet to one of the sections, he requested that they should depart from their programme, and consider it. The vote followed. And the interesting thing to note is that Theosophy was absolutely needed for the gaining of this vote: it was a theosophic presentment of the *idea*, which won conviction from these penologists, where a complete exposition of statistics failed.

And if we consider now some of the different applications which have been made of Probation, we shall find always the same fact revealed—namely, that insight is indispensable for its success. As has been said, the system is in force in nineteen of the different states of America, but there is a very great diversity in the application in different places, and in the excellence of the results attained. And this diversity is only very slightly due to the difference in the law between state and state: the Probation Law is very similar in all the states where it exists. The diversity of excellence in its application is decided wholly by the insight of the people who administer it. This is at once the weakness and the strength of probation: just because it is so elastic—just because it leaves so much more to the discretion of the judge, and other officers administering it, than do

most laws—for that reason does it require very special people for its application. And nothing can compensate for a lack in character, especially a lack in this quality of insight. Any person making an investigation of the chief probation centres in America, must feel this fact brought strongly home to them. It is not the richest, or most highly civilised cities, which are attaining the best results—not those cities with most material machinery at their command. It is the cities where special men and women have been found. In the little city of Denver, Colorado, Judge Lindsay has a Children's Court famed throughout the United States. It is not his chief work—not the work for which he draws his salary. But it is the work into which he puts his heart, and every moment of his spare time. And his court has been one of the inspirations to probation work throughout the whole country of America: people flock to the little western town, to see and learn. Then take Indianapolis, as a still stronger instance. This is the model probation centre in America—is now beginning to be recognised as such. But it has not the wealth, nor other instruments of power, possessed by many of the larger cities now turning to it for instruction. No—but when the work commenced, there was a woman at the helm who knew what she was doing. Mrs. Rogers, the Chief Probation officer for Indianapolis, was a woman who understood the value of ideas—of principles. She alone of all the probation workers in America may be said to have grasped the *meaning* of probation, and that has made the Indianapolis Court what it is. Elsewhere there is much excellent work being done, as the results testify, but it is generally marked by that empiricism which marks so much of the work of America in all fields. "Something which gives a boy a chance" is the clearest idea which most people have of probation. But just wherein that chance lies—the wonderful fineness of the weapon they are wielding—even some of the most earnest workers in the probation field do not realise at all. Convinced of the evils of prison life, they are in love with the liberality of probation, and grasping it only in its aspect of gentleness, the workers in some centres are running into an excessive indulgence in its application, scarcely less harmful than the excessive harshness of the old régime. But this is absence of perception. In Indianapolis, where the system has been comprehended, things go very differently.

Mrs. Rogers had the insight to see that probation meant *education*. That meaning that, it could not mean exclusive gentleness, any more than exclusive harshness, but must mean the union of both. And she saw the marvellous facilities which the system afforded for this union. This is, indeed, the great value of probation—that which allows us to say that it marks a new era both for the penal and social world. For what has the position been hitherto? We have had laws whose highest expression of justice has been that of “a tooth for a tooth.” And we have had social work, devoted and illumined, but often hopelessly crippled, because when force has been needed, there has been no force to employ. Now in probation we find the possibility of junction—the judge can give power to the social worker—the social worker can become an instrument for the judge. All that is needed is to find and blend the two forces. Mrs. Rogers understood this. Departing from the methods elsewhere in vogue, by which only paid officers are employed, she put together a large body of volunteer visitors, drawn from the best citizens of the town. These supply the element of tenderness. But they also supply the element of accuracy. No volunteer officer has more than three children under his or her care. Elsewhere, where volunteers are not employed, a paid probation officer has sometimes as many as two hundred children under his charge. With such numbers as these, neglect is inevitable: many cases needing correction escape it—many needing assistance miss it. But in Indianapolis the oversight is wonderfully complete—in a word, probation is real. The children receive every kindness and incentive to improvement from their volunteer visitors, but if this fails, then sternness steps in. There are monthly reports to the Court, and if these are bad, there is admonition from the judge, and finally the reformatory. There is no slackness either through insufficient information or false pity. The idea is that the children shall be helped, but in line with the law, not against it.

And this system, now being copied in other cities, has been built up by a woman who ‘saw.’ One who was strong enough both to face the opposition of others, and to check her own impulses—in a word, one who trusted principles more than immediate results. Mrs. Rogers experienced much difficulty in the actuation of her theories, but if probation is saved from empiricism in America, and passes

into a great system which may serve as a model for other countries, it will be largely due to the work which has been done by her in Indianapolis. Always she has put the *idea* before the detail—that sternness and gentleness are equal parts of justice: that probation is a new system great only because it embodies this idea: that success must follow according to the fidelity with which the idea in its entirety is worked out. These are the conceptions which we find animating the Indianapolis work, and they have lifted the work from the level of a mere experiment to the dignity of a great reform. Insight has made the difference—insight alone.

And if we come back now to Europe, there is another application of probation which may be instanced as having drawn all its success from insight—and here the founder was consciously a Theosophist.

At Rome, on the 10th May 1906, there sprang into existence a little society calling itself “The society for Minors Conditionally Condemned.” That means that the society takes as its basis for work the law known as the Conditional Condemnation. This law was passed in Italy in June, 1904, and it corresponds roughly to the First Offenders’ Act of England, the Be’ranger law of France, and similar laws in other countries. According to its provisions a minor (that is to say a person under eighteen years of age), who has committed an offence worthy of not more than one year’s imprisonment, is left at liberty, if it be a first conviction: adults receive the same indulgence if their offence has merited not more than six months imprisonment, always provided that it is a first offence. For a second conviction there is no remission of penalty. A law along these lines exists in most of the civilised countries of Europe, but until this year, when the British Parliament has passed its Probation of Offenders Act, no European country has seen the necessity of adding the supervision of the probation officer to the liberty thus given by the law. And yet without such supervision and assistance the liberty is often worthless. What use to tell a boy not to offend again, when you can offer him neither the work by which he may live honestly, nor the inspiration which shall make him wish to do so? Without assistance, relapse is almost inevitable, and prison, with all its evils, follows on the second conviction. Assistance is imperative, if this is to be avoided, and it is such assistance

that the society for condemned minors tries to give in Rome. Every week it receives from the Court of Justice a schedule containing the names and full particulars of those minors who during that week have received the conditional condemnation. This list is carefully considered, and suitable cases are selected and visited. The visitors are young men, mostly young advocates, who have volunteered for the work—so far the whole work of the society has been volunteer. The boys visited are assisted to find employment, or helped in whatever other way their case requires. Naturally the work has been limited so far, for the society is still in its infancy, and its resources are small. But a Government subsidy has been granted in these last months, the work has been mentioned in the Italian Chamber, and there is every reason to believe that it stands on a sure foundation. The building up has been difficult, and merits, perhaps, a brief consideration.

Scepticism and instability were the two great difficulties which had to be combatted through all the preparatory period. And for the combat and the conquest, a more than ordinary degree of faith was required—that faith, in fact, which is not even “illuminated hope,” as some poet has called it, but is knowledge based on underlying principles. It was with faith of this stamp that propaganda for probation was commenced in Rome three years ago. And only faith of this kind could have won the battle. For, difficulties and complexities rose and increased. Much contradictory advice was given, and decision must have been well-nigh impossible, had not the *principle* of probation been clearly grasped, and faith pinned in that principle alone. It was believed by those who struggled, that they must help human progress—not to day, nor to morrow, perhaps, but some day—so long as they endeavored to establish a system which taught education *from within*. This they took to be the ‘message’ of probation. Its wonderful machinery—that possible blending of force and tenderness found in Indianapolis—did not exist for Italy. Here probation was not law, and could not work as such. But there was still the ‘message’—and to that message the founders clung, even when it seemed that they were embracing almost certain failure for the moment in so doing. There was a stage, before the inauguration, when a certain deputy said that the basis of the work must be changed, or he would withdraw his support. The change he wished

for would have killed the ‘message’—his scheme was only one of the materialistic ones which have long been tried. He was argued with, but when conciliation proved impossible, he was allowed to withdraw. It was a severe test of faith, for he was the strongest supporter that the unlaunched work at that time possessed. But the decision seemed a turning point. From that moment the work moved on swiftly—other supporters appeared, stronger than the one forfeited, and within a year the Government subsidy which seemed forfeited with him was granted through another source. It was a remarkably clear instance of principles being stronger than personages—but those things are often more easy to recognise *after* the event than before it, and in this case the power, both to see and to wait, was due to the founder being a Theosophist.

And so in conclusion I would ask whether there is not a good deal of work for Theosophists to do in the outer world—work which is very definitely theosophical—which means winning the actuation of theosophical truths in important fields of life. The need is not limited to probation. In all fields, all reforms call for workers of insight, if the new ideas are not to be lost. It may well be that in the performance of such work we shall have to content ourselves with the knowledge that we are actuating Theosophy, and forego the world. But is not that better than a reversal of the order? Truly the ideal lies in the conjunction of the two—in the word which is act—but for all of us such forceful utterance is not possible, and whilst we struggle towards a fuller development of our powers it brings comfort to remember a great teaching once given “Not he that repeateth the name, but he that doeth the will.”

LUCY C. BARTLETT.

Note.—Since this article was written the membership of the Rome Society for condemned minors has risen to three hundred members, and similar societies have been started in Milan, Turin, and Florence, numbering each over one hundred members. A circular has also been issued by the Minister of Justice providing for the separation of the trials of minors from those of adults—a measure which may be regarded as the first step towards the establishment of Juvenile Courts in Italy. The draft for this circular was prepared, at the request of the Minister, by the President of the Rome Society for Minors Conditionally Condemned.

THE MYSTERY OF LOVE.

IT is extraordinary how many delusions people persist in mentally harboring about love. The most general and persistent is that we have a right to be loved. Nothing hardly, apparently, will get it out of most people's minds that love is as free, as common, as general, as the air we breathe. On the contrary, nothing is more certain than that we have no more right to expect to be loved without working to that end, than to expect to be learned, if we will not take the trouble to learn. We must exert ourselves if we wish either to love or to be loved ; it is a result to be striven for, not a God-given gift. Most people think the tie of blood gives you a right to receive affection from those with whom you share it, and while experience shows that with this tie love does not necessarily go hand in hand, those who personally learn this fact are apt to feel defrauded of what they consider their due, and think that they start the battle of life handicapped, in that they do not possess what should be theirs. Many a man and more women, seeking painfully and with tears for the love they covet, fail in their search from ignorance, not understanding that they should work and work hard at loving others, and so, by fitting themselves to be loved, gain what they seek. Natural laws, in this as in all other respects, are simple, practical, and not to be avoided ; the economy of the Great Mother is notorious and marked. She gives her children nothing that they have not earned, and love being the greatest of the many gifts she has to give, she bestows it only on those who have proved themselves able to love, or who are lovable by virtue of past exertions. And those two points are two and not one, as many think. You may be lovable, and not be able in any given life to love. You may be able to love, and not be in yourself lovable. To be fit servitor of Love's mysteries, to know Eros as he really is, you have to unite both possibilities in yourself ; be found lovable by others and be able to love yourself. People obtain from life, roughly speaking, what they deserve ; the cheques the Bank of Life honors, do represent their balance. If, as is often the case, you find a man or woman unloved, who yet craves love, you may be tolerably sure that either in the long pilgrimage of the soul they have sinned against love, and now are paying the penalty, or that they have not

yet learned that it is not Love who fails them, but they who fail Love. Such have to learn that they must make in themselves a tabernacle in which Love may dwell. Love requires a fit dwelling-place in us if he is to bear us company on our way through life. How should Love be with us if we have not provided fitly for his habitat, fashioned for him in our hearts a pure and beautiful temple ?

See through the delusion that love is as free, as general and as universal as the air, and that to be loved is the privilege of all. Understand, on the contrary, that to be really loved is a very exceptional thing, and the ability to love even more rare a power, one to be prized and worked for, and you will have trodden the first rung of the ladder with which Love spans Heaven and Earth, finity and infinity.

Experience and reflexion both tell us, or should tell us, that our most valued possessions are always those which we have found it most difficult to obtain. The Collector values his curios in proportion to the difficulty with which he acquired them. We value that which has cost us labor and toil, or even sorrow and pain, much more than the silver spoon with which, perchance, we were born. We also value that which endures rather than that which perishes. That is why the higher emotions of life, the pleasures of the imagination, of artistic creation, of intellectual culture, the faculties of appreciation and sympathy, strike us as so precious. Once woven into our nature they cannot be taken away from us ; they are not like material possessions of which any turn of fortune's wheel may deprive us ; they are permanent attitudes of the mind and of the emotional nature, wrought into us by bygone conscious effort (whether we are conscious of that effort or not), and satisfy by reason of their permanence and by virtue of their dimly felt identity with the Ego, the Higher Self of man.

The power to Love is one difficult to secure, its true nature difficult for many to feel, for its very being is immortal, its genesis is of Heaven not of earth, and a dim perception of these truths is why we cherish Love and seek it so persistently. Love is or should be the most precious and permanent feeling of which our nature is capable ; one that should lift us from grovelling in the mud to the vision of the Divine, should unveil for us the ideal hidden in the real, taking real to mean that which we contact by our senses, and

comprehend by our intellect. I do not mean that love for one religion, one person, one object alone, should be permanent ; that may not be always desirable ; but that to one capable of loving, love holds out a permanent possibility of happiness, a possibility always potentially a probability. There is a great deal to love in a world much requiring loving, and those who really love will probably find in all that surrounds them something lovable. Those, on the contrary, who find the world unattractive, unlovable, show by this very mental trait (love is the product of mind *plus* feeling) that they themselves are novices in love. In nothing is character more plainly shown than by the emotional attitude each holds towards life. Life has become for most of us an exceedingly complicated problem, paradoxes and puzzles surround us all, and our relations with others are not apt to be so simple as to some they appear. Many a woman and occasionally a man, who is anxious to love, cannot find a fitting recipient for their love, or finds one who neither can nor will give any response to their affection. So frequent is this tragedy amongst us that it is hardly worth dwelling on, and I do not know that the sufferers are in such evil case as is commonly supposed ; for if to them love has been revealed chiefly in its pain-giving aspect, the revelation has unsealed their eyes to much which formerly was dark to them, has brought them closer to all who know the mysteries of love and sorrow, has in a word transformed the outer world, all life and their own nature—for a time at least—and no experiences, least of all those of love, are ever wasted in the long purgatory of the soul's training. For not one should consciously venture on love's quest (most, of course, do so unconsciously), who is not prepared to find this path difficult to tread, though I know that most forget or are ignorant of the fact that all joy brings in its train its fellow—sorrow. High quests are always accompanied by peril, and were it otherwise the quest, for those of heroic soul, would not be worth the undertaking. Most pilgrims of Love meet on their road, even before they have trodden it far, "Our Lady of Tears, our Lady of Sighs, or our Lady of Darkness," who do their work on them and strip them of the armor with which they have faced the outer world, so that Love's arrows may penetrate more deeply. Love's pilgrims are deprived in fact of all protection just when they need it most, for the wounds received in the battle of love, the point of juncture between Self and

Not-Self, sting ten-fold as compared with the wounds received in the ordinary fight for existence. Love's scars are apt to be permanent. The ancients typified Love as a beautiful Cupid armed with bow and arrows, to signify the two-fold aspect of love—joy and pain. It is safer and preferable for many to forego the closer knowledge of love than to risk its perils. Love is a quest only for those of experience. Many have fallen by the way unable further to pursue the footsteps of love, or to bear its penalties. A few perchance have perished from unwise surfeit of Love's sweetness, some from mistaking its counterfeit for reality, and many have died by reason of the unexpected bitterness of the cup of which they thirsted to drink.

For to love is an education, and all education claims its victims if progress in learning is to be made. Love makes its votaries wise, and we are here to be educated. That we occasionally rebel against our tutor and his methods is inevitable and explains many disasters overwhelming the pupils of Love, their fault, not his. Love is the chief tool by which the Great Architect of the Universe fashions His children to perfection of character. God is love, and in all His children He has implanted the thirst for love, the capacity to love. He loves ; therefore, as we share His nature, we love. We love because we cannot help ourselves, because it is of our very nature to love. We are unhappy, therefore, when we do not love, because our essential nature is being thwarted in us, and so our very being suffers disunion—knows disharmony. But though love is of our very nature, yet it is our work to manifest in conditions, in time and space, our inherent nature, of which love is the essential property. This manifestation takes time to achieve and is carried on along different lines of activity, and in our ignorance of our true being and in our worship of the lower self, we have often acted contrary to its unfolding and erred more grossly against love than against aught else. Love is Janus-faced and mutable, and can transform itself into the guise both of lust and hatred, so that we, misled by the changing appearance of love, do not always penetrate its disguise, and avoid that we should pursue. Unity manifests as duality, as love and hatred, pain and pleasure, and sometimes the one comforts us and sometimes the other torments us, and we are in evil case, for we cannot live without the one ("the Soul cannot live without Love" as Catharine of Siena taught), and are ignorant that *we* fashion its accompanying shadow

out of the atmosphere of self wherewith our egotism, our selfishness, surrounds us. If we received love pure and undefiled into our hearts and harbored therewith no thought of self, hatred and pain would flee from us. It is because we receive love into a sanctuary full almost to overflowing of self-love, that pain accompanies love, as cart-wheels the horse drawing the cart.

Purify love from all thought of self, from all hope of return, remember only that it is a privilege to love, and all pain vanishes. "What more do I ask of life if to love be given me?" is the fitting mental attitude in which to welcome love's approach. It is easy to write, to say; "Purify love from all thought of self;" it is the hardest thing in the world to do. Do you even conceive what the words mean? It means that you give yourself ("There is no gift, except love, in which the giver gives himself"), all you have, all that you are, without thought of any return, laying it all down at the feet of the one you love or giving it to the Cause you live to forward, to the ideal you are ever seeking, and that you ask for no reward, no look, no word, no sign, nor even symbol of love to be granted you. Unselfish love endures, though that you love shows no sign of answering affection. It means patience, determination, constancy, endurance, the clear-sightedness that pierces the veils of unreality, and sees, grasps and holds to the Invisible, the Real, the Eternal and Immortal. Love is in a word seen as a God, even while clothed in the human form.

Now nothing is thought apparently more disgraceful in this our age—so commercial has become our general attitude towards life—than to continue to love without receiving a due equivalent. To love without expecting or even wishing for return of answering affection would appear to most the act of a madman simply. We invest our emotions as we invest our money, with a view to receiving the utmost rate of interest, and think ourselves cheated and defrauded if our dividends—emotional and otherwise—are not regularly forthcoming. In fact our affection cools as rapidly under these circumstances as our fortune melts. Love has to withstand this littleness of our generation, and teach its would-be votaries the way to love. Those who can so love in the present have learnt the lesson in the past. That such are few in number shows that the lesson is an advanced one, its knowledge one which but few yet have been able

to make their own. Still, as some have done so, as is matter of common knowledge, so we can do so. We are not setting ourselves an impossible task, though, I grant, one difficult of achievement. But nothing is too difficult for us to attain—God's in the making as we are—though it is certain that flesh and blood, the human, still more the brute element in us, will suffer grievously in the making. As the God struggles to reveal Himself through His gross envelope of flesh and blood, the life of man, will be poured out like water, and flesh know the agony of quivering nerve and muscle; "But when two fight, the strongest wins, and Truth and Love are strength." All that is worth having is won through conquering pain,—“where pain ends gain ends”—and we must start understanding that it is no easy task to conquer love to love unselfishly, though man or woman of this prosaic and commercial age.

And success being won, what will be gained? The ability to love alone. All the other prizes, which might then be ours for the taking, we shall disdain, though they crowd around us. For he who can love perfectly acts as a magnet, which unconsciously attracts all lesser loves to him; like always knows like and seeks like. All will be ours only when we no longer seek it for self-gratification; when all we shall wish to gain from the ability to love will be to help Love's votaries. Having gained the power to gratify the craving for love which drove us on our difficult way—so paradoxical is life—we find the craving vanishing, our only care not to possess love, to wrap ourselves in its warmth, but to give love, to help others to find life sweet. Our giving will be inexhaustible, as the fountain of love is never dry. When this is our attitude towards life and love we shall know the Divine is overcoming the human in us, and that "the ape and the tiger" are dead. Until we reach that stage of development we shall find life both a paradox and a mystery, and feel love to be the greatest element of the paradox and mystery. For how should we comprehend fully that which is Divine in origin and manifestation, until we too have become akin to the Divine, and so can love understand if but in part, the Divine mysteries? Truly "Love is only master of the Soul when it makes the Soul forget herself," and that is surely one of the most difficult of all our many tasks! But "Lead me, Zeus and Destiny, whithersoever I am appointed to go.

I will follow without wavering ; even though I turn coward and shrink, I shall have to follow all the same."

So may it be !

ELIZABETH SEVERS.

THE LITTLE GREAT ONES.

THE VĀHAN once published a list of "prize-stories" for children. It brought to my mind a few stories from real life, the heroes of which were children, or young people close to childhood as yet. And it occurred to me that we "grown-ups" may profit also by hearing of these little ones. "Self-sacrifice," "Resignation," "Kindness to animals," was it said. Here are the virtues asked for ; here some traits of those who deserved the great prizes in the School of Life.

SELF-SACRIFICE.

He was a boy of thirteen, and lived in a mountain village near Ahtala on the road to the old fortress of Kars. Kars besieged many times, had been taken from the Turks by the Russians at the closing of the Crimean war. Then it was ceded back to Turkey through diplomatic intervention, to be taken again, for good, in the last war for the freedom of Bulgaria. Now it is a rather desolate-looking place, though still important in some ways, and the centre of many State institutions. There are some academics for boys and girls also, and the railroad to the city is thus generally very active and used by many travellers. The gradient, at that place, is up-hill, rather stiff to climb even for man. The railway train is drawn up by two engines, and the road is sometimes dangerously near the river Dabedaghāi, which thunders deep below amidst the beautiful wild scenery of the highest Caucasus. In the woods, behind, lies the village where little David lived.

On the night, or rather the early morn, of December, when his great hour came, he slept just as steadily as do other healthy boys when their life runs smooth. He loved sport and excitement and danger, as they all do and his dreams were just as the dawn, nebulous and light ; there arose of a sudden a great clamor

on the railway track, high up, as if the voices of giant demons were raised in the pale clouds on the mountains. What was it ?

He sprang to his feet and rushed up, his expert little hand snatching at his gun at the door. In the dark narrow street between the windowless walls of the Eastern hamlet he met other people running to the railway bridge, foremost an elderly man, the local judge, the Kadi.

In a few minutes the strong feet of the highlanders had carried them to the road of Ahtala. For a second, in the paling night, they stood petrified. The whole train lay in a heavy mass on the right side of the track. If it had been on the *left* side, all would have been drowned, deep down there where the Dabedaghāi hurled its waves against the rocks. The last cars stood upright still quivering with the shock and a single man worked away at the chains of communication to sever the last links of the saved part from the destroyed. In front, amidst clouds of smoke and the deafening roar of shots, cries of agony, curses, a few soldiers, protecting the post-car, were seen to stand, trying to stop the pillage. Men in Circassian dress ran about firing at them, now one of them lifted his arm and suddenly all was wrapped in a reddish cloud and a long, deep explosion, like a giant's groan, rolled its echoes away through the rocks.

David stood dazed. He grasped the fact : the post is attacked : it carries some big sum of the State. The assailants are many. If they succeed in killing that little band of defenders, the whole train is lost. The people of the mountains are wild when once roused to carnage. At that second he saw the Kadi run, aiming his revolver at the nearest robber. Shall the old man be the first to help ? With one move, like the dash of a young leopard, David, leaped over broken wheels and corpses reddening the stony ground. Now he was upon them, he lifted the gun—one, two, three shots : three men turned on him. He fired, and the foremost fell, wounded, not dead. He rose on his knee to aim at the boy, a slight blow on the forehead.

The sun rose, and bathed in wreaths of crimson David's brow, on the rock where he lay dead.

The Russian newspapers stated that "The post was saved. The

judge of the nearest hamlet, and a little boy of 13, who came first to the rescue, were killed by the flying assailants."

RESIGNATION.

Years ago I read the appeal of that little sufferer to all the kind hearts of the Earth, and never could I forget it. She was but a little Chinese girl in a Catholic Missionary School, somewhere in Southern China. Up to her twelfth year she lived among the other children, bright and seemingly healthy, when one day she complained of a strange general feeling of unrest and pain. There was a Doctor on a visit to the mission, so she was brought to him directly. The verdict was terrible: it was leprosy—a rare case to manifest itself in such early years. No sympathy could avert her fate of seclusion from all living things. The heroic child herself asked to be cut off from all communication with her own people, her comrades, even her beloved teacher (a nun). But the window of her little cell in an outer wall of her home (a cell in which she was immured only her food being pushed through a tiny aperture in the inner wall), her window looked on the village street. It was rather high, but when she sat at it, and raised her voice, she could be heard outside. And there day by day, till the lights faded, the little martyr sat, reading out, at the top of her weak voice, the Holy Script, and repeating beautiful legends to her ancient playmates gathered below, under the dread window.

And then, as the tender voice grew hoarser and the horrible disease grew worse, the brave girl asked her teachers for an appeal to all who loved mankind, to all children, especially: "Pray for her eyes, pray for her sight and her power of speech, to be spared to the last, that to the last she might serve, that to the last she might help and soothe others," who had not her trial to bear, but also none of her inner strength.

The appeal went round most reviews, magazines and papers for the young. It was long ago. No doubt many streaks of rosy thoughts of love, and many white-winged prayers, went to that dreary room in China. Her end was not reported, or rather its precise moment—for the physical end was sure enough. But the high unbroken spirit, as surely, is serving on.

KINDNESS TO ANIMALS.

A strange scene.—Under the velvet blue sky of the Crimea, under overhanging rocks from which, from time to time, roll down stones of a considerable size, a girl of fourteen, in the dress of a lyceum-pupil, brown frock, white apron, white cap, short sleeves, stands intent on helping a drowning insect in the current of a mountain spring. From the opposite top of the ridge, her father and sisters vainly call to her to leave her dangerous place. The brown wings of the insect glitter nearer and nearer to the bank, when a stone rushes down and the water whirling up, seizes the poor little insect and carries it with a jerk into the abyss below.

A little useless bravado, was it?

Ten years later, the girl went on a dreary, painful exile far, far away, for she tried to help her race, that was drowning in the rush of heavy trials. A useless sacrifice? Sacrifice is never useless.

TWO HEROES.

Bulgaria was still a slave of Turkey. It was the time when intense suffering lay, like a thunder-cloud, over the flowery country; when Vasoff wrote his pathetic romance of *The Yoke*; when Deacon Levsky organised the first regular bands of patriots, who exiled themselves to the Balkan recesses, and thence came down, like mountain-eagles, on the Turkish troops below; when a simple peasant woman, Tonka, offered her four sons and a beautiful daughter to her country's freedom. That was the time when a peasant-boy, one night saw over the ruins of Bulgaria's ancient capital, Preslar, a glowing cross in the sky, and, in an access of superstitious fear and joy he knelt, whispering: "Help is coming."

Help did come.

But before it came, on the double-headed eagle's wings, many, many sons of Bulgaria fell on the Balkans, died on the gallows, died in dark prisons. The boy of whom I want to tell was to be one of these. Quite young still, he had become a terror to the errant Turkish patrols. He fought them by starlight, he leaped on their sentinels asleep in the glare of midday. One night he was denounced and trapped. The triumphant "askers" brought him to the Pasha, who commanded the District troops. The old man looked at the boy, bare-headed, bound hand and foot, undaunted.

"Let him free" was his order. Then turning to the astonished youth the Pasha said thus: "Heroism deserves crowns, not gallows. Go back to thy beloved Balkans. Live in peace." . . .

And this was the noblest deed of war of which I ever heard.

N.

— SPIRIT-KĀSHĪ.

[AFTER SHRĪ SHANKARĀCHĀRYA.]

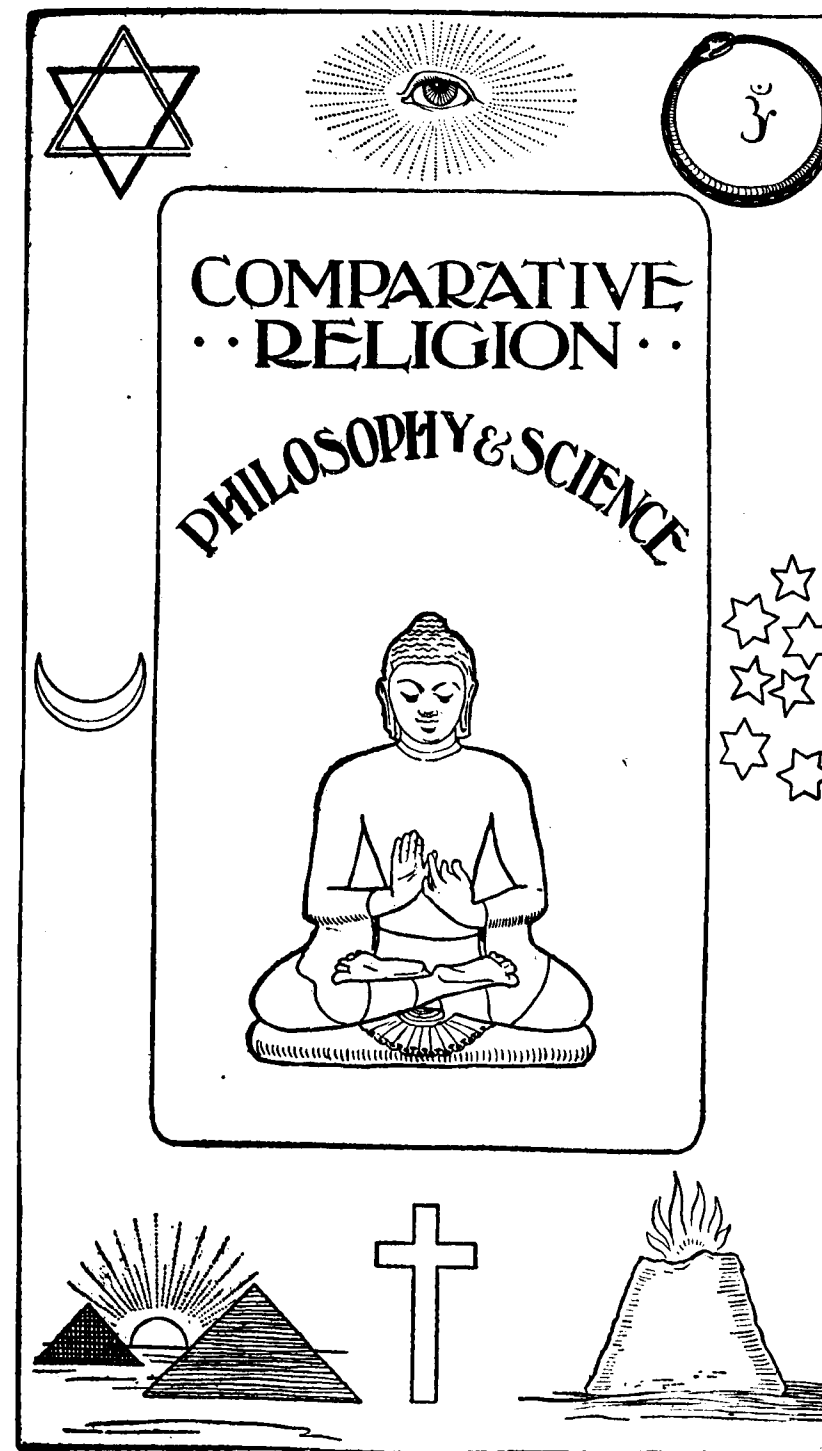
Where, well in-drawn, the mind doth rest,
Like calm's eternal grace;
Maṇi-Karni-wise, is holy-set
Salvation's landing-place:
Where consciousness' unending stream,
Like purest Gangā, flows:
That sacred Kāshī—that am I—
The spirit that SELF-KNOWS!

The one true home of bliss supreme,—
Like BE-ING, perfect, pure,—
Where, held on potent magic point,
This fabric, baseless-sure,
Of life, of death,—of motion, rest,—
Of beauteous seeming—glows:
Detached Kāshī—that am I—
The spirit that SELF-KNOWS!

Whose sway extends o'er koshas five;
Where buddhi's clear-rayed shine
Irradiates, Bhavānī-like,
Each templed home divine;
Where dwells the all-pervading SEER
In Shiva's crystal snows:
Transcendent Kāshī—that am I—
The spirit that SELF-KNOWS!

In Kāshī, Kāshī's splendor burns,
So SELF by SELF is bright;
As Kāshī shows the universe,
So SELF brings ALL to light;
Salvation true, that Kāshī gives,
Doth wait on him alone,
Who, realising SELF, hath made
The I and FATHER one!

—
B. C. MITRA.



COMPARATIVE
RELIGION

PHILOSOPHY & SCIENCE



AN OCCULT VIEW OF LORD BACON.

THE object of this article is to suggest that he who was known among men as Francis Bacon, Baron of Verulam, Viscount Saint Alban, was not only good and great according to the ordinary standards of the world, but was in reality a man already far advanced along that "Path of Holiness" which leads from our own level to that of divine manhood—conscious divinity—the level of the Christs and Saviors of the Race.

Such a belief can, of course, no more be proved than can the existence of God or the truth of the *Bible*, but it may nevertheless be true, as are hosts of things which we are unable to prove, and, if it is true, then must Francis S. Alban have been a highly spiritual man, the servant of the Holy Ones who alone know the full truth about man and his destiny, and, as Their servant, he must have been competent to teach the highest truths and worthy of all the honor and reverence we can pay him. But the writer's belief does not end here, for it has come to him as an intuition, and has come independently to a lady who is well known to the older members of the Theosophical Society, that Francis S. Alban was the same soul who was re-born—soon after his death—as the Count S. Germain, and is believed by many students to be now a full Master of the Wisdom—to speak technically an Aṣekhā Adept, one who has passed the Fifth great step or Initiation on the Path of Holiness, a very Savior of men. It is even said that he is still living in the same body which was known as the Count, and is, therefore, in the closest touch with living men.

If that is so, then all study or reverence given to the life and writings of S. Alban are practically study and reverence given to the living and Holy Master, and, therefore, of direct and incalculable benefit to us. What a man thinks upon, that he inevitably becomes, however long it may take him to do so. To read and admire the books of an ordinary man, say of a living novelist or thinker, is, for many people, to look on him as a personal friend, and does, we are told, create a link on the mind plane with the author, which enables the reader to receive direct assistance (from the person best qualified to give it) in understanding his books.

All this is true and in a far higher degree of the study of a

previous birth of a living Master. Readers of Mr. Leadbeater's short treatise on *The Devachanic Plane*, may remember his description of the very instructive difference actually observed by students functioning consciously on that plane, between the result of thinking of an ordinary friend and that of a thought directed to the Master. If one thinks affectionately of a friend, one creates a thought form in the matter of the mental or Devachanic plane, which flies straight to the person thought of, and hovers round him until it can discharge its benevolent mission; but, when a pupil of one of the Great Masters turns his thought towards the latter, what he really does is to vivify the connexion which already exists between himself and the Master, and thus to open a way for an additional outpouring of strength and help to himself from higher planes. The wise and becoming attitude of mind towards a Master is summed up in an Indian scripture in the three words "Guru as God," a Guru, being a spiritual teacher, a divine man, who is already consciously one with the Supreme.

I suggest to you then the study of Francis S. Alban as being in its nature essentially religious, and involving far wider-reaching issues than is apparent even from the wisdom of the Shakspeare plays—the best known, perhaps, of all his writings. If that is so this study clearly falls within the second object of the Theosophical Society which is to encourage the study of comparative religion, philosophy and science. It may be remarked in passing, that although the general public are not yet convinced of the Baconian authorship of the plays, a very slight study of the subject is sufficient to enlighten the earnest enquirer. It is with this subject as with Spiritualism. Just as one can readily satisfy himself, by personal experiment or by attending Séances, public or private, that human beings do survive death and communicate with the living afterwards, so the man who would know whether or not Bacon wrote "Shakspeare" need study but a small portion of the voluminous literature on this question, for he will find that the arguments all point one way—that the arguments for the authorship of the Actor-Manager, apart from the name on the title page, are confined to invective against Baconians and quibbling attempts to discover small inaccuracies in their statements—not to answer them. As the lawyers say: "if you have no case, abuse the plaintiff's attorney."

But when one has satisfied himself on this question he is not, as

might be supposed, at the end of the "Bacon Mystery," but rather at the threshold and beginning of an acquaintance with the real man. While we supposed the plays to have been written by one born and brought up in humble station, who could leave in his will his second best bed to his wife, without a passing reference to his power or even to writings of any kind, we could not extract much profit from study of the author's life, though much misdirected ingenuity has been spent in guessing from the supposed authorship, what kind of education he must have received—how he must have travelled, studied, and so forth. But now we learn who the real Shakspeare was—a man of high position (and, as the Cypher story tells us, of Royal birth) famous in other capacities as Statesman, Philosopher, Lawyer (the highest Law Officer of the Crown), with extensive experience from his childhood (when Queen Elizabeth called him "her little Lord Keeper") of court-life both in and out of England—not to mention his splendid work for humanity or his rank in the Great Hierarchy—it becomes a matter of extreme interest to know all that can be known about this wonderful personality, and especially does the question suggest itself whether it is not likely that this "concealed poet," who was content to dispense with the credit of having written the greatest literature in the English language—and was able, without it, to achieve high fame in other directions—may not have made other anonymous contributions to our literature.

Before entering, however, on this question I should like to clear away an unfortunate misconception as to S. Alban's character, which effectually prevents those who labor under it from taking any real interest in him. In an article in *Broad Views*, July, 1906, the writer pointed out the profound mistake made by Lord Macaulay, whose essay represents Bacon as an impossible mixture, telling us to regard his character with mingled contempt and admiration, aversion and gratitude. Macaulay wrote merely an essay on the subject, but those who have studied it sufficiently to write biographies—his personal friend Dr. Rawley, and later, Spedding and Hepworth Dixon—are unanimous in unstinted admiration for one who was in reality among the greatest and most lovable of men. Macaulay unfortunately never thought of going behind the sentence passed on Lord S. Alban, having failed to notice the curious fact that the "confession" on which that sentence was based does not admit the truth of

that which is the real substance of the accusation—the charge of taking bribes to pervert justice. This was so monstrously untrue that his accusers, with legal subtlety, formulated a long string of 23 charges, partly no doubt to cloak the fact that they merely concealed emptiness, being all false or irrelevant, and partly in the hope that it might be possible to secure a verdict on some one or other of the 23. There was no kind of formal trial, with the ordinary safeguards against miscarriage of justice. By the malice of his rival and enemy Coke, a legislative body, the House of Lords, was turned into judge and jury. The members of the House listened, surprised and indifferent, as the wonderful tale of falsehood—so contrary to their own personal knowledge—was unfolded before them, but were ultimately persuaded, when the accused for his own reasons declined to defend himself, that it would be only prudent to throw a sop to that growing discontent of the Commons which culminated twenty years later in the Great Rebellion or Civil War. In a letter to King James after his fall he says: “Those who strike at your Chancellor will yet strike at your Crown. I wish that, as I am the first, so I may be the last of sacrifices in your times.”

The charges had been carefully framed to convey to the hearers' mind the implication of an unjust judge, but his persecutors knew better than to make any direct assertion of that which they were absolutely unable to prove. And what was the basis of this worthy fabric, which made it possible to put forward an implication even plausible on the face of it? The basis was a system, then universal, of the payment of judges and all high officers of State by means of fees from those who required their services, instead of by salaries, as at present, from the national exchequer. The system of fees, now practically confined to medicine and the bar, was then universal: the King, the Archbishops and Bishops, the Judges and Law Officers, the Secretaries of State every one, as Hepworth Dixon says, took fees, and every one paid them. They were, as a lawyer's or doctor's fees still are, payment for services rendered. Nobody dreamed of regarding them as bribes, but the system was open to abuse, and, even in the case of a just man, offered a ready means of attack for malice, it being easy to represent that money had been paid *pendente lite*, in order to pervert justice, or that, even if judgment had been given, there still remained some further point of fact or law

which was or might have been reopened. It is proverbially easy to ‘throw mud,’ and difficult to prove a negative—particularly in the present instance, where there was only an Impeachment before his fellow-peers, without a semblance of judicial forms. Not only was Lord S. Alban at home sick, while this monstrous farce was being perpetrated, but there was not even a lawyer present to watch the proceedings on his behalf.

And what was the outcome, the final result? A confession which confesses nothing except that, as a matter, of course, S. Alban, like every one else, had taken fees, which were the regular and, perhaps, the only payment for the services of the highest Law Officer of the Crown, and that he was not certain he had always been as strict as conceivably he might have been, in supervising the conduct of the numerous officials of his Court. He made no attempt to defend himself, an over-scrupulous conscience making him unwilling to exculpate himself from any possible neglect in looking after his official servants. He was, in his own words, “content if he might be the anvil on which a better system might be hammered.” In his first answer to the Lords, which he termed a “humble submission,” he expressed gratification on two points: first, that “hereafter the greatness of a judge or a magistrate shall be no sanctuary or protection of guiltiness, which, in a few words, is the beginning of a golden age;” and next that, “after this example, it is like that judges will fly from anything in the likeness of corruption (though it were at a great distance) as from a serpent; which tendeth to the purging of the courts of justice and the reducing them (*i.e.*, bringing them back) to their true honor and splendor.”

At the outset of the trial S. Alban, says Hepworth Dixon, “had smiled at such accusations, but when he found the case go on, he expressed his indignation to Buckingham as follows: ‘Job himself, or whoever was the justest judge, by such hunting of matters against him as hath been used against me, may for a time seem foul. If this is to be a Chancellor, I think if the Great Seal lay on Hounslow Heath, nobody would take it. I know I have clean hands and a clean heart.’”

How infinitely removed he was from possibility of corruption, nay, from the ordinary attraction which money possesses for most of us—cultivated or otherwise—is as clear as mid-day to all who read

the detailed biographies that have been written. Indeed, the more we know of this man of matchless intelligence, industry, honor, and devotion to God and to his race, the more does our heart go out to him in love and admiration. He said himself that "money was like muck--of no use unless it be spread," and the writer understands from a lady--Mrs. Henry Pott--who has devoted a lifetime to the study of her hero, that the real subject of *The Merchant of Venice* was his own imprisonment for debt on one occasion, in consequence of too lavish expenditure on some of his many schemes for "the reformation of the whole wide world," as he phrased it. He had borrowed money of a Jew and was unable to pay at the appointed time, being finally liberated by his favorite foster-brother Antony.

As showing how little attraction money had for S. Alban, I may quote an anecdote told by his biographer, Spedding. A gentleman called on the Lord Chancellor and was left by him alone in his study, when there comes in one of his Lordship's gentlemen, opens my Lord's chest of drawers where his money was, and takes it out in handfuls, fills both his pockets and goes away without saying a word to the caller. This gentleman was no sooner gone but comes a second, opens the same drawers, fills both his pockets with money, and goes away as the former did, without speaking a word. S. Alban, being told on his return what had passed, shook his head and said nothing but--"Sir, I cannot help myself." No doubt these gentlemen belonged to the small band of devoted admirers, members, perhaps, of the secret Rosicrucian Society, who worked under his direction at those vast enterprises which occupied so much of his scanty leisure, and were as carefully screened from the public eye as if they had been crimes. The following is one of the many splendid tributes paid to him by friends and co-temporaries. Ben Jonson says: "My conceit of his person was never increased towards him by his place or his honors, but I have and do reverence him for the greatness that was proper only to himself, in that he seemed to me ever, by his work, one of the greatest men and most worthy of admiration that had been in many ages. In his adversity, I ever prayed that God would give him strength, for greatness he could not want, neither could I condole in a word or syllable for him, knowing no accident could do harm to virtue, but rather help to make it manifest."

In the impeachment no accusation was made that justice had been perverted, and no decision of his was then or afterwards reversed, or even appealed against, on any such ground. He himself declared at the time, and there is no title of evidence to contradict it: "I was the justest judge that was in England these fifty years." While he was under accusation, he was so ill that he believed himself to be dying and made his will, in which he pathetically and with foresight bequeaths "my name to the *next ages* and to *foreign nations*." Some three hundred years have already elapsed since his plays were written, and yet the world at large knows him not as the author. His reference to "foreign nations" has also been justified. In Germany the plays are, perhaps, more honored and appreciated than in England, and the three persons--Mr. Ignatius Donnelly, Dr. Orville Owen, and Mrs. Elizabeth Gallup--who have discovered and published some of his cypher writings are Americans.

Among his papers was found after his supposed death the following prayer or psalm, referred to by Addison as resembling the devotion of an angel rather than of a man: "Most gracious Lord God, my Merciful Father from my youth up, my Creator, my Redeemer, my Comforter, Thou, O Lord, soundest and searchest the depths and secrets of all hearts. Thou knowest the upright of heart; Thou judgest the hypocrite; Thou ponderest men's thoughts and doings as in a balance; Thou measurest their intentions as with a line; vanity and crooked ways cannot be hid from Thee. Remember, O Lord, how Thy servant hath walked before Thee; remember what I have first sought, and what hath been principal in my intentions. I have loved Thy assemblies; I have mourned for the divisions of Thy Church; I have delighted in the brightness of Thy sanctuary. This vine, which Thy right hand hath planted in this nation, I have ever prayed unto Thee that it might have the first and the latter rain, and that it might stretch her branches to the seas and to the floods. The state and bread of the poor and oppressed have been precious in mine eyes. I have hated all cruelty and hardness of heart. I have, though in a despised weed * and in many other writings procured the good of all men. If any have been mine enemies, I thought not of them, neither hath

* This is probably a reference to the Wisdom taught in the 'Shakspeare' plays.

the sun set on my displeasure ; but I have been as a dove, free from superfluity of maliciousness. Thy creatures have been my books, but Thy scriptures much more. I have sought Thee in the courts, fields, and gardens, but I have found Thee in Thy temples. Thousand have been my sins and ten thousand my transgressions, but Thy sanctifications have remained with me, and my heart, through Thy grace, hath been an unquenched coal upon Thine altar. O Lord, my strength, I have since my youth met with Thee in all my ways, by Thy fatherly compassions, by Thy comfortable chastisements, and by Thy most visible providence. As Thy favors have increased upon me, so have Thy corrections, so that Thou hast been ever near me, O Lord ; and ever, as my worldly blessings were exalted, so secret darts from Thee have pierced me, and when I have ascended before men, I have descended in humiliation before Thee. And now, when I thought most of peace and honor, Thy hand is heavy upon me, and hath humbled me according to Thy former loving kindness, keeping me still in Thy fatherly school, not as a bastard but as a child. Just are Thy judgments upon me for my sins, which are more in number than the sand of the sea, but have no proportion to Thy mercies ; for what are the sands of the sea to the sea ? Earth, heavens and all these are nothing to Thy mercies. Besides my innumerable sins, I confess before Thee that I am debtor to Thee for the graces, which I have neither put into a napkin, nor put it (as I ought) to exchangers, where it might have made most profit, but mis-spent it in things for which I was least fit * so that I may truly say my soul hath been a stranger in the course of my pilgrimage. Be merciful unto me, O Lord, for my Savior's sake, and receive me into Thy bosom or guide me in Thy ways."

Of the so-called "fall" of S. Alban it may be said, in the words of Scripture : "whom the Lord loveth He chasteneth, and scourgeth every son whom He receiveth." If he was already far advanced on the Path of Holiness, then it is fairly certain that he would be in process of paying off rapidly the kârmic debts of previous lives. There is a close parallel in the case of one of the Founders of the Theosophical Society, Mme. Blavatsky, who was perfectly innocent of the charge of deception laid

* This is probably a reference to his career as a lawyer.

against her in connexion with letters received from the Masters at Adyar, in what was known as "the shrine." In her case also the accusation, though untrue, was doubtless the instrument, under the great kârmic law, for inflicting humiliation and suffering which were a necessary consequence of errors committed in earlier lives ; and Mme. Blavatsky herself was quite enough of an occultist to understand the working of the law—probably even to remember the particular deeds of which it was the outcome. It is probable that S. Alban in like manner remembered the deeds of other lives whose consequences he was experiencing through the unjust accusation in this life. Indeed, the expression in his psalm :—"Thousand have been my sins and ten thousand my transgressions" must have been evoked by such recollections, for it does not tally with the Bacon incarnation, though of this he says nothing, being reticent as the grave on all that concerns his personal connexion with occultism. The reticence was natural enough in a man who, there is reason to believe, was a leader—probably the actual head—both of the Freemasons and, of that still more secret body, the Rosicrucian Society.

So much for the accusation of bribery—the result apparently of a conspiracy, of which the author may have been Lady Buckingham, mother of the Duke of Buckingham "the King's Favorite." It is supposed that she wanted to get rid of S. Alban in order that a man named Williams, who was her lover, might succeed him, as in fact he did, only to be driven from office with ignominy shortly afterwards.

ERNEST UDNY.

(To be concluded.)

"The glory of life is to love, not to be loved ; to give, not to get ; to serve, not to be served. To be a strong hand in the dark to another in the time of need ; to be a cup of strength to a human soul in a crisis of weakness, is to know the glory of life."

The welfare of society and the justice of its arrangements are at bottom, dependent on the characters of its members . . . There is no political alchemy by which you can get golden conduct out of leaden instincts.—*Herbert Spencer*.

KARMA AND REINCARNATION IN ISRAELITISM.

KARMA is a Sanskrit word meaning action, and in theosophical teaching it is generally used to denote the reward for good and evil, or the equitable law of retributive justice which pays everyone according to his deeds. Reincarnation means repeated rebirths into physical life under the process of the law of evolution for the development of everything in nature. These laws are the governing principles of the universe and are closely connected together. Everything that exists is governed by these laws, and man is not an exception to the general rule. Man does not come into this world for the first and last time. He had several times been born, into physical life before, under the operation of the unchangeable laws, and shall be so born again and again, till such time as he learns, by abstaining from evil and practising goodness and purity of heart, for no selfish motive whatsoever, to cease creating new karma (actions in deed and thought) which will bind him into physical life again, and until he ultimately develops into a perfected spiritual being. Man, truly speaking, is the maker of his destiny. "As he sows so he reaps" is a truth taught by almost every religion, ancient and modern. It is not my intention to enter into argument in proof of these truths, as this has been done from all points of view by many abler pens; but I shall try to show that these doctrines form the very corner-stone of the teachings of Israelitism, and are as old as the cardinal principles of that faith, which are the basis of the Wisdom or Mother-religion, dealing with the subject from the points of view of our religious philosophy and the current belief among us.

Karma, good or bad, is generated in three different ways—in deed, in word, and in thought. Man is always doing, saying and thinking something; and under the law of cause and effect these produce results which are designated "the fruits or results generated by actions." All those terms have their equivalent in Hebrew. The Hebrew word for award or recompense is *gemool* or *gemilooth*, and that for works or

actions is *maasim*, the plural of *maaseh* from *asah* made or did. *Pealim*, the plural of *poal* (from *poal*) means deliberate actions. *Yadāim*, hands (plural of *Yād*) is also used to denote *maasim* or *pealim* as actions are generally performed by the hands. The word *derakhim* (plural of *derekh*) means ways, and signifies doings in general, in deed, in word and in thought. *Maḥashaba* (from *ḥashab*) is thought which stimulates all actions. Such phrases as the award or recompense of "doings," "actions," "hands," "ways," "thoughts," etc., abound in the *Bible* (see Jer : xvii. 10 ; xxxii 19, Ps : xxviii. 4 ; lxii. 12 ; Prov : xii. 14 ; Job xxxiv. 11 ; Zech : i. 6 ; etc., etc.). *Peri maalalim*, translated "the fruit of doings" (Isa : iii. 10, 11 ; Jer : as above quoted, etc.), literally means the fruit of generating actions. *maalal* (doing or action) the singular of *maalalim* is derived from *alal*, caused, brought up ; and *olal* or *olel* means a child, an offspring, hence *maalal* is generating action.

The Hebrew word for reincarnation is *gilgool*, from *galgal*, a wheel (Ezek : x. 2, 6, 13), and signifies evolution or the process of growth and development. This Hebrew word also is instructive. *Gal* or *gol* means rolling away (Josh : v. 9 ; Ps : xxxvii. 5 ; Prov : xvi. 3), and the repetition of this word in the term *galgal* denotes repeated rolling in a circle, hence a wheel in motion. *Gilgool*, therefore, means turning round and round the karmic wheel, or coming into physical life, not once or twice, but over and over again, just as a wheel, when put in motion, keeps on rolling and rolling, till man puts a stop to the motion by becoming master of his destiny and becoming liberated from karmic law. The writers of the *Bible*, and of our esoteric books, in making use of such significant terms for karma and reincarnation, prove themselves to have been perfectly acquainted with these truths in all their bearings and to have understood them in their true meanings.

From time immemorial these doctrines constituted the fundamental principles of faith, then universally held by the human race, Israelities and others ; and though humanity subsequently divided itself into castes and sects, and the true faith was nationalised by each, and became encumbered and tarnished by strange dogmas and formalities, yet these truths are traceable more or less in the teachings of every creed. Our people believed and taught them in days

of old, but in the present day,—owing to the long centuries of persecution and sufferings, their most valuable books having been more than once confiscated or burnt to ashes by unscrupulous hands, and also owing to their having imbibed the modes of habit and thought of those around them for so long—they have lost sight of the true spirit of these grand truths, and their belief in them has become vague and misleading.

The doctrine of karma is so plainly and clearly inculcated in the *Bible* that it is needless to quote instances. On almost every page of it we are expressly told that our suffering and happiness here and hereafter depend wholly and solely on our own doings; that as man sows that he reaps; and that in whatever measure he metes that shall be measured unto him (compare also *Tiqunin*, section 6, page 67 (b), etc., etc.); these are universal truths for every thoughtful mind—we see them verified almost daily and hourly. Notwithstanding, there are some who believe in fate, or *mazzal*, as they call it, by which they understand that the inequalities of life, *viz.*: the various conditions of humanity at the start of physical life, barring, of course, the question of becoming righteous or wicked, which is left to man's own choice, are the results of God's own free and arbitrary will, having nothing to do with man's past history. They base this belief of theirs on a passage in the *Talmud*, and try to justify it by referring to some instances from the *Bible*, such as God being said to have hardened the heart of Pharaoh, sanctified Jeremiah from his mother's womb, chosen Abraham and Isaac, loved Jacob and hated Esau, and the like.

The theory of Divine arbitrary will and pleasure satisfies no honest mind. Apart from its being in direct contradiction to the teachings of Holy Writ, it is inconsistent with the justice and mercy of the loving Father of all. No parents punish their child for a fault which is not his, much less do they idly inflict suffering upon him. The Scriptures expressly tell us that God "does not afflict willingly, nor grieve the children of men" (*Lam*: iii. 33); and that "Out of the mouth of the Most High proceedeth not evil and good" (*ibid*, 38). [The English Version, by putting the sign of interrogation at the end of this verse, has altered its sense altogether, and severed its connexion with the succeeding passages (34—41)], Rabbi

Yohanan explains these passages thus: "Since the day the Divine Law (*Deut*: xxx. 15, etc.), said to man—'See I have set before thee this day life and good, death and evil,' (meaning that since man became responsible for his actions by the knowledge he received through the Divine Law that goodness meant life and evil death), good and evil did not proceed from the mouth of the Almighty, but that evil came of itself to the doers of evil, and good to those who practise goodness: Wherefore, then, should man murmur over the punishment of his sins? Let us search and enquire into our ways and turn to the Lord. . . ." (see R'shi's comment). All our ills are, truly and verily, the consequences of our misdeeds. "Your iniquities have brought these (sufferings), and your sins have withheld good things from you," says Jeremiah (v. 25). It is our deeds that bring us happiness and suffering in accordance with the immutable laws of nature, and naught else. "No evil comes to man from God," says the *Zohar* (book i., section Wayigash Elao, page 208 b; also book iii, section Shemini, page 47a, etc.), and this is also the tenor of Holy Writ. No one would think of blaming God if he happened to burn or cut his finger, or if suffering come to him through indiscreet acts of his, as he knows that they are the results of his own doings. The very passage in the *Talmud*, which fatalists quote in support of their theory, sets up the doctrines of karma and reincarnation clearly and rightly, and so do the instances referred to, of Pharaoh and others, when, properly understood, as we shall see.

The passage is to the effect that man, before he is born and while yet in his mother's womb, is destined by heaven to be rich or poor, strong or weak, healthy or sickly, blind, deaf, dumb, lame or otherwise, etc., either from his very birth or in the course of that physical life; and concludes by saying: *we-illoo sadiq we-rasha la qa-amar*, meaning: "but it is not decreed as regards his being righteous or wicked," as this, it is explained, is left to man's own free-will and choice. This is entirely in tune with the true teaching on this head. Man's physical welfare is determined in accordance with his past history, while he is left free to create new karmas affecting his future, or his spiritual, life in virtue of the free agency of man—a doctrine clearly and distinctly inculcated in the *Bible* and our

esoteric books. It is true that no mention is made in the passage about the past history of man ; but it is also true that it does not tell us that the decree of heaven is the result of Divine pleasure or arbitrary will ; and considering the facts that the theory of Divine pleasure is in conflict with the teachings of Holy Writ and the unalterable laws of nature, and that our divines, one and all, were staunch believers in the truths of the free agency of man, karma and reincarnation, it is but right and logical to say that by this passage our divines meant to convey the idea that the decree of heaven is the result of man's doings, or of karma engendered in his previous physical life, or lives, in order that he may now reap what he had sown before, which had not yet been meted to him ; it being an admitted fact that some doings of man have ready reckonings, *viz.* : they are meted to him in the same physical life in which they were engendered.

The different conditions in which human beings enter life are the consequences of the use they "made of their last set of conditions," and not the result of God's own free and arbitrary will. They are simply the revival of "the affinities for good and evil engendered by the previous life" or lives (Compare *Tiqunin*, section 69, page 73 a, etc.).

This is the only data by which the most difficult problem of the great inequalities of life can be reasonably and rationally solved, and this is just what is meant by the famous passage above quoted and the theory of *Mazzal*. This is the law of cause and effect in all its majesty and glory. It harmonises with the mercy and justice of the loving Father of all and the immutable laws of nature, which are God's own. No person can reap what he had not before sown. Man is, surely and truly, the maker of his destiny, physically and spiritually, for good and for evil. Our suffering and happiness, even, in physical life, depend wholly and solely, on our own doings, of which Holy Writ also assures us, and which our experience in life confirms. The man that knows this will blame no one but himself for the consequences of his bad actions ; will remain content with his lot and endeavor to mend his ways ; and will thus in time become useful to himself and to humanity at large. Says the *Talmud* : "It is not God, but we ourselves that are the creators and supporters of moral evils.

When a field is covered by weeds shall a farmer complain to God ? No, let him blame himself for his carelessness and neglect ; noble, indeed, is the feeling of the man, who reflects that his virtue is his own ; and truly woful is the profligate's, who cannot but know that his guilt is his alone."

The true meaning of *Mazzal*, and the sense in which it is used in our esoteric books, are not properly understood by our people. *Mazzal* or *Mazzala*, literally means flowing, pouring down, distilling (Deut : xxxii. 2 ; Num : xxiv. 7, etc.) ; and in esoteric teaching it is used to denote the 'Influx' (also called the 'Influenced') from which "all the things in the universe, superiors and inferiors, depend, even the Book of the Law in the Temple" ; and we are also told that "the matters concerning children, life, and means of support depend, not from merit, but from the Influence" (*the Greater and the Lesser Holy Assemblies* also, *Tiqunin*, section 10, page 74 (a) ; section 69, page 74 (a) etc.). This refers, of course, to the Sephiroth—the ten Emanations. The 'Influx or 'Influence' signifies the first Sephira, Kether (Crown), "the Concealed of the Concealed," from which "depend the influences and the influences of the influences," *viz.*, the other nine Sephiroth and every thing in nature. All these deal with the origin of the manifestation of the Universe and the Universal Life which sustains all. However, the belief of the people in fate, or *mazzal*, in their own way, and in man's liberty in regulating his future life, as stated above, represents the fact that man is the master of his destiny in the true sense of the term. Fate being the result of karma, engendered in previous physical life or lives, man has, properly speaking, no option in the matter—he must reap the consequences resulting therefrom, and, therefore, is represented as helpless (though he can, if he could but know how to do it, evade or at least mitigate certain evils that are to befall him ; but unfortunately the majority of mankind has not yet arrived at such a stage). But this fate does not impede the development of new karma, and thus man is at liberty to regulate his "life to come" by fresh karma in accordance with his choice, which will determine his next incarnation. This is the right meaning of fate (or *taqdeer* as it is called in Arabic), and of man's liberty in regulating his future life (or *tadbeer*). The former concerns karma already engendered in previous lives, or "old karma

bearing fruit" ; the latter, that which is being engendered in the present life, or " fresh karma in the bud " to bear fruit in the next. These have nothing in common with each other in man's one life ; one refers to the past, the other to the present or immediate future, just as a man is the child of his former self and shall be the father of his future self. Fate being merely the result of past karma, engendered by man himself according to his own free will and choice, it follows that man is truly the maker of his destiny, physically and spiritually, for good and for evil. He is helpless only as far as the reaping of his own sown harvest is concerned ; this he must do under all circumstances.

The doctrine of reincarnation, or " evolution of man," is taught in the *Bible*, though in a somewhat covered way, and forms the most important theme of our esoteric teachings. The foremost of our divines and sages understood it fully and taught it freely. It is even alluded to in our daily prayers, especially those read on our most important days of the year, viz. : the " New year " and the " Atonement " Days.

Our divines assure us that Adam, after his fall, was instructed by holy beings in the Divine Knowledge, to enable him to regain by its means his lost purity and return to his pristine state of felicity and bliss (*Zohar*, book I, sec. Bereshith, page 55 (a), etc.). Our divines find the truth of reincarnation expressed in many passages of the *Bible*. I quote below a few of the teachings found in our esoteric books on the subject, and also touch upon only a very few of Biblical passages which are interpreted in the light of reincarnation or *gilgool*.

It will be seen that my renderings of the Biblical passages quoted below differ widely from the English Version, as I give the correct and accepted meanings of the original texts all over the Israelitish world.

When Qain (Cain) was wrath because his offering was not accepted by the Lord (Gen : iv. 3-5), the Living One said to him (verses 6 and 7) : " Why art thou wrath and thy countenance fallen ? Is it not that if thou doest well, thou shalt be exalted ; and if thou doest not well, sin lieth at the door ; and though unto thee shall be its desire, thou shalt rule over it ? " And after he had killed his brother Hebel (Abel . . . this has its inner meaning) and was doomed to be " a wanderer and a vagrant on the earth," Qain said

unto the Living One (verses 13, 14) : " My iniquity is too great to bear. Behold, thou hast driven me out this day from over the face of the earth, and from Thy presence shall I be hid, and I shall become a wanderer and a vagrant in the earth, and it shall be that every one that findeth me shall kill me." Our esoteric books assure us that the divine truths of karma and reincarnation are conveyed in these verses which they interpret to the following effect : " If thou doest well in *gilgool* thou shall be elevated and thy repentance shall be accepted ; if not, sin lieth at the door of thy grave," viz. : thy evil inclination shall accompany thee to the grave ; yet, " although its desire (affinity) shall cleave to thee in after-life, thou wilt be able to rule and overcome it if thou desirest." Qain was to be " a wanderer and vagrant on the earth," that is, he was to undergo " repeated physical incarnations," till by degrees he could " conquer his lower nature and elevate his mind and soul," to which state he attained in his subsequent earth life as Raine (Kaine), also called Jethro, the father-in-law of Moses " (*Tiqunin*, section 69, pp. 67 (a), 105 (a), 108 (b). etc., compare also R'shi's explanation and the *Targum of Ankelos*).

N. E. DAVID.

(To be continued.)

GREETINGS.

I pray the prayer that the Easterns do—
May the Peace of Allah abide with you ;
Wherever you stay, wherever you go,
May the beautiful Palms of Allah grow ;
Through the days of labor and nights of rest,
The love of Good Allah make you blest ;
So I touch my heart as the Easterns do—
May the peace of Allah abide with you.

MORBID EMOTIONS.

THE Law of self-preservation, manifesting as the self-regarding Emotions are the foundation of human nature. Christian moralists have, in the interests of revealed religion, fought shy of this solid fact, and have arrayed themselves against Mandeville, Hobbes and others who have striven in modern Europe to extricate ethics from the region of uncertainty and sentimentalism and to found a real science of ethics. That 'I am' is the one fact that cannot be doubted, and all evolution is based on the love of the Self, for the Self. All 'other-regarding' emotions are based on this, developed out of it and will find their culmination in it. These have reached a fairly high degree of development in man, on account of biological and social necessities; but, though man has lived on the Earth for a long period of time, the evolution of these altruistic emotions has not been perfected, but is in the making. Hence morbid growths occur among them. These morbidities exist because morbid emotions are seldom injurious enough to the life of the individual though they cause infinite misery, to be eliminated by natural selection and the penal codes of the state; the latter prescribe the maximum amount of deviation from standard morality that the state would tolerate in the individual, concern themselves in the extreme abnormalities and act, in the present day, more in a punitive rather than a deterrent manner. The penal codes of religion are supposed to bring about a very rigidly defined standard of life by threats of penalties for transgression, but the abyss that separates ideals from actual conduct in the case of the followers of all religions is most painfully evident to the scientific enquirer.

The field of morbid emotions is one in which the individual can utilise Nature's Laws for Self-culture. Contemplation of the standard of ethical life will not only reveal one's own morbid deviations therefrom, but will gradually bring one's emotions to the standard level; but, so that this culture may be effective, the standard must be so conceived as not to be immeasurably beyond the sympathies or the powers of the individual. "What is ethically true must be sociologically possible," in the pregnant phrase of Hoffding; otherwise it will lead to Pharisaism as it has always done. Hypocrisy may be the homage

that vice pays to virtue, but it is also the natural consequence of forcing an impossible ideal on people who are not within measurable distance of it. Hence it is that every society must be so constructed that different ideals are available to even of different levels of moral evolution. The monopoly of salvation by offering one particular ideal, implied in the beatitude of the week, of those that present the other cheek when one cheek is offended against, to people who have to live in an atmosphere of competition can but lead to unmitigated fraud and the hypocritical conventionalities of modern civilised life.

We shall now consider the morbid development of the four typical altruistic emotions whose origin was discussed in a former article. Of these, maternal love (in which we may include all love of offspring) has reached a relatively perfect stage of growth, for it is one of the earliest of nature's products among animals. Hence very little morbidity is possible in its manifestation. Yet in life we meet with many cases where we wish its exhibition were tempered by a little wisdom. Much as we appreciate and repay the affection unselfishly showered on us by our parents, are there not moments when we recognise that a little more wisdom on their part would have made our lives more efficient, and resolve that when our turn should come, we shall go one better than they have done?

Sexual Love, though an early growth, is the most potent factor in human lives and hence exhibits many morbidities. We shall not here deal with forms of its morbidity which owing to English prudery have been relegated to treatises on esoteric anthropology, privately printed and circulated; for we shall assume that civilised man has largely transcended these aberrations of the sexual instinct. Yet the marriage ideal is polluted by the idea of the wife being the personal chattel of the husband. In the life of the Hindūs and more so the Musalmāns this fact is prominent. The chivalry underlying the respectful treatment accorded to woman in Europe and America exists but upon the surface. Woman is regarded as but an instrument of pleasure acquired by the husband and not as the mother who makes possible the continuance of the race. In the go-ahead United States, woman is beginning to retort by regarding man similarly and to deliberately shirk motherhood. Asceticism is another stain on human institutions. It is as absurd to abandon oneself without

restraint to elemental impulses as to regard them as wholly, the work of the devil. Religion has, at all times, waged ineffectual war with the appetite of hunger and of sex, on which individual and racial life respectively depend. Nature has always taken revenge on religion, for every age of attempted puritanism in the life of nations, and period in that of the individual has been succeeded by wild licence. Man can co-operate with nature not by setting his puny efforts against her course, but by wisely using every impulse she gives him, rightly exercising every organ he endows him with. Man's selfishness has always been the cause of religious asceticism as of social asceticism. It is as wrong to abstain from seeking fatherhood and motherhood for gaining supposed bliss in Heaven as it is wrong for the American man and woman to avoid the married life for gaining real comfort on Earth.

Sympathy, is the third typical, altruistic emotion we have discussed. The word sympathy is not the best word to describe the emotion in question ; but philanthropy is objectionable on various grounds. (1) It is too wide a word. No man can, except hyperbolically, be said to love *all* men ; (2) the word has recently acquired an undesirable odor since the modern methods of organising labor have led to the concentration of the products of the labor of millions of patient working men in a few hands and to showing benefactions uninspired by genuine fellow-feeling of man for man. Patriotism, glorified by poets, is preeminently bound up with the stake one has in the good Government of one's country and also with love of scenes one has habitually seen from infancy and can scarcely be called a genuine altruistic emotion. We owe to nature the first lessons in sympathy. The perception of a fellow-man experiencing pleasure or pain takes place by means of images associated with similar but fainter motor-discharges in our system. Hence sympathy is a matter of necessity. Philosophers have spoken of disinterested sympathy, but this seems to be a form of words devoid of meaning, for if perception is inseparable from motor discharges, where can the want of interest be ? Sympathy, with members of a limited caste or of one's own sect has so far been evolved in most of us. The evil of the caste system in India in preventing the spread of sympathy beyond one's caste is well-known. Students of the New Testament tell us that speaking truth to those

not belonging to the Christian Community was not contemplated in its teachings as originally promulgated in ancient Judœa. Man has begun only since the French Revolution to think of all men being one great family of brothers to be bound by one golden chain of love. The actual life of the so-called civilised communities of the United States, Australia, South Africa, etc., believes this idea. India is another example in point. The idea of the Unity of Man has been preached in this country since the age of the Upaniṣhads but has not yet been assimilated by the national mind, and castes and creeds still hold unlimited sway. This emotion can be developed only by constantly meditating on man coloured or colourless, dolichocephalic or brachycephalic, being one in nature, one in constitution, notwithstanding apparent differences. How many ages will pass before this idea becomes a constant factor of the mental life of man ?

There remains the religious emotion. The religious ideal is the sublimative of unselfishness, the recognition of all livings as animated by one Life. "The man whose mind has been steadied by contemplation who regards equally all things, sees the Self established in all beings and all beings in the Self." (*Bhagavad Gītā* vi., 29.) A vague idea of the Life beyond phenomena accompanies the religious emotion from its inception ; but it is discolored by unloveliest forms of selfishness. Between the Red Indian's expectation to meet his faithful hound in Heaven and the age-long isolation from Samsāra, from all manifested Life that the Advaiti yearns for, there is but a difference of degree and not a difference in kind. Another thing that has colored the religious emotion in the past is the great encouragement it has given to helpless self-abandonment before the powers of Nature. No individual can be said to be a perfect character who has not learnt to stand on his legs even before the Highest. Kneeling and prostration even to God is unworthy of the ideal man. To the independent Greek there was neither kneeling nor prostration ; he stood upright before his God, realising that he was one in essence with Him and no benefits could be gained from PERFECTION by Oriental forms of self-abasement. The world is all the poorer for the invasion of Europe by Oriental ideas and consequent loss of dignified self-reliance. Recognise the oneness of Life co-operate with the purposes of Nature and the Will of God, so far as you understand it, but do it as a man and not as a slave. The dissociation of Bhakti

from Jñāna, the want of subordination of the emotional life to the intellectual, the easy self-abandonment of the devotee who avoids the strenuous endeavor of steady ethical culture can but lead to lop-sided growth. Not only this, Bhakti unenlightened by Jñāna has always culminated in frightful forms of sensuality just as Jñāna unmoved by Bhakti ends in the arid desert of Nirvāna as popularly understood. Love God, as manifest in man, by all means, but love this God intelligently and in a way befitting the man who strives to reach Vishnoḥ paramam paḍam, which Sadāpasyanti Sūrayaḥ.

P. T. SRINIVĀSA IYENGAR.

LONELINESS.

Amidst the many voices that you hear,
To mark how few can ever reach your ear,
And watch these few grow fewer year by year—
'Tis this is loneliness.

To feel no difference 'tween loss and gain—
In what men call success, to find but pain—
To know that quiet alone will e'er remain—
'Tis this is loneliness.

To have no life that can be called your own—
To find each prop God gave was but a loan—
A loan but lent you till your strength was grown—
Ah! this is loneliness!

And yet as earthly joy thus takes to wing,
To feel a special power within you spring,
And how this strength that guerdon which you wring
Alone from loneliness.

LUCY C. BARTLETT.

METAPHYSICS OF PLATO.

THE chief importance of Socrates, as a philosopher, lay in his employment of a new method, the object of which was to arrive at pure concepts by eliminating every thing accidental; in other words by rigorous definition to lay bare the ideas contained in words. With Socrates this was a logical process. It was necessary to lay bare the idea in order to be able to reason from it; since unless we start with clear notions as to what we mean by the terms which we employ, the whole of our reasoning will be invalidated. The chief end of Socrates' teaching being ethical, *i.e.*, to induce people to lead better lives, the logical method which he employed, and which he called Dialectic, was in his hands little more than the handmaid of morality. He used it simply in order to provide man with a rational basis for their judgments of right and wrong. It was left to Plato to give to Dialectic a much wider scope and to convert what had been purely logical with his predecessor into an all-embracing metaphysical system.

If we take a term like 'Beauty' we see at once that, apart from particular objects, it has only a vague and indefinite content, perhaps not even that. When we think of beauty, we usually imagine some beautiful thing, a beautiful landscape, a beautiful poem, and so forth; the ordinary man is content to judge of the beauty of each thing as it is presented to his notice, without troubling himself about Beauty in the abstract. But the Greek mind moved in exactly the opposite direction. The constant effort among Greek thinkers was to find the One in the Many, to seek out the pure idea which, for example, enters into everything which we call beautiful and is the cause of our calling it beautiful. Socrates embarked upon this inquiry in order to be able to *define* beauty. Plato went further. He held that these pure concepts like Beauty, etc., were self-existent entities, dwelling in a supersensuous world, quite independent of whether there were mind to conceive of them or no. This supersensuous world he called the world of Pure Being. Matter (which, devoid of qualities, is nothing) he conceived as Non-Being; what we call the phenomenal world, the world as we know it, and which we perceive with our senses, is the result of a mixture of these two elements, the outcome of the action of pure Ideas upon matter. This he called the world of Becoming. It

remains to us in what relation Non-Being stands to Being in this world of Becoming. Plato is very consistent upon this point though it has its difficulties as we shall see. He holds that every object which we see in this world is an imitation, more or less imperfect, of an idea. A rock or tree for example, is a poor imitation of the conceptual or ideal rock or tree. The idea in its pure state is perfect. As soon as it comes into contact with matter it becomes limited and distorted. Pure Being is degraded by contact with Non-Being, and the result is thus an intermediate state, the state of Becoming. Becoming necessitates motion, and this motion is the constant striving of all things, in the worlds, to realise the pure idea; in other words, to shake off the fetter of matter and become what they really are. This, in brief outline, is Plato's famous theory of Ideas. The Ideal theory is the hinge of his whole philosophy and there is no single doctrine in his system which cannot be directly or indirectly referred to it. It, therefore, merits closer attention.

Let us now go a little more into detail. The theory arises out of the Socratic and Platonic conception of the nature of knowledge. There are as I have said, three states of existence: Absolute-Being, Becoming and Non-being. There are also three states of knowledge, absolute knowledge, opinion, and nescience. Just as becoming is an intermediate stage between Being and Non-being, so opinion is an intermediate stage between knowledge and nescience. The three stages on each side, therefore, correspond to each other. Absolute being can alone be the object of absolute knowledge. Non-being cannot, by its nature, be known at all. Hence its correlative in the mind is nescience. The vast world of phenomena, which partakes both of Being and Non-being, become then the correlative of that equally wide and fluctuating mental state which Plato calls opinion, and which is a mixture of knowledge and nescience.

Now according to the Socratic view of knowledge, pure concepts are alone knowable. The world of phenomena is constantly changing and unstable, so that it is impossible to predicate anything definite of it. Whatever we predicate of it ceases to be as soon as we have predicated it. Hence we have to abstract the permanent element from phenomena, in order to find an object of knowledge. The permanent element in phenomena is Absolute Being. Looked at as an object of thought, it is pure Idea. Hence pure concepts or

Ideas possess Absolute Being. They alone are truly existent. They are, in short, the only true Reality. All else is illusory. Such is the logical genesis of Plato's theory of Ideas.

We have now our world of Ideas logically established. There Ideas are not only more perfect than anything on earth, inasmuch as they are untainted by the smallest speck of matter, but they are prior to everything else in time, since all things are copies of them. They are the archetypes of phenomena. Further they have existed from all eternity. They could not have been created, because they are ultimate. Pure Being can have no beginning. Before any man was ever just, or any woman beautiful, the Ideas of justice and beauty existed, self-sufficient and asking for no mind to realise them.

How then is the contact between this self-contained world of Ideas and matter brought about? This is Plato's great difficulty, and the point which has always been urged against him by his critics, and chief among them his pupil Aristotle.

It is obvious that there must be some connecting link, otherwise the two worlds of Ideas and matter would remain for ever separate. In logical jargon, there must be an efficient cause. We may concede that Plato makes the Ideas dynamic; *i.e.*, that he endows them with a potential force capable of acting upon, or rather, through matter, when brought into contact with it. But these words "when brought into contact with it" contain the whole difficulty. There must be an operative medium, something through which they can work. From a general consideration of Plato's treatment of the subject it would appear that he, a trifle vaguely, conceives the Deity to be this connecting link. In the *Timæus* he speaks of the world-fashioning Deity, as the creator of the phenomenal world. Creation, taken together with the Ideal theory, can only mean the impressing of the Ideal upon the hitherto formless and characterless matter. Hence God, the creator, is the bond between Ideas and Matter.

But this lands us into many difficulties. We must first of all, however, remember that nothing is more fluctuating than Plato's Theology. He seems to conceive differently of God, according to the nature of the subject he happens to be treating at the moment. When talking in a popular vein on ethics he speaks of the Gods in the plural, meaning the Gods of the ordinary Hellenic Pantheon. When treating the same subject on a higher plane he speaks of

"God," and his theology becomes a lofty kind of monotheism. When however he is concerned with metaphysics he seems sometimes to bring in the Deity merely as a *deus ex machinā* to help out his logical difficulties.

In the present instance, unless he makes God one and identical with the Ideas themselves, the Ideas must be either prior in time to God, or God to the ideas. The first alternative is theologically impossible; the other logically inconsistent, since, as I have said, the Ideas are conceived as without beginning, uncreated and eternal. Plato naturally could not bring himself to dishonor the Deity by assigning him a subordinated or derivative position; on the other hand, he cannot possibly alter his original conception of the Ideas. There are only two possibilities left, the first and most likely is that he did not realise the problem; the second is that he identified God with the Ideas, which is the theory which Zeller apparently adopts.

Concerning the latter theory, it is true that Plato is saved from having to identify the Deity with a plurality of Ideas by the fact that he assumes one leading or sovereign Idea, which includes all the rest in itself. This is what he calls the Idea of the Good, the ultimate generalisation of existence, at once the cause of All-Being and the end towards which All-Being strives. Thus we need only consider the identification of God with this one Idea, and through it with the rest.

The difficulty here is, of course, that we have in this case, either to attribute personality to the Idea or impersonality to God. In itself, the latter alternative seems flexible enough, but one must remember that, as far as we can judge, the sole object of Plato in introducing the Deity into this logical scheme was to secure a living and operative force acting between the Ideas and the world of matter. Such a force would imply creative foresight and design, the pursuit of a definite object, in which case it is hard to divorce from such qualities the additional quality of personality, since consciousness seems to imply personality as a necessary adjunct. Zeller remarks on this point: "What relations it (that is to say, the Idea of the good) bears to personality, is a question which Plato probably never definitely proposed to himself."

But in another place he says quite justly, that it is impossible that

Plato should have allowed the Ideas and the Deity to exist side by side without endeavoring to combine them. Such a crude dualism is quite foreign to his cast of mind. "All things considered," he continues, "we may say that the Unity of the Platonic system can only be established on the supposition that Plato in his own belief never really separated the efficient from the logical cause, the Deity from the highest Idea, that of the Good." "The ancients," he adds, "were generally wanting in the distinct concept of personality, and reason was not seldom apprehended as universal world-intellect, hovering uncertainly between personal existence and impersonal."

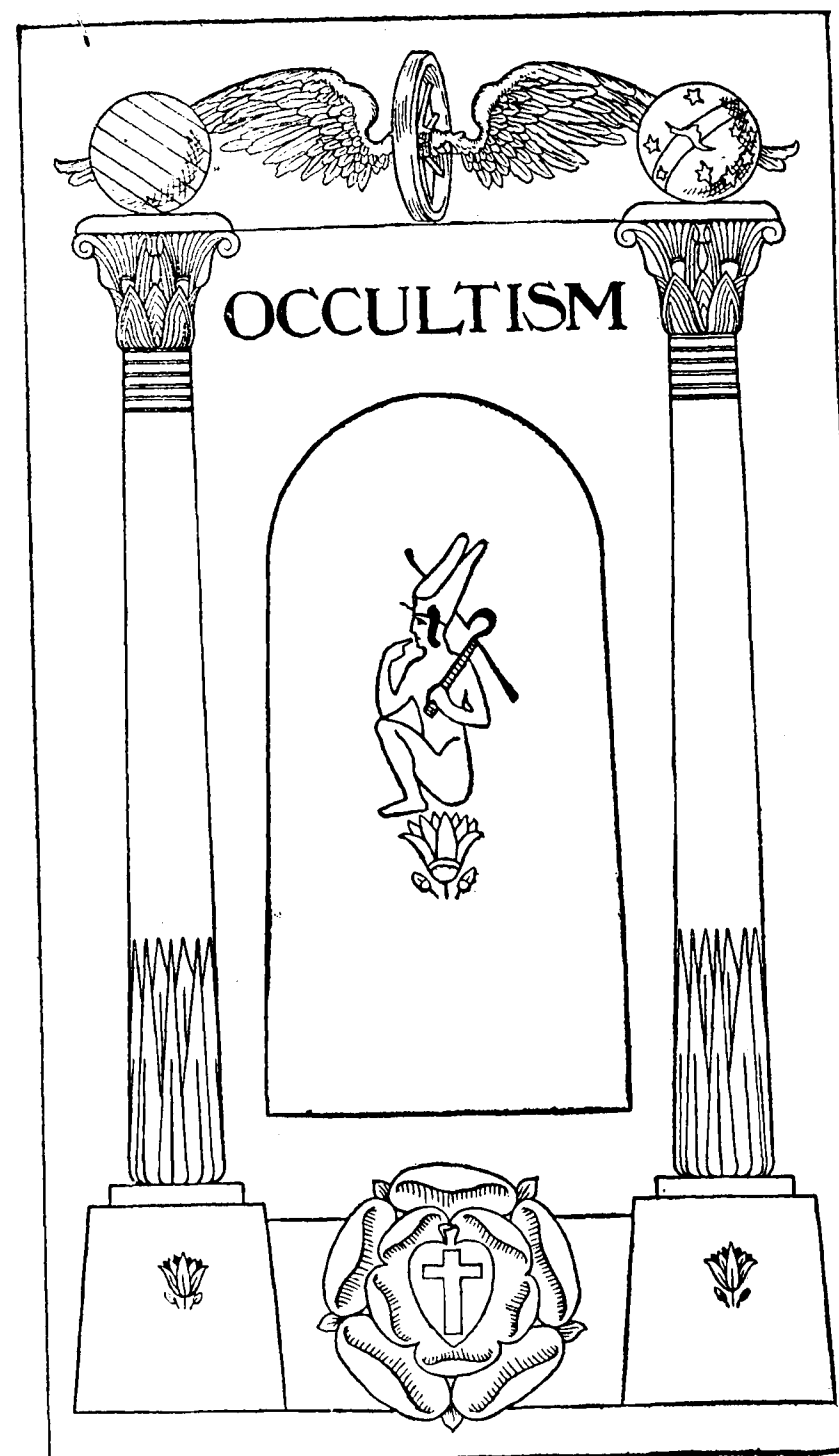
In connexion with this last remark, we find in a dialogue of Plato the conception of a World-Soul,—what the Germans call a *Welt-Geist*—which stands in relation to our world as a man's soul stands in relation to his body, and which is the medium through which the Ideas are enabled to work. The World-Soul, therefore, according to this theory plays exactly the same part as the Deity does in the theory which I have been discussing. The two names seem to be synonymous. But we see at once that if we adopt this theory of the World-Soul as the genuinely Platonic view, it relieves us at one stroke of our difficulties. There need be no such delicacy or deference shown in treating the idea of a World-Soul as we have to extend to words the Idea of God. It was impossible to subordinate God to the Ideas; but we may quite well make the World-Soul subordinate to and derived from them. This appears on the whole much more satisfactory. We are in possession of a suitable medium for the operation of Ideas; and we need no longer limit our conception of the Deity. What then becomes of the conception of the Deity?

In giving an answer to this question, it must be said at once that the whole character of Plato's metaphysics requires a very different conception of God from that which was current even among advanced thinkers in his time. It seems to be a case where the associations of language were strong enough to blur the outlines of his philosophy. Plato was a genuinely religious man. Although, as a philosopher, he could not believe in the plurality of Gods commonly worshipped in Greece, nor in Gods of such a very human type, yet there is little doubt that in ordinary life he fulfilled his obligations to the popular religion in the shape of prayers and

sacrifices and the celebration of festivals, and would have been the last man to urge people to give up their national and traditional ideas. But when it came to philosophy, he found it necessary to shelve these old ideas and reconstruct his conception of God. He seems to have arrived at a point when the name of God, with its popular associations of personality, became really inadequate for his purposes. But deference to the usages of language compelled him to retain it. We must recollect that Plato was primarily a teacher, and so had to put his instruction into intelligible form. He had therefore, as far as possible, to employ recognised terms. If he had rejected the word "God," how could he have found any substitute which his hearers would have understood? In the history of philosophy, of course, equivalent terms have been suggested. But they all suffer from one fault. They are in danger of becoming merely dead logical abstractions, and so bereft of half the content which we associate with the word "God." If our conception of the ruling principle of the Universe is to be vital and dynamic, our human limitations compel us to employ some word which implies a suggestion of personality, however much we are averse to attributing personality, in the human sense, to the Deity. If a thinker substitutes some purely abstract truth, it may suffice for himself, but not for the world. Even in his own case it only suffers, because his conception of the term really contains a great deal more than is contained in the actual term itself. The term is the seal which he sets on a large suggestive and inspiring thought process which stretches into infinity. Other men see only the name and not the process which engendered it. In other words, they see only the limitations which all words or names must impose upon ideas.

E. A. WODEHOUSE.

(To be concluded.)



OCCULT CHEMISTRY.

VII.

III AND III α . THE CUBE GROUPS.

WE have here four groups to consider, all the members of which are triads, and have six funnels, opening on the six faces of a cube.

III. Boron, scandium and yttrium were examined ; they are all triatomic, paramagnetic, and positive. The corresponding group consists of nitrogen, vanadium and niobium ; they are triatomic, paramagnetic, and negative. We have not examined the remaining members of these groups. In these two groups nitrogen dominates, and in order to make the comparison easy the nitrogen elements are figured on both Plate XI and Plate XII. It will be seen that scandium and yttrium, of the positive group, differ only in details from vanadium and niobium, of the negative group ; the ground-plan on which they are built is the same. We noted a similar close resemblance between the positive strontium and the negative molybdenum.

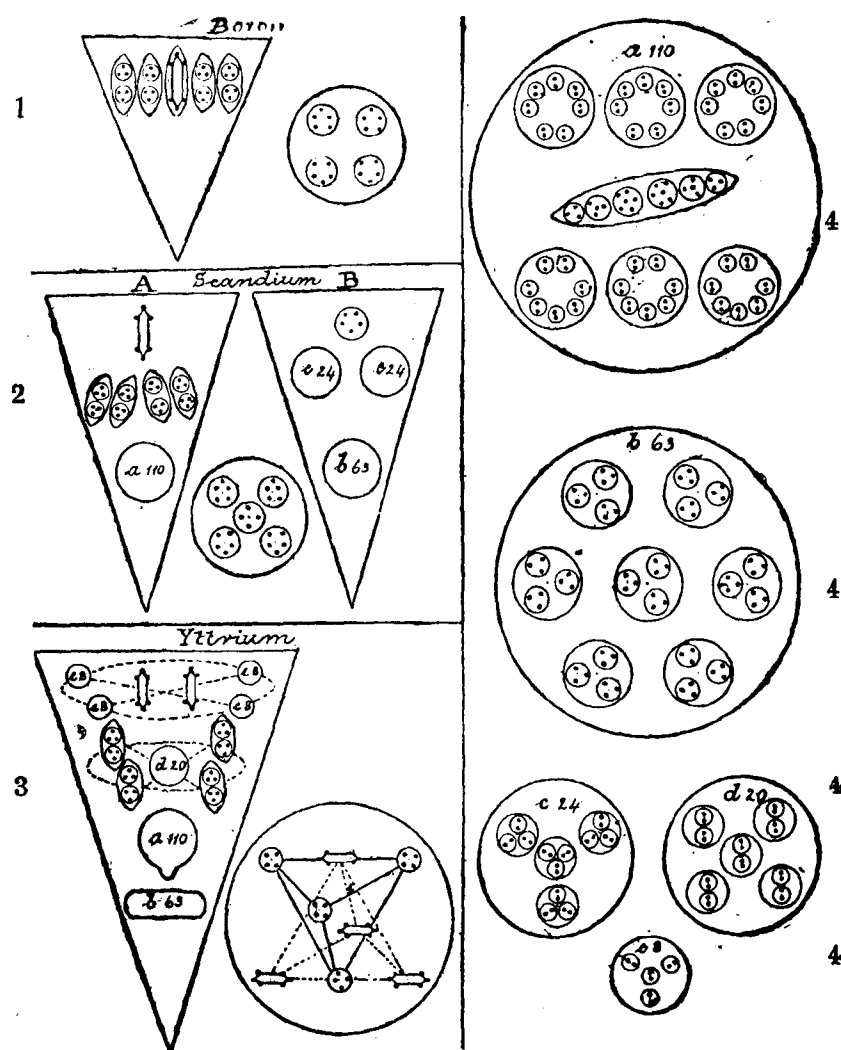
BORON (Plate III, 4, and Plate XI, 1). We have here the simplest form of the cube ; the funnels contain only five bodies—four six-atomed ovoids and one six-atomed 'cigar.' The central globe has but four five-atomed spheres. It is as simple in relation to its congeners as is beryllium to its group-members.

BORON :	6 funnels of 30 atoms	...	...	...	180
	Central Globe	...	...	...	20
				Total	200
	Atomic Weight				10.86
	Number Weight	$\frac{200}{18}$			11.11

SCANDIUM (Plate XI, 2). For the first time we meet funnels of different types, A and B., three of each kind, A appear to be positive and B negative, but this must be stated with reserve.

In A the boron funnel is reproduced, the 'cigar' having risen above its companion ovoids ; but the most important matter to note in respect to this funnel is our introduction to the body marked α 110. This body was observed by us first in nitrogen, in 1895, and

PLATE XI.



we gave it the name of the 'nitrogen balloon,' for in nitrogen it takes the balloon form, which it also often assumes in other gaseous elements. Here it appears as a sphere—the form always assumed on the proto level—and it will be seen, on reference to the detailed diagram 5 a, to be a complicated body, consisting of six fourteen-atomed globes arranged round a long ovoid containing spheres with three, four, six, six, four, three, atoms respectively. It will be

observed that this balloon appears in every member of these two groups, except boron.

The B funnel runs largely to triads, *c* and *b*, *b* (see 4 *b*) having not only a triadic arrangement of spheres within its contained globes, but each sphere has also a triplet of atoms. In *c* (see 4 *c*) there is a triadic arrangement of spheres, but each contains duads. B is completed by a five-atomed sphere at the top of the funnel. It should be noted that *a*, *b* and *c* all are constituents of nitrogen.

The central globe repeats that of boron, with an additional four-atomed sphere in the middle.

SCANDIUM: 3 funnels (A) of 140 atoms	...	420
3 „ (B) of 116 „	...	348
Central Globe	...	24
Total	...	792

Atomic Weight ... 43.78

Number Weight $\frac{792}{18}$... 44.00

YTTRIUM (Plate XI, 3). Here we have a quite new arrangement of bodies within the funnel—the funnel being of one type only. Two 'cigars' whirl on their own axes in the centre near the top, while four eight-atomed globes (see 4 *c*) chase each other in a circle round them, spinning madly on their own axes—this axial spinning seems constant in all contained bodies—all the time. Lower down in the funnel, a similar arrangement is seen, with a globe (see 4 *d*)—a nitrogen element—replacing the 'cigars,' and six-atomed ovoids replacing the globes.

The 'nitrogen balloon' occupies the third place in the funnel, now showing its usual shape in combination, while the *b* globe (see 4 *b*) of scandium takes on a lengthened form below it.

The central globe presents us with two tetrahedra, recalling one of the combinations in gold (see Plate VII *d*, p. 540, March), and differing from that only by the substitution of two quartets for the two triplets in gold.

One funnel of yttrium contains exactly the same number of atoms as is contained in a gaseous atom of nitrogen. Further, *a*, *b*, and *d* are all nitrogen elements. We put on record these facts, without trying to draw any conclusions from them. Some day, we

—or others—may find out their significance, and trace through them obscure relations.

YITTRIUM : 6 funnels of 261 atoms	...	1566
Central Globe	...	40
	Total	1606
Atomic Weight	...	88.34
Number Weight $\frac{1606}{18}$	...	89.22

The corresponding negative group, of nitrogen, vanadium and niobium, is rendered particularly interesting by the fact, that it is headed by nitrogen, which—like the air, of which it forms so large a part—pervades so many of the bodies we are studying. What is there in nitrogen which renders it so inert as to conveniently dilute the fiery oxygen and make it breathable, while it is so extraordinarily active in some of its compounds that it enters into the most powerful explosives? Some chemist of the future, perhaps, will find the secret in the arrangement of its constituent parts, which we are able only to describe.

NITROGEN (Plate XII, 1) does not assume the cubical form of its relatives, but is in shape like an egg. Referring again to our 1895 investigations, I quote from them. The balloon-shaped body (see 4 a) floats in the middle of the egg, containing six small spheres in two horizontal rows, and a long ovoid in the midst; this balloon-shaped body is positive, and is drawn down towards the negative body b (see 4 b) with its seven-contained spheres, each of which has nine atoms within it—three triads. Four spheres are seen, in addition to the two larger bodies; two of these (see 4 d), each containing five smaller globes, are positive, and two (see 4 c) containing four smaller globes, are negative.

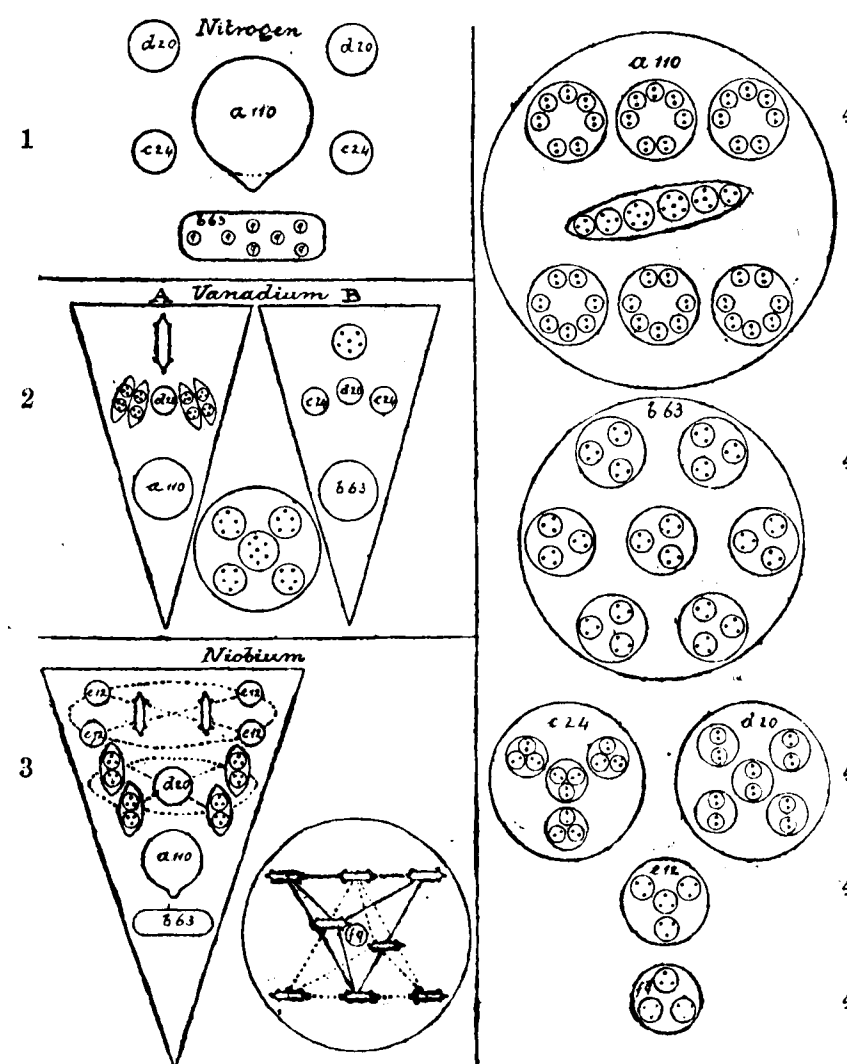
NITROGEN : Balloon	...	110
Oval	...	68
2 bodies of 20 atoms	...	40
2 " " 24 "	...	48
	Total	261

Atomic Weight	...	14.01
Number Weight $\frac{261}{18}$	...	14.50

VANADIUM (Plate XII, 2) closely follows scandium, having two

types of funnels. Funnel A only differs from that of scandium by having a globe (see 4 d) inserted in the ring of four ovoids; funnel B has a six-atomed, instead of a five-atomed globe at the top, and slips a third globe containing twenty atoms (see 4 d) between the two identical with those of scandium (see 4 c). The central globe has seven atoms in its middle body instead of four. In this way does vanadium succeed in overtopping scandium by 126 atoms.

PLATE XII.



VANADIUM : 3 funnels (A) of 160 atoms	...	480
3 " (B) ,, 137 "	...	411
Central Globe	...	27
Total	...	918
Atomic Weight	...	50.84
Number Weight $\frac{918}{18}$	...	51.00

NIObIUM (Plate XII, 3) is as closely related to yttrium as is vanadium to scandium. The little globes that scamper round the 'cigars' contain twelve atoms instead of eight (see 4 e).

The rest of the funnel is the same. In the central globe both the tetrahedra have 'cigars,' and a central nine-atom globe spins round in the centre (see 4 f), seventeen atoms being thus added.

NIObIUM : 6 funnels of 277 atoms	...	1662
Central Globe	...	57
Total	...	1719

Atomic Weight	...	93.25
Number Weight $\frac{1719}{18}$	...	95.50

III a. Aluminium, gallium and indium were examined from this group. They are triatomic, diamagnetic, and positive. The corresponding group contains phosphorus, arsenic and antimony : bismuth also belongs to it, but was not examined ; they are triatomic, diamagnetic and negative. They have no central globes.

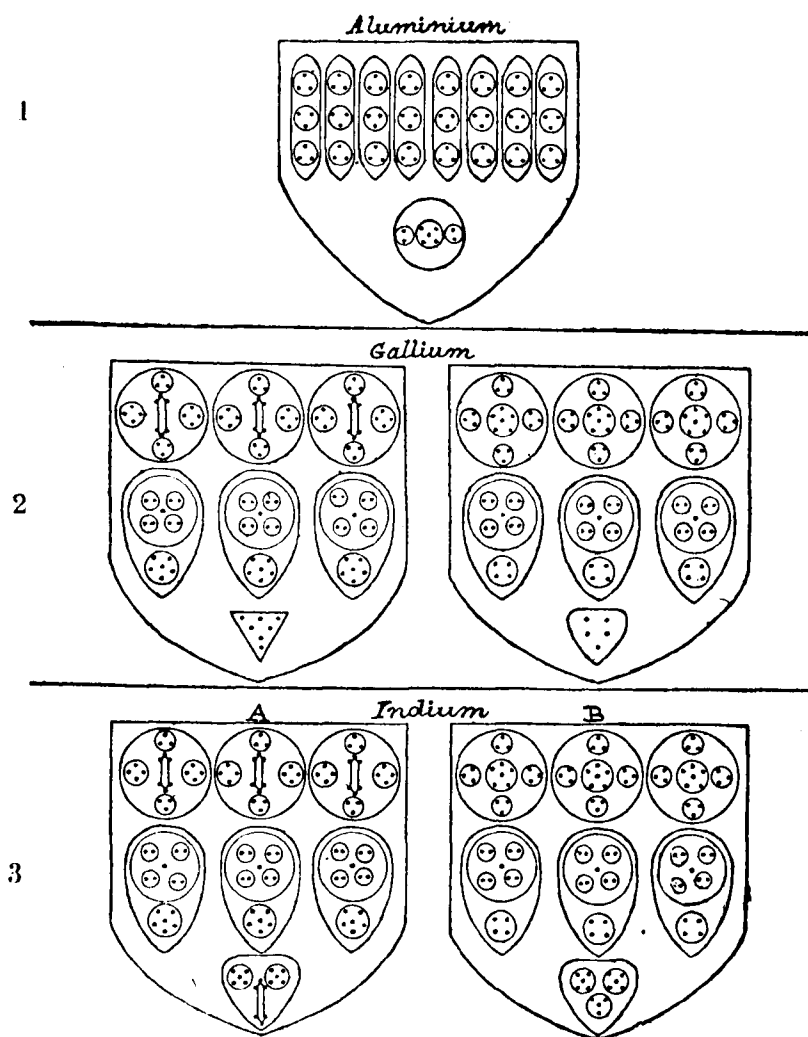
ALUMINIUM (Plate XIII, 1), the head of the group, is, as usual, simple. There are six similar funnels, each containing eight ovoids, below which is a globe.

ALUMINIUM : 6 funnels of 81 atoms	...	486
Atomic Weight	...	26.91
Number Weight $\frac{486}{18}$	...	27.00

GALLIUM (Plate XIII, 2) has two segments in every funnel ; in the segment to the left a 'cigar' balances a globe, equally six-atomed, in that of the right, and the globes to right and left are four-atomed as against three-atomed. In the next row, the smaller contained globes have six atoms as against four, and the cones have respectively seven and five. By these little additions the left hand funnel boasts one hundred and twelve atoms as against ninety-eight.

GALLIUM : Left segment 112 atoms	} = 210	
Right segment 98 "		
6 funnels of 210 atoms	...	1260
Atomic Weight	...	69.50
Number Weight $\frac{1260}{18}$	...	70.00

PLATE XIII.



INDIUM (Plate XIII, 3) repeats the segments of gallium exactly, save in the substitution of a sixteen-atomed body for the seven-atomed cone of the left hand segment, and a fourteen-atomed body

for the five-atomed corresponding one in gallium. But each funnel now has three segments instead of two ; three funnels out of the six contain two segments of type A and one of type B ; the remaining three contain two of type B, and one of type A.

INDIUM : Segment A	121 atoms	
Segment B	107 „	
3 funnels of 2 A and 1 B	([242 + 107] 3) ...	1047
3 „ „ 2 B and 1 A	([214 + 121] 3) ...	1005
Total	...	2052

Atomic Weight	...	114.05
Number Weight	$\frac{2052}{18}$	114.00

The corresponding negative group, phosphorus, arsenic, and antimony, run on very similar lines to those we have just examined.

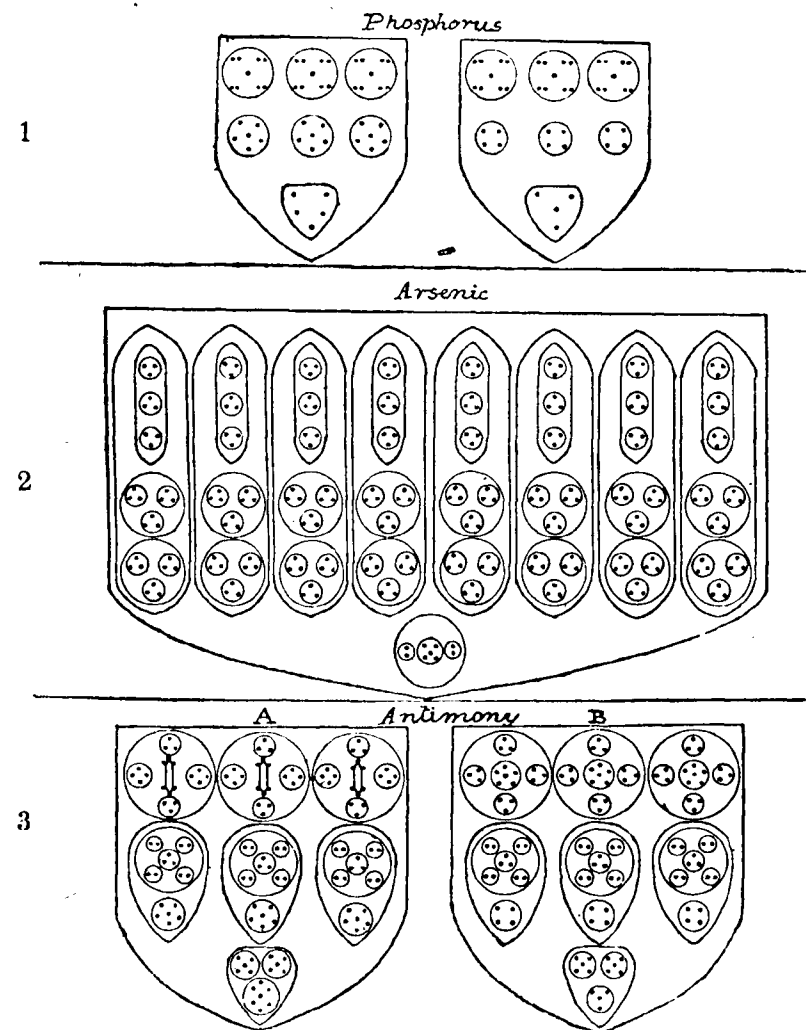
PHOSPHORUS (Plate XIV, 1) offers us a very curious arrangement of atoms, which will give some new forms in breaking up. Two segments are in each funnel, in fact the only two of group III *a* which do not show this arrangement, or a modification thereof, are aluminium and arsenic.

PHOSPHORUS : Left segment	50 atoms	} = 93	
Right segment	43 „		
6 funnels of 93 atoms	...		558
Atomic Weight	...		30.77
Number Weight	$\frac{558}{18}$	...	31.00

ARSENIC (Plate XIV, 2) resembles aluminium in having eight internal sub-divisions in a funnel, and the ovoids which form the top ring are identical, save for a minute difference that in aluminium the ovoids stand the reverse way from those in arsenic. It will be noted that in the former the top and bottom triangles of atoms have the apices upwards, and the middle one has its apex downwards. In arsenic, the top and bottom ones point downwards, and the middle one upwards. Arsenic inserts sixteen spheres between the ovoids and globe shown in aluminium, and thus adds no less than one hundred and forty-four atoms to each funnel.

ARSENIC : 6 funnels of 225 atoms	..	1350
Atomic Weight	...	74.45
Number Weight	$\frac{1350}{18}$	75.00

PLATE XIV.



ANTIMONY (Plate XIV, 3) is a close copy of indium, and the arrangement of types A and B in the funnels is identical. In the middle rings of both A and B, a triplet is substituted for a unit at the centre of the larger globe. In the lowest body of type A the 'cigar' has vanished, and is represented by a seven-atomed crystalline form.

ANTIMONY : Segment A 128 atoms			
Segment B 113 atoms			
3 funnels of 2 A and 1 B	([256 + 113]3) ...	1107	
8 „ „ 2 B and 1 A	([226 + 128]3) ...	1056	
Total ...		2163	
Atomic Weight		... 119.34	
Number Weight		.. 120.16	

ANNIE BESANT.

(To be continued.)

THE N RAYS.

THERE are few, probably, who are unable to recall the interest, amounting almost to excitement, that was displayed in the discovery of the Röntgen or X rays. In England, the first intimation of the discovery was, if I mistake not, a short paragraph from a continental correspondent of the *London Daily Chronicle* which appeared in that newspaper on a Saturday somewhere about January 1895. The announcement was received at first with astonishment and then with scepticism. But the truth of the report was quickly confirmed, and, immediately there followed the usual shower of small witticisms. "Your skeleton while you wait," was to be the new side-show at country fairs; when everyone could be his own skeleton, the occupation of that most ancient of freaks, the living skeleton, would be completely gone; and, lastly, a new horror was to be added to life, since an enemy, simply by taking a snap shot of your cupboard door, might accomplish the long-dreaded exposure of the family skeleton! Following hard upon such mild jokes, came an angry protest from the materialists that the penetrability of opaque matter by the X rays was not to be taken as evidence of a superphysical, still less of a supernatural, world; and that the materialistic hypothesis of the universe and its origin stood as impregnable as before. No one of any importance, no "spiritualist" of any authority had hinted the contrary; and yet, I am not sure now that the fears of the materialists were not well-founded. It may have been

very illogical and very superficial reasoning on the part of the man in the street, but there can be no doubt that his belief in materialism received a shock from the discovery of the X rays from which it is not likely to recover. Now that there were means whereby the proverbial brick wall might be seen through, matter was somehow not so solid, not so permanent, not so real; his respect for it was not so great; and if so, strange a marvel could lie so long concealed from men of science, might it not be, he argued, that other and still greater wonders might yet come to light, as, for example, the existence of the superphysical so long pooh-poohed?

Since 1895, the discovery of radium and the new theories concerning atoms and electrons have revolutionised physics, but I have gone back ten years to Prof. Röntgen's discovery, because it was the study of these X rays that led Prof. R. Blondlot, member of the Institute of France, and Professor in the University of Nancy, to recognise the existence of radiations of a totally different character. In two communications read to the French Academy of Sciences in February and March 1903, Professor Blondlot pointed out that hitherto all attempts to polarise X rays had remained fruitless; that he had discovered that certain radiations emitted by a focus tube and filtered through a sheet of aluminium foil or a screen of black paper, in order to eliminate the luminous rays which might accompany them, were plane-polarised as soon as emitted, might be refracted and reflected, and were, therefore, not Röntgen rays, but a new species of light.

These radiations could traverse metals, black paper, wood, etc., were found to be susceptible of rotatory and elliptic polarisation, but were incapable of producing either fluorescence or photographic action.

It then occurred to M. Blondlot that these rays might be near neighbors to some discovered by Prof. Rubens to be emitted by an Auer burner; he made the following experiments. He enclosed an Auer burner in a kind of lantern of sheet iron, completely shut in on all sides, with the exception of the openings for the passage of air and combustion gases which were so arranged that no light escaped. A rectangular opening was cut in the iron at the same height as the incandescent mantle, and closed by a sheet of aluminium, which, as we have seen, was already known to be transparent to the rays under

experiment. The burner inside was so arranged that the light was directed on to this aluminium sheet, and outside the lantern, and in front of this sheet, a double convex quartz lens was placed, behind which was a "spark-gap," which with the aid of a small induction coil gave a succession of very small electric sparks. By the help of this spark, M. Blondlot discovered the existence of a focus of very great sharpness at a certain distance from the lens; for at this point the spark exhibited a notably greater glow than at any other point in front or behind, above or below, to the right or to the left. Hence he concluded that the Auer lamp, in addition to its light rays which were kept in prison within the lantern, emitted certain dark rays which penetrated the aluminium sheet, were focussed by the quartz lens, and at the point of focus increased the brilliancy of the electric spark. The interposition of a sheet of lead or a thick sheet of glass caused this action to disappear.

Further experiments showed that these radiations were reflected by a polished plate of glass in conformity with the laws of regular reflection, and were diffused by a plate of ground glass. Among the bodies found to be transparent to these radiations were a silver leaf, a paper booklet containing 21 gold leaves, a thin sheet of glass, a sheet of mica, a plate of Iceland spar, a block of paraffin, a beech board, a plate of ebonite, and so on. Fresh water was opaque; even a slip of cigarette paper, which was completely transparent when dry, became absolutely opaque when wetted with water.

After an hour's exposure the rays by themselves were not found to produce any appreciable effect on a sensitive photographic plate; but an interesting experiment was performed, showing their effect on a sensitive plate in conjunction with the electric spark. For four seconds a plate without any photographic apparatus was exposed to the spark when it was in position at the point at which the radiations were focussed by the quartz lens in the experiment last described, with this addition, that between the dark lantern and the lens was interposed a sheet of dry cigarette paper. Thereafter a wet sheet of the same paper was substituted, and another sensitive plate exposed, also for four seconds. When these plates were developed, the first showed the spark to have been notably brighter in the first part of the experiment when the cigarette paper was dry.

I have said that M. Blondlot was led to use the Auer lamp be-

cause he thought it possible that the rays on which he was experimenting might be similar to Rubens rays. There was this radical difference, however, that metals and other substances opaque to Rubens rays were found by him to be perfectly transparent to his own rays.

Prof. Blondlot then set himself to find out whether radiation analogous to those emitted from an Auer burner were not to be met also in other sources of light and heat, and this he discovered to be the case; indeed, in his next communication to the Academy of Sciences he recorded the conclusion that the emission of radiations susceptible of traversing metals, etc., was an extremely general phenomenon, and in honor of the University at which his researches were made he called these radiations N rays.

Up to this time, the only means of detecting the presence of N rays had been by their action on a small electric spark. M. Blondlot, accordingly, asked himself if the spark should in that case be considered as an electric phenomenon, or only as producing incandescence like a small gaseous mass. If the latter supposition were correct, the spark could be replaced by a flame. He then produced quite a small flame of gas at the extremity of a metal tube, having a very small orifice, and ascertained that the flame, which was entirely blue, could be used to reveal the presence of the N rays quite as readily as the spark; for when it received those rays, it became whiter and brighter just in the same way.

Shortly afterwards, another effect of the N rays was observed by M. Blondlot. It was true that those rays were unable to excite phosphorescence in bodies which could acquire this property under the action of light; but when such a body,—e.g., calcium sulphide,—was previously rendered phosphorescent by exposure to sunlight, and was thereafter exposed to the N rays—for instance, to one of the foci produced by a quartz lens—the phosphorescent glow was observed to increase in a very marked fashion.

So far as he had gone, our Professor had proved that the majority of artificial sources of light and heat emitted radiations capable of penetrating metals and a great number of other bodies opaque in regard to the spectral radiations hitherto known. The next step taken by M. Blondlot in the course of his investigations was to discover whether N rays were emitted by the sun also; and

his experiment was so beautifully simple that I cannot refrain from detailing it here. He selected a room completely closed to light except for one window open to the sun which at the time of the experiment was shining. From this window, he excluded all light by boarding it up in the inside with opaque panels of oak. In the room thus darkened, about a yard from the window, he placed a thin glass tube containing a phosphorescent substance,—say calcium sulphide,—which had been previously exposed for a short time to the sun's rays. In the dark the tube glowed, but when a sheet of lead was interposed on the path of the solar rays, which were supposed to reach the tube through the oak panels, the phosphorescent glow was seen to diminish. On the other hand, when the obstacle was removed, the glow re-appeared in its full strength. The phenomenon was not hindered by the interposition between the window shutter and the tube of several sheets of aluminium, cardboard, or an oak board an inch thick, so that any possibility of the phenomenon being due to the action of radiated heat was thereby excluded. A thin film of water, however, completely arrested the N rays, and light clouds passing over the sun considerably diminished their action.

I do not propose to do more than refer to certain other experiments of M. Blondlot's, tending to prove (1) that the N rays had no heating effect on the bodies subjected to their action, and (2) that they might be emitted by a body not itself a store of light, but which merely reflected light that reached it from an external source. For example, a piece of white paper on to which light was thrown became in its turn a source of the N rays.

In the course of his researches, however, M. Blondlot had occasion to notice a very remarkable fact. The N rays were produced by an Auer burner enclosed in a lantern, and after passing through one of the sides of the lantern, formed by a sheet of aluminium, were concentrated by a quartz lens upon phosphorescent calcium sulphide. The Auer burner having been extinguished and removed, the phosphorescent glow, to his great surprise, remained almost as strong as ever, but was darkened by the interposition of lead, of wet paper or the hand between the lens and the sulphide. Nothing was altered by the suppression of the Auer burner except that the observed actions grew progressively weaker; at the end of twenty

minutes they still existed but were scarcely visible. Studying closely the circumstances of the phenomenon, M. Blondlot was not long in recognising that the quartz lens had itself become a source of N rays; for when the lens was removed, all action on the sulphide ceased, whereas, if it was brought nearer the sulphide, the latter would become more luminous. Further experiments showed that certain substances, such as aluminium, wood, paraffin, etc., did not enjoy the property of storing N rays; on the other hand, pebbles picked up at about four o'clock in the afternoon in a yard where they had been exposed to the sun, spontaneously emitted these rays, even for four days without any sensible diminution. It was necessary, however, that the pebbles should be quite dry, the thinnest layer of moisture being sufficient to arrest the rays.

While studying the storing up of the rays by different bodies M. Blondlot observed an unexpected phenomenon. His eyes were fixed on a small slip of paper, dimly lighted, distant about a yard from him; a brick, one of whose faces had been sun-exposed, had been brought near laterally to the luminous pencil lighting the paper with its sun-face turned towards M. Blondlot and a little more than a foot distant from his eyes. It then appeared to him that he saw the slip of paper assumed a heightened glow. He removed the brick or turned its non-exposed face towards him and the paper grew darker. To remove all possibility of illusion he arranged permanently a box closed by a cover and wrapped in black paper; in this completely closed box the brick was placed, but the observed effect remained the same. He varied the experiment in several ways. For instance, his laboratory shutters being almost closed, the dial of a clock fixed to the wall was just sufficiently lighted to be perceived at a distance of five yards as a grey patch with no defined contour. Without changing his place of observation, M. Blondlot caused to be directed towards his eyes, the N rays emitted by a previously sun-exposed brick or pebble, and he distinctly saw the dial whiten. He traced its circular contour and succeeded even in seeing the hands. When the N rays were suppressed the dial again grew dark. Neither the production nor cessation of the phenomenon were instantaneous.

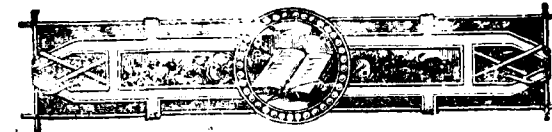
As in these experiments the luminous object was placed very far away from the source of the N rays, and as the rays had to be directed not towards the object but towards the eye, there appeared

in this experiment to be no question of an increase in emission of a luminous body influenced by N rays, but of a strengthening of the effect upon the eye due to the N rays which are superimposed on the luminous rays. This effect was all the more astonishing since it had been proved in many ways that the slightest film of water arrested N rays, and it was, therefore, unlikely that they could penetrate into the eye, which contains nearly ninety-nine per cent of water. M. Blondlot surmised that the small quantity of salt in the eye might have rendered it transparent, and experiments with salt water proved that this must have been so. The cigarette paper which wetted with pure water arrested the N rays allowed them to pass through when wetted with salt water. It was also proved that sea water exposed to solar radiation stored up the N rays.

Following up some lines of research suggested by some physiological experiments of Prof. Charpentier to which we shall immediately refer, M. Blondlot discovered that certain bodies acquired the property of emitting N rays when compressed. The clock experiment above described was repeated except in this particular, that instead of a sun-exposed brick, a cane stick was placed before the eyes and bent. As before, the grey surface of the clock was seen to whiten; and when the cane was allowed to straighten the face grew dark again. Bodies in a state of strained internal equilibrium, such as hardened steel, hammer-hardened brass, etc., were found to be spontaneous and permanent sources of N rays, and that without in any way being bent or compressed. A chisel which was successively hardened and softened was active when hard, and inactive when the temper was taken out of it. The emission of N rays by tempered steel seems to last indefinitely. A stamp for leather of the 18th Century, and a knife found in a Gallo-Roman tomb of the Merovingian epoch (*i.e.*, about 1300 years old) were found to emit the rays like freshly tempered steel.

EVAN J. CUTHBERTSON.

(*To be continued.*)



ECHOES FROM THE PAST.

26th October 1892.

Thursday evening, 7-25 P.M.

MY DEAR BROTHER,

You know very well with what feelings I look upon you. I have always regarded you as a brother and counted upon you as the most useful member who could give life to our Nellore Branch. Whatever, therefore, I may say, believe me, it is as a brother who has your good at heart and of the cause. And this letter I write in that spirit. I will first narrate what happened to me just now, as commanded by my Most Revered Master. I had just returned from the Printing Office and, after taking my dinner in the dining-room below, was seated on the balcony opposite our Library Room. This balcony, I have told you, is the very place where the Masters had many times shown themselves. Only two of us were there—Mr. Coulomb and myself. He was on my right; Madame C. was also there when I first came. I had made a cigarette and was lighting it. Madame C., feeling very cold, went in to get her shawl. No servants were there, and not a soul besides myself and Mr. Coulomb. I first gave him the light and was afterwards lighting my cigarette when I just heard quite near my foot (opposite which was a teapoy with the box of tobacco and nothing else on it) some noise as of something falling on the ground. Mr. Coulomb heard the noise but saw nothing; and, being surprised, remarked what had fallen on the ground? I immediately looked near my foot, whence the sound had come, and at once saw the enclosed letter between my foot and the teapoy, and recognised at once my Master's handwriting, this being a very bright moon-light night. When the letter fell, Madame C. was in her room, as I saw her just then coming out of her room which is at the other end of the dining-room. And not a soul, besides Mr. Coulomb and myself, was there. We were face to face with one another as I was giving him the light and then lighting my own cigarette. I brought the letter up at once and read it. As commanded therein, I now send it on to you, together with the outer envelope also, and the letter to my address,

I am exceedingly grieved to find that you doubt 'Upāsika.' Remember that she is the only one in this visible world, through whom we have had the good fortune of having our eyes opened to the Truth. And is it possible that we Hindūs should be so ungrateful, to our benefactors by doubting them? My dear Friend, I do hope that you will at least believe my word when I tell you how I received the enclosed, and still if you like, you may write independently to Mr. Coulomb, and then compare notes as to whether what I have here said about the enclosure is the exact truth or not. We may doubt 'Upāsika' now, but when she is no more, then, perhaps, we may regret our ingratitude, and our having lost the only chance that was ever conceded to us degenerated Hindūs, by the Occult World. We may, however, do well to remember the proverb that "Repentance is too late." Take time by the fore-lock and don't let us lose this golden opportunity. "A penny saved is a penny gained"—so "A moment saved is a moment gained." Having given to you the necessary advice and the details commanded by my Most Revered Master, I now leave it to your sense of justice and to your intuition, if it still lingers in you, as I believe it does, how you would act and whether you would not successfully combat this 'evil genius' of yours—viz., doubt and suspicion. Each and every one of us has to conquer the Dweller of our Threshold, and if you would advance, you must humiliate the Demon that obstructs your path. Read Bulwer Lytton's *Zanoni*, and you will understand my allusion better.

These are the few words of advice of a friend and a brother. Take heed in time, and let us see the opening of a bright day for you. What more need I say than what the Master says in his letter. I have, however, to request that you will kindly return to me, as soon as possible, my Master's letter to my address. You may keep its enclosure, I mean your letter and the advice to you thereon. But I should like to have the letter to my address as it contains priceless instructions to me, at least, who am an implicit believer in 'Upāsika' and my Master.

Ever yours sincerely and fraternally,

DAMODAR K. MAVALANKAR.

MY DEAR OLCOTT,

ADYAR 11TH,

Last night about 5 P.M., I was cleansing the portraits in the Shrine and Mr. Coulomb was in my bedroom with two masons mending the window; I suddenly heard Damodar's voice! I did not believe my ears at first. I saw like a cloud, whitish, transparent, flickering, moving from the Shrine to my table and from the table again to the Shrine, but his voice *came from the latter*, as though through Mahātmā Kashmīr's portrait, and yet it was Damodar's voice. He was telling me of some Shanker or Sander Sing, asking your mesmeric help for some boys and invalids at Moraḍabād, and praying that I should beg of the Master to give permission to ask for instructions. "I promised them to come to you personally in my *astral soul* (!) and deliver them the Master's answer to that effect. Please telegraph to me to Moraḍabād the answer you will now have." But I have no answer, "I said, "and suppose Master does not choose to answer me." And then a thought struck me, and I told to what I supposed was Djual Khool playing tricks with me, and taking Damodar's shape: "Now don't be bamboozling me, Master Benjamin." But then I heard Master M's voice, who spoke very seriously and said very loud: "You are mistaken, it is Damodar. Tell him to say so and so" (what I telegraphed, I now forget, but He made me write under His direction then.) And then the flickering cloud—Damodar's abortive attempts to materialise thoroughly, I suppose—disappeared after some words in Marāṭha as though thanking the Master; "Guruḍeva," he called Him. Mr. Coulomb came suddenly into the room exclaiming: "Ah! Damodar has returned at last? where is he?" I told him he must be dreaming, that Damodar had not returned. *But he insisted that he had heard his voice!!* And then Babula joined chorus, and swears to me that he heard Damodar speak to me from the passage. Well, I be hung, if Damodar is not developing at the rate of 60 miles an hour. So much the better.

H. P. B.



THEOSOPHY IN MANY LANDS.

INDIAN SECTION, BENARES.

During the last few weeks Bro. Narayansvāmi Iyer, Joint General Secretary, has been giving a series of lectures on The Tattvas at the Branch-meetings on Sunday afternoons. He has now commenced a second series on the inner significance of the Ten Avatāras. These lectures have aroused considerable interest amongst the members, and the attendance has kept up wonderfully well.

Towards the end of May the Central Training School for Girls, Benares, held its first Anniversary Meeting in the Town Hall, with Mr. Radice, Collector for Benares, in the chair. The attendance was not very large, but this was probably owing more to the heat and the fact of so many being out of town, than to indifference, all who were present showing great interest in the subject. This school is the outcome of the meeting of a small committee of gentlemen, presided over by Mr. Radice, on May 7th, 1907, for the consideration of the opening of a Training School for Girls. The scheme being favorably received, and promises of support given by the District and Municipal Boards of Benares, Mirzapur, Ballia and Ghazipur, the school was opened on October 1st, with Miss Ram, B.A., as Principal, and a competent staff of teachers. That it supplied an existing want is shown by the fact that the numbers have steadily risen to 180 at the end of March. A large number of girls have been refused admission for want of accommodation. In the training-class there are at present only four pupil-teachers and five girls preparing for it, but it is hoped that after a time more will avail themselves of the advantages. The school having been working only for six months, there has been hardly time to judge of results, especially as it has been mainly pioneer work, but both Mrs. Radice and the Inspectress of Schools, who have visited the Institution, have expressed satisfaction at the progress that was being made. In moving the adoption of the report, reference was made to the purdah system as a great drawback to education, as girls cannot attend school after they are married, and if they are to have a good education, it seems as if knowledge must be imputed to them in

1908.]

THEOSOPHY IN MANY LANDS.

949

their own houses, for which a staff of itinerant teachers would be required. Mr. Radice in his speech spoke of the willingness shown by parents for brothers and sisters to attend the same school, but this again can only be up to a certain age. He also expressed the hope that Hindū ladies might be induced to become members of the Committee of management; some vacancies were left for that purpose, but so far no one has been found to fill them.

M. J.

CEYLON.

According to the Sinhalese Calendar the month of May corresponds to its Vaisākh and on the full moon day of that month, the Great Lord Buḍḍha, was born 2452 years ago. The day was solemnly observed by Buḍḍhists and as usual the temples were thronged with devout pilgrims offering sweet scented flowers and fragrant incense at the sacred shrines in memory of Him who taught the Path of Liberation to millions upon millions. In the villages, where the shrines are not as yet made into "show-places" for a never ending stream of "tourists" and globe-trotters, the scene on Vaisākh's full moon day, was truly pleasing. Clad in their simple garb of spotless white the villager and his wife and children spent the day in the temple Court yards, listening to a simple sermon from a priest or in giving alms, or in offering flowers and incense, while his cattle—that most necessary adjunct of village life—had their quiet and ease, with their masters' best wishes for a quick attainment to the human stage of development and Nirvāṇic bliss finally. In this connexion, it must be noted that this day is observed as a Government Holiday. A concession granted, at the earnest request of the late President-Founder, Colonel Olcott, to the then Governor of Ceylon, Sir Arthur Gordon, now Lord Stanley, to both of whom a tribute of gratitude is due.

During the middle of last month, our beloved President Annie Besant, arrived here, *en route* to the Australian Colonies. She drove straight to the Musæus Girls' School, and in the afternoon held an informal meeting of the members of the Society, while during the day several people called to pay their respects to her. We hope to see her back again about the 2nd of September. The Hope Lodge has prepared a new syllabus of work for its current sessions. A series of papers on "Talks on Buḍḍhism" will be read at the meetings by the members. The first paper will be, by Mr. Tyssul Davis on "the Occultism of Buḍḍhism," to be followed by the "Symbology of the Southern Buḍḍhist Church"; "Introduction of Buḍḍhism into

Ceylon"; "Woman's place in Buddhism"; "The Ethics of Buddhism," etc., etc., by other members.

Speaking of Educational Work in Ceylon, there is a certain branch of it which has not as yet been considered by our workers—for they cannot do it without the help of our South Indian friends. This is the education of the Tamil coolie children. Ceylon's labor population is for the great part recruited from South India. Chiefly from the Madura and Tanjore Districts and looking into the Madras Immigration Report for 1907 we note that during that year 140,190 souls came on to Ceylon. Be that as it may, the fact remains that in Ceylon there is a large Tamil population drafted from India. It goes without saying that these are the Hindŭ-born. They are an ignorant, illiterate class, and there is room to better their condition by giving them an education from their own religious standpoint. The Christian Missionaries are doing something—in their own way—to educate them. With due deference to these well-meaning friends, such education is entirely out of place. Let these poor Hindŭs be taught on their own lines of thought without making them perverts or hypocrites and this can be done only by the sympathetic Theosophist. Will some, South Indian Branches consider this matter, of how best to educate the coolie children of Ceylon? It is a subject within their province. Our workers are busy with the training of the Buddhist young. And their time is fully occupied. Building operations are quietly progressing at the Mahindā College at Galle. Mr. Woodward, who is responsible for the educational work there, is munificently helped by Mr. H. Amarasooriya, the worthy son of a worthy father. The late Mr. Thomas Amarasooriya—Mohandum so well known to many members of the Theosophical Society for his genial hospitality, was during his lifetime the main support of Mr. Woodward and his work at Galle. With his death his place has been most generously taken up by his son Mr. H. Amarasooriya, who is working whole-heartedly for the success of the Mahindā College.

H.

JAVA.

The first Theosophical Congress in Java, took place in the old familiar house of the Commander of the Native police at Djohjcarta. Europeans, Javanese and Chinese were all represented.

The fact of a meeting of people of such different races with one common object, and that a grand and noble one, is of the highest importance. That Egyptian symbols were exhibited, that incense

was burnt before the statue of Lord Buddha, that snow-white flowers spread their lovely odor under a statue of Holy Mary—all this was only the expression of one universal religious feeling. This unanimity, this peaceful harmony was the principal remarkable characteristic of the Congress. The presence of Mr. W. B. Fricke, was a force felt by everybody, not only on account of the thoughtful words he spoke, but also, because of the inspiration he spread all round which gave those, present a slight idea of the beneficent forces working at Adyar.

The Congress was opened by sending a telegram to our beloved Mrs. Besant: "Convention send greetings" in reply to which next day the following answer was received: "May Masters Bless Congress."

In his opening speech Mr. Fricke pointed out that every new civilisation is preceded by a spiritual movement as indicated by the history of all ages. The theosophical movement precedes a new, purer civilisation of the coming race. One of the most characteristic things of the 5th race was the development of the thought and mind, but the key-note of the 6th race will be the growth of Buddhi; and hence the upholding of Brotherhood. The idea of Brotherhood must not be understood as "equality". This was impossible because the differences really existed in manifestation. Brotherhood should be displayed by compassion from the more developed to the lesser, love towards our equals, and devotion to our superiors. Finally Mr. Fricke asked the blessing of the Masters, who are the Leaders of the evolution of Mankind, on all humanity.

Mrs. Van Hinloopen Labberton gave a lecture on art and especially architecture which was a kind of introduction to that of her husband which treated of the importance of the Borobaedoer.

In the afternoon the whole party left Djohjcarta to pay a visit to this famous temple. It was a pity that the moon was obscured by clouds; it must be a splendid view to see this mighty monument of Buddhist architecture lightened by the pure, silver rays of a tropical moon. Mr. Van Hinloopen Labberton gave a lecture about the esoteric importance of this famous Temple and no more fitting place could have been chosen to arouse our deserved homage to this modest servant of Science, who without any show of erudition told us in simple words so many interesting particulars about the Temple.

The Easter-dinner was served at the foot of this ancient monument of Life, a dinner at which Chinese, Javanese and Europeans

sat side by side. Most of the visitors returned to Djohcjacarta at 11 p.m., but some stayed to watch the sunrise.

On the second day some discussions were held in the work in the different Java Lodges and Centres, and it was decided to erect a theosophical study-fund and to appoint one of the native members as translator of the standard works of H. P. Blavatsky Colonel Olcott, and Mrs. Besant, so as to get the native members more and more acquainted with the theosophical doctrines.

The Congress was closed by a native representation of Wayang-poerwā, which was the history of Kṛṣṇa and Arjūna symbolically played. The native Wayang-music was splendid, and we were deeply affected by the plaintive tones of the gāmelang and the meditating rebab-violin.

The native members of the Sourabaya Lodge presented to Mrs. Besant a beautiful reading-desk, a splendid example of native wood-carving ornamented with statuettes of Kṛṣṇa and Arjūna in silver, while an opened *Bhagavad-Gītā* was placed upon it.

A Botticelli-Madonna smiled beatifically in one of the corners of the room, an Amitabhā-statue looked upon the portraits of H.P.B. and Colonel Olcott, whilst the serious eyes of Annie Besant, who is now the carrier of the esoteric and exoteric religion, looked upon the crowd between white Lotus-cups.

Thus our first Theosophical Congress was brought to a close, but no doubt it has strengthened the tie and the feeling of good-fellowship and sympathy between the workers in the Theosophical movement in Java and in Holland. And the leaders of our Society in Java have every reason to feel satisfied at the progress and growth of the movement.

V.

REVIEWS.

SCIENTIFIC CORROBORATIONS OF THEOSOPHY.*

Dr. Marques is a well-known theosophist and a deep student. The above is a "vindication of *The Secret Doctrine* by the latest discoveries" of Science. H. P. B. has referred to large rents to be made in Scientific teachings and as it is a familiar fact modern theories in all departments of Science are coming nearer to Occult facts as expounded by Mme. Blavatsky in *The Secret Doctrine*. What were exploded superstitions for 'exact' scientists of the last generation seem to be becoming workable hypotheses for more careful investigators of this, and, with a greater hope than before, we read, "the vindication of the Occultists and their Archaic Science is working itself slowly but steadily into the very heart of society, hourly, daily, and yearly . . . And, whether by phenomenon or miracle, by spirit-hook or bishop's crook, Occultism must win the day . . ." (*The Secret Doctrine*, Vol. III., p. 23).

Dr. Marques has well proved his case : he has shown how the facts about Electricity, Chemistry, Physiology, Astronomy, Physics, Geology and Palæontology, Philology and Anthropology ventilated through the big volumes of *The Secret Doctrine* are being, even now, getting into scientific favor. It is a book that ought to be on the shelf of every theosophical student. It is instructive reading and will prove useful for propaganda work, and theosophists can profitably make a present of the volume to scientific friends with the words quoted by H. P. B. : "If this doctrine is false it will perish, and fall of itself ; but if true, then — *it cannot be destroyed.*"

B. P. W.

SELF-KNOWLEDGE.†

This little book gives us an admirable introduction to Vedānta, clear in exposition and close and well-knit in thought, which should be of much use to students who are embarking upon the study of Indian Philosophy. After pointing out the serious need for self-knowledge, and showing how in this alone is the true safeguard against pessimism, the writer proceeds to discuss the Method of true *Ātmāvidyā*, showing the process of purifying the intellectual and spiritual percep-

* By Dr. A. Marques, Theosophical Publishing Society, 161, New Bond Street, London, W.

† By Tarak Chandra Das Gupta, Calcutta.

tions which, in all eastern philosophy, is the necessary antecedent of philosophic illumination. Then follows an interesting and well-informed analysis of the views of the great German thinkers from Kant to Hegel, and a comparison of these with the most advanced Hindu thought. The last portion of the book, entitled the "Synopsis of the Vedāntic Self" is especially noteworthy, revealing deep study and a faculty for terse and illuminating expression of abstract ideas. We thoroughly recommend this little brochure to those interested in Indian thought.

E. A. W.

FRAGMENTS.*

Fragments is a little book of poems by M.H.J.H. and L.C.B. They are mostly mystical subjects treated theosophically and some of them are well written with a strong note and conviction of truth. Notably :

A prison worse than any prison walls—
From which our spirit vainly, dumbly, calls—
And no man ever sees we are in thralls—
All this is worldlessness.

A bar which hides our better selves away—
Till only what we do not mean we say—
And those we love slip further day by day—
All this is worldlessness.

Yet not all loss—for 'neath the silent strain,
Unknown to us, our hearts new power attain—
And finding this one day we bless the pain
Of all our worldlessness.

M. B. R.

A CHILDS' STORY OF ATLANTIS.†

An interesting booklet edited by one of our old members and H. P. B.'s friends. In the preface we are told that the story is the work of a boy, nine years old, helped by an invisible friend called "Jonathan." The boy dictated the book to his mother saying that he was told to do so by his unknown friend and "it has further, fallen to the lot of the present Editor, in a somewhat singular manner, which

* By M.H.J.H. and L.C.B. Theosophical Publishing Society, 161, New Bond St., London, W.

† Edited by William Kingsland, Theosophical Publishing Society, 161, New Bond Street, London W.

It would be out of place to relate here, to put the subject matter into a suitable form for publication." But "the question as to the real source or authorship of the work is of no great importance, so long as the contents are found to be interesting or valuable" and doubtless the contents form an interesting tale.

B. P. W.

The Secret of Death is the second edition of a Gujarati brochure published by a Parsi member of the Theosophical Society who benefitted by the knowledge of Theosophy was able to stand the shock of his son's and his wife's death with an unruffled and calm mind. He sends out the brochure with a prayer that the thoughts embodied may prove of consoling service to his co-religionists.

Further Expansion of the Theory of the Precession Climatic and Declination Cycles is a pamphlet by Mr. David Gostling, F. R. I. B. A., that will be of interest to those who know something of the questions discussed. Mr. Gostling reviews the theories of Croll, Drayson and La Place and gives importance to recent speculations of Mr. G. E. Sutcliffe, F.T.S., re the mistake made by La Place in his formula for calculating the sun's declination. Mr. Gostling, in opposition to Mr. Sutcliffe, considers the mistake to have been purely accidental. The writer insists on the necessity of the "invariable plane" postulated by La Place. The whole pamphlet is instructive, and should be read by those capable of grasping its somewhat technical and intricate problems.

Some Aspects of School Life in India consists of three very valuable papers, by G. S. Arundale, Hon. Vice-Principal of the C.H.C. It should be largely circulated among all who are interested in education.

Arnold S. Banks' *Parsifal* is founded on a paper by Mr. Ashton Ellis, printed as a London Lodge Transaction, and is a very thoughtful and instructive study of the great allegory.

Mysticism by Mary Pope are two addresses given to the West London Lodge and the pamphlet is worth a perusal.

A fine lecture, *L'E'dification du Caractère* has been issued by Mr. Brandenburg, a Belgian member. We wish it a wide circulation.

Dr. Arthur Richardson, Hon. Principal of the C.H.C., has issued another of his valuable papers, containing an account of his original researches on chlorine. It is entitled, the Re-action between calcium carbonate and chlorine water from the Transactions of the Chemical Society—1908. Vol. LXLIII.

The *Annual Report of the Venkatramana Dispensary*, Mylapore, is able to note the splendid work of giving advice gratis to 23,456 patients during the year, and giving medicine free to 21,662.

The Report of the sixth session of the Tamil Districts Theosophical Federation held at Salem in April last speaks of the excellent work these South Indian friends are doing.

We are glad to see that Mr. Schwarz's *Relation of Man to God*, has been translated into French. It really should be published in all languages for it is most helpful and instructive. It has passed through several editions—proof enough of its worth. Translations have also been made into Swedish of Mrs. Besant's *Pedigree of Man and Place of Masters in Religion*.

MAGAZINES.

The Theosophical Review, June, has the second instalment of "Mostly Fools" and the first of "The Symbolism of 'the Master Builder'" which is an interpretation of Ibsen's play by Mr. Banks. Mr. Mead's "Questions and Answers" are continued which, among other well-expressed thoughts, has: "This, you will say, is a mystic philosophy indeed, and too illusive for formal comprehension. But that is just its virtue; for it does not seek to enter into rivalry with any formal system, but rather invites the soul to let go all man-made dogmas and trust itself to the glorious depths of its own Divine Nature." There are articles on "Christian Mysticism," "The Real and the Ideal," "Music and Yoga-Discipline" and "Blindfold Philosophy." In the last Mr. Sinnett reviews Mr. George E. Boxall's new book *The Awakening of a Race: An Advance in Civilisation*. Correspondence and Reviews make up a good number.

Theosophy in India, June, contains notes of Miss Edger's lecture on "The Religion of the Tao," "Why do I believe in the Masters," "Faith" and Notes, Reviews and Questions and Answers as usual.

The Theosophic Messenger, May, has a short life of Christian Rosenkreuz, by C. Jinārājāśa. The number is full of interesting notes and news in addition to a contribution on "Devotion."

Theosophy in Australasia, May, publishes the programme of the President's tour, which begins on the 26th May and ends on the 20th June; the report of the 14th Convention of the Australasian Section speaks of steady growth; readable matter makes up a good number.

Theosophy in New Zealand, May, has "Spiritual Law in the Natural World" and other interesting matter.

South African Bulletin, for May has an article on "White Lotus Day" besides editorial notes and Rules of the Society are reprinted for information of its readers.

The Central Hindū College Magazine, for June has the concluding instalment of the vigorous article by Mrs. Besant on "Unrest in Schools and Colleges" which ought to be read and pondered over by every young man as also by all adult politicians. Psy Che writes on "the Eclipse of the Sun" and there are short contributions on "Svāmi Vivekānanda," "Character and Its Power," "Dream," etc., "Letter Box" and the "Movement Notes" make up an excellent number.

The Message of Theosophy, May, contains notes of a lecture by Mr. Vimādalāl on "The Search after Happiness," and a reprint from *Theosophy and New Thought* of Mr. Leadbeater's "A Neglected Power."

American Theosophist, May, contains short but well-written articles: "Boomrang in the 'suppression' of clairvoyance," "Our Brother, the Criminal," "Our Responsibility for Our Thoughts," "Theosophy in Prisons" by a prisoner. The last is worth a perusal.

Acknowledged with Thanks: May *Dawn*, *The Metaphysical Magazine* with a readable article on the "Origin and development of the human race," *The Indian Review*, *The Hindū Spiritual Magazine*, *The Harbinger of Light*, containing "Electro-metallism," by Prof. Larkin, *Phrenological Magazine*, *The Ceylon National Review* with Mr. De Silva's article on "Sinhalese Black Magic," Mr. Coomaraswamy's on "Art of the East and of the West," etc., Scandinavian *Teosofisk Tidskrift*, *Theosofisch Maandblad* from Netherlands, Spanish, *Sophia*, French *Revue Théosophique*, German *Neue Lotusblüten* May-June edited by Dr. Franz Hartmann with two illustrations and interesting matter; June *Modern Astrology* containing interesting reading as usual, *Modern Review* one of the best, well-printed and illustrated monthlies in India with instructive articles, *The Light of Reason* with nice short contributions, *Bibby's Annual*, summer number for 1908, with excellent colored illustrations and pleasant but useful leisure reading for which "no acknowledgement, verbal or written, is desired or expected"—just the reason why we should.

CORRESPONDENCE.

Of late there has been discussion going on *re* the doctrine of reincarnation being expounded in the Zoroastrian scriptures. It is generally made out that the Law of Reincarnation is not at all taught in the Avestā or even in the Pahlavi literature. When admitting that it is not fully, clearly and in detail explained and taught in the religion of Zoroaster, I want, not as a student of philosophy but as one of philology on which science the Avestā translations are entirely based, to point out, that it is absolutely impossible to explain reasonably, scores of passages without taking reincarnation as the basis. But this is only an indirect proof, rather indication, that the law was taught in ancient Irān. I have, however, come across a passage in the sacred *Gāthās* which, to my mind, clearly establishes the existence of the teaching in our scriptures. I am not a member of the Theosophical Society, though I prize some of its teachings, and in my impartial and honest search for reincarnation in the *Gāthās*, I hit upon this paragraph in the *Spentomad* (Hā 49—11) :

Aṭ 1 dūshēkhshathrēng 2 dūsh-shyōthnēng 3 dūzvachānhō 4 dūzdaenēng 5 dūsh-manānhō 6 drēgvantō 7 akāish 8 kharēthāish 9 paitī 10 urvānō 11 paitiyēnti 12 ; drūjo 13 demānē 14 haithyā 15 aūhēn 16 astayō. 17

TRANSLATION :

So 1 the egos 11 abusing authority 2 and reason 3, doing evil deeds, 4 speaking foul words, 5 producing malignant thoughts 6, and straying away from the right path 7, do return 12 owing to (their) spoiled 8 auras 9 (or owing to bad 8 food 9, i.e., the actions done here). Indeed 15 they were 16 dwellers 17 in the abode 14 of non-truth 13.

NOTES :

1 Aṭ=so, thus, verily, etc., (adverb).

2-3-4. *Dūshēkhshathrēng* . . . *dūzvachānhō* = adjective qualifying "Urvānō," 1/3 (i.e., nom. plural) meaning same as Ervad Kanga's.

5. *Dūzdaenēng* = adjective 1/3 from [dūz = bad + daena, √Di = to see, which is one of the five principles of man spoken of in *Yasnā*, XXVI ; and may be the combination of Tevishi and Kehērp of *Yasnā* LV, where seven principles are given]. The word means "ill-reasoning", "abusing reason."

6. *Dūshmanhō* = adjective 1/3 of [Dush = bad + manangh = मनस = the 5th principle in man according to Theosophy and commonly

translated as mind. √man = to think.] = Having evil manas. Evil manas is the "lower manas" which is one of the two poles of the magnetic attraction termed "Chinvat Bridge." While the higher manas (a function of Urvān), with the spiritual elements, tries to soar up towards the higher planes, this dūshmanangh pulls it down, if there is a greater attraction to matter. It is one of the two pans of the "balance of Rashnū."

7. *Drēgvantō* = adjective 1/3 = going astray from the path (of Purity) √Drū = Smskt. द्रु = to ramble. All who did not walk on the path of purity were termed rambles = "Dravants"—a term now applied to "Outcastes" from religion. (The rendering, except for the views, is the same as Ervad Kanga's, with the only change of case : nominative for accusative.)

8—9. *Akāishkharēthāish* = 3/3 base a, √khar = Smskt. कृ = to shine; or √khar = to eat = owing to (1) bad khoreh (=aura) ; or (2) bad food."

I. In the Avestā Dictionary, both the meanings are given of the word Kharētha. The traditional meaning is *glory*. Certainly we do not mean earthly pomp and power by the word. While Afrāsiāb, the Turanian, prays to Ardvī, to deprive the Irānians of their Kharētha, what does he want? Pomp and earthly glory he had got as well as his pious opponent Kaikhūshrū. The word glory must indirectly mean our inner virtues. Kharētha = Kharēnangh = Aura. The use of the word in this sense is quite appropriate.

10. Next let us take the word Kharētha to mean food and then try to understand the inner meaning. Note that the holy fire is described as cooking food at night. The ancient Irānians were fond of using the words day and night in their true application. Fire cooks at night—i.e., the ego in us draws the aroma of our deeds here. In Mr. Kanga's translation, the words are taken in accusative case which is quite contrary to grammatical rules. The form here is instrumental plural, and denotes CAUSE.

Whatever may Kharētha imply something is given as the cause of Paitiyēnti.

11. *Urvānō* = 1/3 noun ending in n, Pahlavi Roban, Persian Ravān = co-worker with Fravashi. The ego responsible for the deeds committed in this world. The sixth principle in man according to *Yasnā* LV. God has a Fravashi, but not an Urvān.

12. Paitiyēnti = Paiti = प्रति = क्रयि = again, back + Present tense

3/3 *Parasmai* of $\sqrt{ē}$ = to go or come (Smskt. $\sqrt{ē}$ Lat. *I-re* to go or come). Mr. Kanga himself in his dictionary puts *paiti-ē* = retreat, go back, come back. It is simple enough, yet in this instance the words are not used in that sense, and I wonder why this is done.

They go back from the higher planes. They come here. This we can only explain by reincarnation.

Now, I want to draw the attention of all thinking men to the fact that, in spite of the easy syntax of the sentence, the traditional translations have *Devās* (= evil demons) as the subject *understood*. What is the purpose served by taking an elliptical construction when everything is given? *Urvāno* = 1/3 as well as 2/3 and I prefer the first. There is an old tradition that evil demons reach an evil soul with stinking food; and the translators try to draw this allusion by undoing the rules of grammar.

If the word *Devās* had been given and some other words (say the object) understood, we could, perhaps, understand it to be so. Let thoughtful students ponder over this.

12-18. *Drūjo*—*demānī* = *Drūjo* 6/1 of *Drūj* = opp. of *Aha* = pertaining to Non-reality. If *Ashōi* (अशौ) is the highest religion (*Vendidad* V—21) *Drūj* is the worst to be followed. *Demāna* = *Namana* = $\sqrt{mā}$ to measure = abode, place. What is the place which is unreal? It is this earth; in the *Būdahish* hell is said to be in the centre of the earth, which means that the effect of evil is predominant over the earth as the chief centre.

15. *Haithyā* = अथैय ; adverb. Indeed, evidently.

16. *Añhēn* wrongly translated by "they are," while it is the Imperfect $\sqrt{past}$ *parasmai* form 3/3 of $\sqrt{Ah}$ = to be = were existing, a reference to the past time, because it implies life led here before the earthly death.

17. *Astayō* = Adjective $\frac{1}{3}$ qual. *Urvāno* = living, existing or Noun $\frac{1}{3}$ of *Astī* = existence, dweller.

Rev. Mills in his translation of the *Gāthās* begins the 50th Chapter from this very para and remarks that some passages might have been lost between it and the succeeding chapter, which is here worth mentioning.

The above is only a suggestion from a student. I will only be too glad if any one would help by his philological knowledge to strengthen my interpretation, or contradict it; for one thing is certain, and that is, Truth must prevail.

K. S. D.

THE THEOSOPHIST.

FROM THE EDITOR.

Adelaide, 16th June, 1908.

June opened in Perth with a busy day—first a matinee, *i.e.*, an afternoon lecture for the convenience of the many who wished to come but who lived too far away to return after an evening one. The hall was well filled, but the proportion of the sexes had altered, men being at their work during the afternoon hours. Then came many interviews and a members' meeting. I met an old Freethought acquaintance, Mr. Wallace Nelson, who has remained at his old moorings, despite the onward sweep of the current of thought. One more public meeting, a public question meeting, a members' and an E. S. meetings, and the perennial interviews, filled up the two remaining days, and a party of friends came down from Perth to Fremantle and saw us on to the waiting steamer, which was to carry us to Adelaide. Very pleasant memories remain of Perth and Fremantle. The audiences were very large, very receptive, and quick to understand; the West Australians seem to be an alert, progressive people, keenly alive and eager to know, and a young people in a new country are naturally less bound by conventional habits of thought than the peoples of older lands. They are very kindly and hospitable, and made us quite at home with hearty welcome. Thus are ties formed that re-assert themselves in future lives.

It is best to draw a veil over the next four days, rolling and pitching on a grey sea, dashed with white foam, stretching away to a grey horizon. It all seemed very appropriate to King Yama's kingdom, the inauspicious southern pole. At intervals I played patience with cards, and for all the time with mind. But all passes, and, as we drew slowly up to the new wharf at Adelaide, a

line of smiling faces told that the warm circle of Theosophic Brotherhood had opened again to enring us. A flight of the younger ones to the waiting special secured us a carriage, and as they sprang out we climbed in, and away we went for the city, carrying with us the roses and violets that a South Australian mid-winter yet permits. A hospitable Scotch home opened its doors to me, and a French one welcomed Mrs. John, for we are poly-nationed over here, and the Lodge contains not only Scotch, English, and Irish, but men from France, Germany, Poland, and may be from other lands. A good German looked familiar, and lo! he was an old co-worker from the Patriotic Club, Clerkenwell Green. And that reminds me that some of my old Freethought friends will like to hear news of Mr. Joseph Symes, who left England to settle in Australia; he flourished here mightily, and died a very wealthy man a short time ago.

*
* *

The Adelaide campaign opened on June 9th with an E. S. meeting, many interviews, and a public lecture in the Town Hall to a large but somewhat impassive audience. However, they listened intently, and warmed up towards the end. Here, as in Perth, the press shows itself very friendly, giving good reports and undistorted interviews—a great contrast to the American reporters, with their reckless disregard of truth. On the 10th, I addressed a very crowded meeting of the Labor Party in the Trades' Hall, with the President of the Trades' Council in the chair, on "What Theosophy has to say to the workers"; the audience was a great contrast to that of the night before, all alive and palpitating with interest, breaking into volleys of cheers for what it approved, and of interjections on what puzzled it, as I expounded Brotherhood, Reincarnation and Karma as the triple basis of a stable Society. The Roman Catholics, who are playing hard for the Labor vote, have been rather disturbed apparently, and a very long letter against Theosophy appeared this morning from one of their priests. The audience took, with remarkable good-temper, my strictures on treating the wise and the ignorant—the elder and younger brothers in the State family—as on a level, and on allowing the ignorant to rule the State. One sees here the result of the power passing into the hands of the ignorant: the hasty snatching at a momentary

advantage, without thought of the remoter consequences; the thinking only of Australia and not of the Empire; the hatred of colored races. One looks forward, and sees the Australians themselves becoming yellow, under the play of climatic influences, and wonders how they will then keep a "white Australia"; many of them are already much yellower than the northern Indians whom they exclude. And one thinks amusedly that, if Jesus Christ should come this way, he would be prevented from landing by the Australian law. One doubts if a white Australian should consistently worship a colored Savior.

*
* *

On June 12th, we had a matinee lecture, an E. S. meeting, and then a members' meeting, pretty well filling the hours from 3 to 9. The Adelaide Branch is a very peaceful and harmonious one, its happy condition being largely due to the long leadership of Mr. Knox, who passed away early in the present year. His works live after him on earth, and bear witness to his worth. And the Branch remembers him with love, and daily every member sends out to him the old message of good will, "Eternal rest grant unto him, O Lord, and let Light perpetual shine on him." "Rest in the Eternal" would seem to be a better wording, but the love thought carries blessing.

Mr. Knox was good enough to leave me £100—£90 after legacy duty is paid—and this will go to diminish the debt on me for the purchase of the Blavatsky Gardens, a purpose that, I am sure he would have heartily approved.

*
* *

A pleasant gathering at the studio of Mesdames Lion and Mouchette marked June 13th, and gave the opportunity for less formal talk than at the regular meetings; some Indian friends will remember these charming French ladies at one of the Annual Conventions. After this came a public conversation and a members' meeting, bringing the day to a close. On the next day, Sunday, we began with a members' meeting in the morning; later came an hour with the Lotus circle of some forty children, the nursery for the T. S. of the next generation; the bright faces and the song in the sweet childish voices leave a pleasant memory. The class

gave me an Australian flag, to represent the Commonwealth at Adyar, after singing the Australian national song, which we print elsewhere. The flag is scarlet, with the Union Jack in the corner, and the stars of the Southern Cross. An E. S. meeting followed the children's hour, and, in the evening the Adelaide visit concluded with a lecture in the Town Hall; the place was packed and a large crowd in the street when I arrived: "No admission, ma'am," said a courteous sergeant of police, as I reached the closed gates. "I don't mind," said I, "but then there can be no lecture." "Oh!" said he, laughing, and the big iron gates were opened. It was a fine sight, the great hall packed in every corner, people standing along the walls, sitting on the steps to the platform, and the lecture was most attentively listened to. This morning's paper has much Theosophy in it, for the Adelaide clergy are behind the time, and preached nineteenth century sermons against it, with a plentiful lack of knowledge.

*
* *

South Australia has universal suffrage, every man and woman of 21 having a vote. The women have no difficulty in voting, as the polling booths have been moved from public houses to public buildings since woman suffrage was granted. An election was going on, on the 14th June, and there was no crowding, no disorder, men and women, often together, going quietly up to vote. But there is one bad sign; the cultivated men and women are indifferent to their duty, and leave the power in the hands of the ignorant. One consequence is, as a Theosophist remarked, that they "have plenty of politicians but no statesmen." Things are not yet as bad as in America, but they are going that way.

*
* *

Adelaide is a pretty city, with wide open streets, and the City Fathers wisely secured, in its early days, a broad belt of woodland, encircling the town, so that, however large it may become, the "Park Lands", as they are called, will remain open, and with their green grass, their olive and eucalyptus trees, their grazing cows—clothed as in Holland—will be a joy to the inhabitants. The city may spread beyond them, but not over them.

*
* *

Melbourne, June 24, 1908.

Melbourne is at present the Federal capital of Australia, a fine wide-streeted city, some 64 years old. Its press is commercial, political and sporting, showing apparently little interest in matters of deeper import, not unfriendly but indifferent; it reflects the tone of the people, young and caring most for the superficial interests and the play of the moment. With this goes a curious strain of formal religiosity—no post, no newspaper, dislocated tram and train services on Sunday. The audiences at the lectures, however, have been very large, showing that there is a section of the people who are alive to the deeper interests, and are realising the problems of human life. Melbourne has no less than four Lodges, and they have been acting together in organising the work of my visit, and jointly supervise all the arrangements. These include six public lectures, five members' meetings, six E. S., three conversations, two meetings of officials for discussion of T. S. and E. S. work, a ladies' meeting, a Lotus circle, an address in Dr. Strong's church, and very many interviews—a full programme for thirteen days.

*
* *

Here, as in Adelaide, a Lotus circle exists, and many little ones, with older lads and lasses, gathered on Sunday for an address. The bright faces and intent eyes made a pretty picture, and I am told that the children much enjoy their weekly meetings. The *Lotus Song Book* is used. Out of these Lotus circles, now so numerous, many of the workers of the future may grow, those who shall carry on the Society while the older members are away.

*
* *

One cannot but wonder how Australia will shape social arrangements. Here, in Melbourne, house-servants demand, and receive, £ 1 a week, with board and lodging, and are often incompetent and unruly, leaving without notice, and careless of their employers interests. French, German, Swiss, Chinese, Japanese servants would be a blessing to innumerable households, but the law does not allow the householder to engage a servant abroad and bring him or her over. Even a firm, bringing over some skilled English artisans on contract, found its men were refused permission to land. An unskilled man is not allowed to sweep garden paths and mow grass, at less than 10s.

a day. The general result is great temporary prosperity for manual workers, high prices for food, high rents, and the reduction of professional men to a low standard of living, small value of brains and large value of muscles. Well-educated people, instead of helping the State by contributing literature, art, and culture to its life, are forced to sweep their houses, dig their gardens, and cook their food. The immediate results are seen in a narrow intellectual and artistic life, a very high drink-bill, an extraordinary amount of racing and betting, and a serious lack of discipline among the young, which bodes ill for the future. What the later results will be remains to be proved. It is certainly a huge experiment, and whether it will issue in a world-example or a world-object-lesson, the future will show. Will it end in a Dictatorship, resorted to in despair over the incompetency of the ignorant, or in discovery of a method whereby the wisest shall be placed in the seats of power?

* * *

I hear from Perth that various activities are started as a result of the visit; four of the lady members are taking charge of the rooms, one afternoon a week each; three lines of study—Comparative Religion, Psychology, and Philosophy and Science—have been arranged, and each group in succession is responsible for one discussion in the Lodge per month; a devotional group is also formed, and there is a class for the study of Esperanto, a subject which several Lodges seem inclined to take up. In Melbourne an elementary class for study is to be formed for non-members attracted by the lectures. The real value of these lecturing tours lies far more in the local activities stimulated, and in the impetus given, than in the lectures and meetings themselves.

* * *

I must put on record one comment on the Perth lectures that appealed much to me. A gentleman who attended them—and they were on Reincarnation, Karma, and the Brotherhood of Religions—was asked how he had enjoyed them. He replied warmly, but remarked: "I expected to hear about Theosophy, and these were all common sense." The implication is delightful. I am told that the President-Founder said one day, talking to some Australian members: "Theosophy is the apotheosis of common sense." And, truly, it appeals to the reason, and is based on facts, logic and law, and its

exponents should always bear this in mind when dealing with it.

* * *

The failure of democracy, so far, to grapple with social difficulties, is frankly acknowledged by Mr. Swinburne, Minister of Agriculture. Speaking at North Melbourne Methodist Church, he said:

"We have a broad franchise, but we have also crowded lunatic asylums . . . With all our broad franchise and our democracy, do we rise to great questions. Take education. That is in the hands of the people. But it is scandalously mismanaged. The people think less of good sound high education than they do of aristocratic government. We do not care properly for our criminals and our lunatics, and our poor . . . Australia is among the wealthiest countries in the world, is the most democratic, and has the broadest franchise, yet we are behind other countries in our methods of education and in other things as well. There was no time when we wanted wisdom in our national life more than at present. Ayê, wisdom; there is the difficulty. How to find it, and how to place it in the seats of power?"

* * *

On June 24th, we had a crowded meeting of "ladies only," and I spoke about the "Women of India," and, by speaking of them as they are, and of the beautiful home life of India, endeavored to counteract to some extent the libels circulated by Dr. Emily Ryder, the friend and co-worker of Paṇḍita Rāmabai. She picked out cases of ill-usage of young girls and presented them as examples of the effects of Hindūism, as though I should pick out a criminal assault on a child in England, and present it in India as an example of the effects of Christianity. I suppose these methods are useful in filling missionary coffers, but they are utterly unrighteous, and only redound to the shame of the religion which uses them. If missionaries really wish to help in reforming the social evils existing in India, and not to perpetuate them as means of drawing money from Christians, why do they not follow the example of the Central Hindū College in excluding married boys from lower and middle schools? They encourage early marriage by their policy, and then hold it up as an incentive to large donations to missionaries.

* * *

The lecture on "The Guardians of Humanity" drew Mr. Deakin, the Prime Minister of the Commonwealth, as an interested hearer. Mr. Deakin was a member of the T.S., in his younger days, though he has slipped out of active work in the over-

whelming labor entailed by his responsible office ; he seems to have kept up his interest in Theosophy, and he stands out as a man of high ideals, which he seeks to embody in his public life ; he is a statesman among a crowd of politicians, head and shoulders above his fellows, and in touch with the life of the world and not only with that of Australia. A thinker, and a splendid orator, he has graven his name deeply in the story of the young Commonwealth. He was good enough to call to see me, wishing "a talk," but I was, unfortunately, out, and he left Melbourne just after, on his public duty, so we could not meet.

* *

A good result arose from a little chat, at the reception of Mesdames Lion and Mouchette at Adelaide, with the Revd. Depledge Sykes, a well-known and very popular clergyman. Preaching on the following Sunday week he said that "during a very interesting conversation with Mrs. Besant, he found that there was very much to admire in Theosophy, that it was not the unmoral thing that many people thought it was, and that it would pay people better to study it a little rather than sneer at a thing about which they know nothing." As Revd. Depledge Sykes has a very large congregation, his outspokenness will have served Theosophy in Adelaide.

* *

A lecture, with lantern illustrations, on "The Work of the T.S. in India" drew a large audience on June 28th. It gave an opportunity of putting a little straight some of the extraordinary misconceptions of "the Motherland" current in Australia, misconceptions due partly to the ignorance of the Australians about civilizations other than their own, and partly to the shameful misrepresentations of missionaries, who trade on that ignorance. The work at Melbourne finished on the following day, Sunday, with an E.S. Meeting, a 'sermon' in Dr. Strong's big Church, on the 'Use of Ideals,' and a lecture to the members. The Melbourne Branches, the members of which have shown me unstinted kindness, made me a very useful present, a gold wristlet to carry a watch, a great improvement on the leather band which I have hitherto worn, and which does not suit the heat of India, and four of the members made a gift yet more valued, of £ 10 towards the paying off of the debt on the Blavatsky Gardens. A little gift was also made to Mrs. John, who, as before mentioned, is travelling with me, and who generously lifts from my shoulders all the material cares of the tour. Thus ended the fortnight in the Victorian capital.

THE CONCEPTION OF A MASTER.

INCLUSIVE OF SOME EXPERIENCES BY ONE WHO REVERES HIM.

IT is, perhaps, hardly possible to a believer in the Masters to conceive that there are those in the Theosophical Society who cannot yet realise Their existence ! As far as I am concerned, to speak of and assert my belief in Them is an act of supererogation, and therefore anyone who may read this paper with the expectation of finding some arguments in favor of Their corporate being, will be greatly disappointed. But unto those who believe and know do I more especially speak, and it may not be uninteresting to these to be acquainted with a fellow-pupil's conception of the August Presences, without which the Theosophical Society would be non-existent.

In the earlier days of our history I used to feel the Masters more as far-off, somewhat unapproachable Figures, than as the near human Comrades and Brothers They have since revealed Themselves to be, and that comes to me most strongly in the moments when I feel I know Them best. I suppose many or most have gone through this experience, and that it is natural it should have been so.

To doubt Their reality, however, would at all times in this life have seemed to me a laughable folly ; They are so utterly logical, and such necessities in the great Scheme of Things, of which we have so often babbled. The more developed outcome of this view which has been reached by me in later years must, I suppose, be in some measure due to present incarnation experiences, which have in their turn awakened old memories, and neither of these has been shared by all in the Society, and some would be too intimate to speak of. For instance, I can remember that consequent on one of these, I was some time later glancing at a portrait of the Master M., and exclaimed (exactly as I felt) that there was no other Face like that in the world for me—such a mighty inrush of emotion, awe, and attraction, did that moment's glimpse of even the pictured countenance evoke. At several other times in life since, the same rapture has been awakened ; the sound, for example, of one's name pronounced in the tone that leaves no doubt as to the Speaker ; the knowledge, by the throbbing of one's

subtler bodies, that a majestic Presence is near ; the calm consciousness of a reproof, deserved when given, however scathing it has been ; all these are moments one would not have missed in life, and out of the fragmentary elements garnered there, and elsewhere, one weaves one's conception of *the* Master, of a Master, which, I venture to say, is the truer the more many-sided it may be.

Indeed the whole subject of this paper has been curiously enough awakened in me by a stern rebuke received some years ago, which at the time hurt, but which I am now inclined to regard as a revelation of the stronger, firmer, side of a Master, in an instance where the compelling sweetness and softness of love would not have fulfilled its object although *previously experienced*. There has always been for me something peculiarly attractive in the aspect of Jesus, evidenced when He drove away the money-changers from the Temple, and on various other occasions, sternness in one truly great has, I think, more fascination for me than the gentleness also visible ; perhaps because one instinctively feels that in a Master they are both so perfectly combined, and the sternness is not stern only, nor the sweetness cloying. Lesser folk often rouse animosity, because of the less perfect blend of these ; while the Master is the Perfect Being, uniting the man's virility and the woman's tenderness. He is indeed the type of what humanity shall be in a later Race.

If I were asked to express an opinion as to the possible means a Master might use with regard to importunity and selfishness on the part of a person who yet truly loved Him, I would be inclined to say, albeit reverently, that, if the nature of the offender were somewhat defiant and imperious, he would be taught by having others led to him for help in *their* difficulties, not by the rather more human method of severe blame for the absorption in his own affairs and the encroachment on higher spheres of work. And it seems to me that no one short of a Master would always know exactly how to deal with the different types of character under certain circumstances, and be Himself in that controlled harmonious state which would enable Him to see clearly all the conditions operating at the moment, causing His pupil to err.

I can imagine Him, on the contrary, as dealing with a somewhat gentle, yielding temperament in sterner fashion, in order to arouse strength and self-reliance in it. The ministering to others, so dear

to natures of this type, would not always produce the backbone in itself ; but all kinds of personal trials and difficulties in the life could have an intensification permitted in them—coming from the side of the Dark Lodge—and the Radiant Figure would disappear, not even showing as the stern Teacher, until more strength had been evolved.

The Revd. R. J. Campbell has well put my belief in the gentler aspect of Him, where he says that one can picture the Master Jesus as One to whom we would tell all, "sure that He would listen as though there were no other story in the world."* Exactly. The grief, or joy, of the person in question is for him, for the moment the one and only ; therefore for true comprehension of it the Master must see it as that too, however He may, and does, preserve an underlying sense of proportion in a larger area. I always used to picture mine or others as One who might enter my sitting-room, and to whom I could speak warmly as to my best friend, and, it might be, show with enthusiasm the helpful letter just received, or tell of the inspiring words heard at a lecture, the poem just written in praise of that Best Beloved. And I know He would have fingered the letter ever so gently, and smilingly, have listened to the eager words. I do not think I should have felt shy or restrained. I do not fancy I would have been fearful of taking up too much time in doing it. In later days, it is true, He has appeared to me more as a Comrade, and One with whom one could freely discuss problems of study, plans for the regeneration of the race, questions concerning the movement dear to us. And how well do I remember one night, after a very lamentable breakdown of nerves and temper under a severe strain, the gates of sleep opened for me direct into the presence of One such, and He explained to me in that library that some of us have heard of—it seemed to me there on waking—how the wise adjustment of personal disputes here and now would mean the power of arbitration between nations and races in deathly struggles later. A glimpse of the Sixth Race and its possibilities was also shown to me. Yet I would have said that the previous outbreak of irritation was tantamount to banishment from the presence of One whose atmosphere is the harmony of a Perfected Life. As

* *The Keys of the Kingdom*, R. J. Campbell.

a child I always felt keenly the misunderstanding of the elders, who used to wag their heads solemnly, and say that my little troubles were nothing compared to those of later life ! They were, as a matter of fact, precisely the same in proportion to the power of endurance evolved. Such remarks do not help one to bear a trial, but the reverse, for they overwhelm with the thought of the sorrow in store, and in the world.

The Master makes no such errors. He is One who can assume each of the functions of human relationships in perfection as needed. For this, then, I wrote once :

When you come, my King, my Father, and my Brother,
Those days in which I knew You not, my heart no more shall know.

My most sacred memories of the One to whom I owe allegiance, as He appeared to me years ago, show Him as a majestic, shining Presence, in whose strong embrace I was lifted high above a mighty flood rolling below the tower on which we stood. "Will the waters never overwhelm me ?" I asked fearfully. "No, they never will," was the reply ; and so it proved ; for these visions were the allegorical representation of certain periods in my own life ; as for instance when in a vast hall, among shadowy forms flitting to and fro, appeared One more vivid, more real, than the rest, drawing me to the foot of a winding stair, while a Voice bade me ascend, braving the dangers there on the crumbling masonry, the loathsome reptiles that lurked in its crevices, and sounded out for me a Guardian Word, whose echoes rose and fell like music around.

How well do I know too whose hand upheld, when I found myself poised in space, gazing up to the Pole Star, and hailing Him as my Star, and seeking to rise thereto, but finding myself dragged down by the heavy weight below.

Very indulgent They can be too at times, these grave, kindly Ones, for the children who plead for a boon. Thus I remember asking one night to see Their Messenger, my beloved human Teacher in the house where I then lived, and in a few moments while the body slept—the Teacher in India at the time—I found myself in one of the sitting-rooms, my hands held in the strong warm clasp of the one whose love has been such a beacon in a stormy life, with the deep true eyes gazing into mine, nerving me to return to the somewhat jarring 'daily round.'

I have sometimes thought that, roughly speaking, our realisation of the Master may be divided into three stages. That of the gracious, fair and fascinating presence, with the crown of sun and stars, the wings of flame. Thus would the imagination of the child, and the poet of the earlier Races conceive Him. A later period perhaps brings Him to us as the Disciplinarian, with intervals of relaxation, as a Teacher in the class-room, a Comrade in the recreation hour. But at the last, the perfect combination I spoke of earlier, trusted unflinchingly, and most when sternest. So I dream.

But the insistence on the greatness and the majesty, and on our littleness by comparison, has no doubt served its purpose in averting anything like vulgar familiarity, irreverence which is in its nature profane, and indeed unthinkable, in connexion with Him of whom it is said : "When I awake up after Thy Likeness, I shall be satisfied with it."

EVELINE LAUDER.

BESIDE THE SEA.

A day of monotonous—gray sky, gray sea ;
Sullen, foam-crested billows moving slow ;
Gray, lazy gulls upon the rocks below,
With here and there a stir of white-tipped wings.
The soul may dream unutterable things
While such a vague, reposeful symphony
Troubles its depths, and moves its wayward strings.
For an hour welcome, then the spirits fall ;
Thoughts, sad or solemn, brood, with many a sigh.
How wild and cold the fleeing plover's cry !
How sorrowful the sea ! How dull the sky !
When, lo ! the mists dissolve, the clouds unfold,
The sun laughs forth, the gray is turned to gold.

WERNER'S SONS OF THE VALLEY.

FEW English readers are acquainted with the works of Friedrich Werner, which date more than a century back, and are strongly characteristic of a period when the spirit of revolt against established conditions was as strong in literature as in politics. The same principles of liberty, fraternity and equality, that occasioned such tremendous upheavals as the French Revolution, remodelled literary Europe, one result of the re-action from classical tradition being the intense romanticism that flooded the compositions of the younger generation, accompanied by far greater variety of form and subject. The fever of romance ran high in Germany, where the whole period received the name of *Sturm und Drang*, (storm and stress), a title well describing the life, vigor and uncontrollable energy which produced such remarkable mental developments. Among these were the great German philosophies, that have so powerfully influenced modern thought, while re-action from orthodoxy in any shape was shown in the many forms of religious mysticism and individualism, which differed as much from the clearly defined Protestant doctrines of preceding centuries, as from those of the Catholic Church itself.

Romance and religious mysticism are both prominent features of Werner's greatest work, *The Sons of the Valley*, including two dramas, *The Templars of Cyprus*, and *The Brethren of the Cross*. Like most of the lighter literature of the day, romantic accessories,—castles, dungeons, magic, knights, and fictitious deaths—are of frequent occurrence, but to this is added a remarkable breadth of treatment on religious questions, in which respect he outruns his contemporaries. Many of the spiritual conceptions closely resemble modern theosophical teachings, such as the harmony existing in all religions, the real similarity of apparently differing doctrines and the identity of Divinities bearing different names. Other analogies are the necessity of esoteric rules and teaching for those who wish to qualify in higher stages of spiritual development than is possible for the crowd, and the existence of men, exalted far above their fellows, who take no active part on this world's stage, but only occasionally exercise influence through those who are able to communicate with them and interpret their will. Here also are to be found explanations of the inner meanings and purposes of material symbols of religion, so often a

stumbling block for the unlearned, with the ever-recurring myth of the blind and inexperienced soul, surrounded by matter and gradually recalling its ancient glories.

Werner's own religious experiences were varied, passing as he did from the somewhat arid soil of German eighteenth century Protestantism through a period of youthful free-thought to a self-composed creed of an eclectic character. In this, many theories of life and being were woven together, combining a belief in the common elements in all faiths and a devotion to art, religion and love, with free-masonry, kabbalism and various mystic doctrines. Eventually joining the Roman Catholic Church, he died in complete submission to her rule and doctrine, saying that 'had it been impossible for him to become a Catholic, he might have been a Jew or a Brāhmaṇa, but could never have re-entered that shallow, dry, most contradictory, insanest inanity of Protestantism.' Carlyle explains in his interesting study of Werner that frequent changes of religious faith are not so unusual in Germany, where creeds are held to be rather forms or modes of representation (*Vorstellungsarten*) than statements of facts. They may be looked on as "the mortal and everchanging body, in which the immortal and unchanging spirit of religion is, with more or less completeness, expressed to the material eye and made manifest and influential among the doings of men."

It is not surprising that such a man as Werner should have selected the Templars as a study, for they are among the most typical figures of those Middle Ages, whither he was so powerfully drawn by his romantic and religious tendencies. Like many of his contemporary co-writers, he found a congenial field of work in studying the ages of faith in Europe, which seemed to offer such a glowing contrast to the gloomy philosophies and social problems of his own time. Though these last had been the result of innumerable struggles for freedom of body and soul during the intervening centuries, Werner found more inspiration from the bye-gone days of chivalry and monasticism, which exercised so much influence over the poetic fancy of a century ago. The two great mediæval ideals were united in the person of the Templar, who represented at once the praying monk and the fighting knight, and stood thus a visible example of the contemplative and the active life. The great brotherhood of the Temple was, moreover, entirely devoted to the

highest service imaginable, the reclaiming of the Holy Land from the infidel—those blessed fields which the feet of the Lord had trodden a thousand and more years before, and round which all the aspirations of Christendom for so long had gathered.

Crusaders roused an immense enthusiasm among the religious and credulous of the day, many of whom offered prayers, hopes and money for the great cause. If those who fought "for God and not for gold" were the darlings of the people, how much more were those venerated, to whose prowess against the Saracen was added the prestige of religious vows. This unique position of the Templars and their special relation to their age made them so powerful that they were felt to be a source of danger by the European Governments who feared their wealth and influence. The Church looked with increasing alarm and suspicion on this alleged conjunction of Eastern wisdom and magic with Western chivalry and religion, and the ruin of the order was brought about by means of a series of calumnious accusations, many obviously invented for the purpose. Historians have rightly condemned the baseness and cupidity of Philip IV (le Bel) of France, who was pilloried by Dante in the contemporary Divine Comedy for his notorious wickedness. The main agent in the suppression of the Templars, he saw burnt before his eyes in Paris, the Grand Master, Jacques de Molay, a man of well known and unblemished character, who commanded universal respect. The general verdict of posterity upon this deed is reflected in Raynonard's tragedy, *Les Templiers*, in which the burning of the Templars is vividly described, with de Molay's dying words, summoning the king to meet him at the judgment seat of God before the close of the year.

'Nul de nous n'a trahi son Dieu, ni sa patrie ;
Français, souvenez-vous de nos derniers moments ;
Nous sommes innocents, nous mourons innocents.
L'arrêt qui nous condamne est un arrêt injuste.
Mais il y a dans le ciel un tribunal auguste.
Que le faible opprimé jamais n'implore en vain
Et j'ose t'y citer, ô pontife romain !—
—O Philippe, ô mon maître, ô mon roi !
Je te pardonne en vain ; ta ire est condamnée ;
Au tribunal de Dieu je t'attends dans l'année' !

It is, however, probable that some of the current beliefs respecting the Templars are more correctly expressed in Browning's poem, *The Heretic's Tragedy*, where the crowd savagely rejoice at the burning of one who was a centre of evil and a cankered spot in social life, who had learnt infidelity and sin from the Sultān Saladin, bought and sold the Divine, and who well deserved his terrible fate. This poem represents the other view of Jacques de Molay and his brotherhood, from the orthodox mediæval Catholic standpoint, which looked on heresy, infidelity and magic, not only as sins of the deepest dye, but also as a danger of so terrible a nature to society, that no efforts should be spared in eradicating them. A special crusade had been mustered by the Pope to root out the nests of heresy in Southern France, where doctrines not unlike early Christian Gnosticism and Manichæism prevailed, associated with more enlightened forms of Government than were usual at the time. And it is possible that the French Templars may have been influenced by these large masses of heretics, who were almost entirely extirpated by the strong arm of the church under peculiarly horrifying circumstances. The determined manner in which religious sects other than Roman Catholicism have always been crushed in France, until the great deliverance of the French Revolution, might possibly account for the remarkable amount of sceptical opinions existing among Frenchmen of the present day.

Thousands of executions resulted from accusations of magic and heresy during the Middle Ages, which were as easy to make as they were hard to refute, the law courts of that time not demanding anything very elaborate in the way of proofs. In the case of the Templars, the evidence is very contradictory, as some of the accused denied everything, others acknowledged all the charges to be facts, but as these confessions were almost invariably extorted by torture and subsequently retracted by the unfortunate victims, they have not much value for posterity. One very widely spread belief was that they worshipped a mummified head, gilded, with flaming eyes called Baffometus or Baphomet (the name probably associated with Muhammad). Some admitted this, some denied it, others said that there was such a head, but that it was brought from the East as an interesting relic, or possibly used for derivation or other purposes but not as an object of worship. Werner describes the burying of this

head in *The Templars at Cyprus* and the burning of the reputed secret statutes, which dealt with the secret rites and initiations of the Temple; if such statutes really existed, they must have been destroyed by the Templars, as none were ever discovered. His two plays give a very complete account of the order and describe its foundation, rule and history, with the tragic close in the early fourteenth century. For dramatic purposes he assumes that the popular view of their practices was justified by fact in so far as heresy, non-conformity and so-called magic were concerned, but represents them as a body of noble and upright men who only concealed these matters on account of the ignorance and intolerance of the age. They were indeed a marvellous company; noble in birth, valiant in arms and bound withal by the triple vow of obedience, chastity and poverty to the life of an ascetic. Added to this was the wisdom and toleration of the East, with a knowledge of the hidden forces of nature and the symbolisms of different religions. Each knight had to pass through a secret initiation, when the inner meaning of much that seemed surprising, if not sacrilegious, was explained to him. So far Werner follows history and legend fairly closely, but his *dramatis personæ* also includes a secret and spiritual Brotherhood, nearly concerned with the affairs of the Temple, on whose existence tradition is silent. Passing under the name of the Brethren of the Valley, it consists of a body of men, highly developed mentally and spiritually, who make use of certain individuals or bodies of men, from time to time. The order of Knights Templars was sent out into the world by their agency and exists as a centre through which they can function, its destruction only takes place because too much light was being shown to the world in its then undeveloped condition (1314, A.D.) and for this object, the cupidity of Philip IV of France and the weakness and vacillation of the Pope are utilised.

Werner's *fin de siècle*, eighteenth century, eclecticism appears in the many religions represented by the Brethren of the Valley. The first who appears on the scene, Eudo, is presumably of Catholic and French extraction, as the Grand Master recognises him as his own uncle, formerly a Marshal in the Crusader's armies, but lost to sight for more than forty years. He prophesies the approaching end of the order and his nephew's death by fire, but does not shake de Molay's courage, nor his determination to obey the Pope's mandate,

summoning the main body of the Knights to France from the Headquarters at Cyprus, where the order had been established since its return from Jerusalem. The Valley's messenger, a girl from the Egyptian Thebaid, who accompanies Eudo to Cyprus, indifferently invokes Horus and Isis, Christ or the Virgin, according to her surroundings. Muhammadanism is represented by the old man of Mount Carmel, that mysterious figure who pervades crusading history and legend, and was believed to have exercised world-wide influence from his Syrian fastness. One of the elders of the Valley Brethren, he shows little distinctive of his creed, when speaking at length at a meeting held in a crypt below the Carmelite Monastery in Paris, which serves as a meeting place for the Brethren and their disciples. A sort of myth is explained, of the soul of man, confined within the prison of this life and painfully learning to rise to its original inheritance, the outcome of all being that the desire of becoming 'one and somewhat' must give way to being 'nought and all' before liberation can be reached. Distinctly Oriental in tone, with some resemblance to the Gnostic hymn of Bardesanes, the most remarkable feature of this dissertation is the variety of divinities included, Mithras, Mylitta, the Mother Isis, the Savior from the waters, while it is *the Lord*, who as supreme Governor casts down Phosporus, the soul, into life. Emblems of many creeds, such as the sphinx, the lotus, a rose tree and others, appear in this crypt, from which radiate so many streams influencing the unconscious leaders of this world's destinies, who little know of the forces behind the scenes. One of the Brothers explains their position towards the world, and especially towards the order of the Temple, in these words:

"We are the radix of that tree, whereof
The Temple-Order's league is only one
Small bough. E'en as the boughs expand
In sight of all, so doth the root expand
In darkness secretly, on Oxus brink,
Many our Brethren are, our Sons are many."

Carlyle describes in his essay on Werner how the Brotherhood of the Valley "addict themselves to contemplation and the subtlest study; have penetrated far into the mysteries of spiritual and physical nature; they command the deep-hidden virtues of plant and mineral and their sages can discriminate the eye of the mind from

its sensual instruments, and behold, without type or material embodiment, the essence of Being. Their activity is all-comprehending and unerringly calculated; they rule over the world by the authority of wisdom over ignorance." They direct from their hidden conclaves the more important events of the outside world, the King, the Pope, the Ministers, are only puppets in the hands of this all-powerful Brotherhood, which watches like a sort of fate, over the interests of mankind and by mysterious agencies forwards "the cause of civil and religious liberty all over the world! It is they that have doomed the Templars; and without malice or pity are sending their leaders to the dungeon and the stake. That knightly Order, once a favorite minister of good, has now degenerated from its purity and come to mistake its purpose, so must be broken and re-shaped, like a worn implement, which can no longer do its appointed work!" Presumably the European world of the fourteenth century was not ready for the reforms that might have resulted from the influence of the Templars, had the times been ripe, but splendid and romantic as were our forefathers of the Middle Ages, the semi-barbarism of the period would probably have made any rapid, social or religious development dangerously premature.

And so ended the famous Order of Templars, a union of chivalry and religion such as the world has never seen the like of before or since. It was so completely crushed by the religious and secular authorities of the time that no attempt was ever made to revive it. Werner, however, does not admit the possibility of it becoming entirely extinct, but relates how seven knights escaped the fate of their colleagues and according to this legend, were directed to form a nucleus of Spiritual Life and Brotherhood to keep alight the torch of knowledge until better times should come. The Isle of Mull on the Scottish shores, was chosen, as being far removed from the turmoil of European politics, and from these lonely rocks one day would rise the great body of Freemasons, who thus inherit directly the wisdom and traditions of the Knights Templars, being the spiritual descendants of that once great Order.

CAROLINE CUST.

THE MOTHERHOOD OF A RACE.

God laid a heavy Cross on that God-bearing Race:
To guard for man the Spirit's Freedom.—*Boris Forsch.*

ONE of the factors—a most important one—in the making of a new race (be it Sub-Race, Root-Race or a Branch-Race, a step from an elder nation to a new one) is certainly the choice of the mothers. For a Root-Race, we learn, no intermarriage of the chosen group with older races or lower tribes is suffered by the Guide of the nation to be born. For Sub-Races, even the great ones, and for their branches of every kind and degree, the way seems different. The nation-mother seems to be placed on purpose amidst circumstances favorable to the mixing up of elements old and new, and often differing widely. It looks almost as if a Root-Race was each time a fresh start, a formation on the atomic sub-plane of earth. While the others are made by the direct agency of humanity itself, adjusted by a Great One each time.

In a paper on "A Coming Race" we have studied the outer circumstances of such a future nation's birth taking place now in Siberia. On the authority of H. P. B., as quoted by Amaravella in his "Cycles" (*Lotus blue*), we studied the three periods of Sub-Races in the Fifth Root-Race and repeated her assertion that the 7th Sub-Race of the middle period * is forming in the Slavo-Siberians. They are to be the last flower of humanity as we know it, and the first bud of the next, spiritual evolution.

Siberia is not influenced by women of her races only; many mothers of Siberian children, or of Russian colonists, come from the other parts of Russian Asia. In the Slav world, woman is—morally at least—recognised as the equal of man. In Montenegro, though she does much of the house and field-work, she goes to war; if not to fight, at least to carry fresh munitions, to help with the arms. The Siberian Cossak girls—as was the use of their forefathers in the Caucasus, in the Crimea, in the first settlements of Central Asia—are in the saddle the moment their husbands and brothers leave the village, to guard the frontier realm in their stead. In the Chinese war 32 of them got the military medal for service as scouts.

* According to Dr. Steiner this is one with the "Sixth," Sub-Race itself.

In the Russo-Japanese campaign, their fine dark profiles loomed again in the high grasses of the Amur and on the shores of the gulf of Korea.* One of them, a girl of 18, Miss Smolks, like Mlle. Donsoff in 1812 in the Napoleonic Wars came right into the ranks, though officially an interpreter of the foreposts. I do not intend to exalt the soldier's career as a fit one for woman, and I trust the time will come when the Chinese idea shall prevail, that it is not the highest for man. But so much it was necessary to say for the nerve of the Siberian girl. She is absolutely dauntless. And that speaks for the whole new type of nation that is budding between the Oural, the Pacific and the Pamir. For Siberia and Central Asia act and react upon each other. In the Cossak colonies most of the mothers are of the yellow race—of the great tribes of Bouriates and Yakouts; also of the nomads from Terganah, from the deserts of Turkestan; and Kalmonks and Kirghizs. Near the Pacific, they are often Korean, seldom Chinese and curiously enough, in such cases, the Chinese type prevails absolutely, just as the Arab blood tells the most in Turkestan proper. The children of the rare unions between Russians and Japanese—very happy always—are mostly very beautiful with a strange type of beauty, golden curly hair with the dark eyes and the peculiar profile of Nippon. One of these I knew, a girl of the best society, a pupil of a high school in Petersburg. When the war between her father's and her mother's countries broke out, she had just "come out" with the highest prize. She took a revolver and shot herself.

In this same campaign I met a girl of great distinction, a fine type of dark Asiatic beauty, but with the elegance of a Parisian. We all took her for a Greek or an Italian, but she turned out to be the Russian daughter of a Korean peasant girl, with all the grace of that meek, gentle nation, so many children of whom now cluster round Hadivostok, forsaking their conquered country. The girl was educated in Europe, and acted as interpreter in one of the sanitary trains. The soft, tender nature of the Korean is, perhaps, a most precious mixture, with the fiercer Cossak type of the frontiers. A very different impression was made by the daughter of one of our best artists, child of a wild beauty of the Turcoman tribe, reared in the deserts of Central Asia.

* This time their valor was not rewarded as the frontier remained intact.

Like Kenissara Kassinuff, the heroine of the Steppe, who died fighting against Russian conquest at the head of her tribe in 1846, the girl's mother had ridden with the Turcomans in their wild raids, while slowly, but inexorably, like Fate protecting the colonies, the Russian eagle advanced to the Pamirs. The young lady herself was a woman of the European world, wearing velvet, flowers and gloves, speaking French (as do some of the educated Kalmonks and Kirghiz also), and showing her lineage only in those wonderful Arab eyes of hers. Curbed by love, her mother had given the best of her strength and beauty to the European child, the creole.

The Turcoman woman is much of the same type as the Arab of Asia, and that noble strain permeates all the tribes up to the South of Siberia, through these nomads. But far up in the North, tribes older than the Yakents, tribes seeming to be nearer to the Third Race than to the Fourth, have their share in creating a new nation on the old, old soil, where palms grew thousands of years before the Ice Period saw the mammoths die in its embrace; and strange to say they are often not uglier nor less developed in mind, in soul, than the higher races, coming as the nucleus of that future people. A girl of twenty, child of a Russian mother and of an Orotchene, (a forest-tribe north of the Amur) was the most careful lady physician, and one of the sweetest woman in mind and body, I ever knew. Thus from all the elder races, from their "gradations" so to say, up to the proud Semite and the ruling Aryan, elements are being drawn for the coming race, which truly promises well.

But if they all contribute to its outer strength and harmony, the inner touch, the last, is certainly reserved to the Aryan influx. Some of it comes from the very motherland of all Aryans, from India. For Siberia, through the Muslim nomads, is in touch with the Muhammadan Schools of Buchara, whereto many Hindūs repair for study, and certainly give the coloring of their powerful thought to the religious atmosphere of the schools. Its Buddhist parts are more under the influence of Tibet, even of Lhassa, with which it is in direct contact. But the subtlest inlet of feeling and thought comes from the many, many women—and also men, yet oftener women—who come from European Russia as teachers, as nurses, as physicians, as exiles.

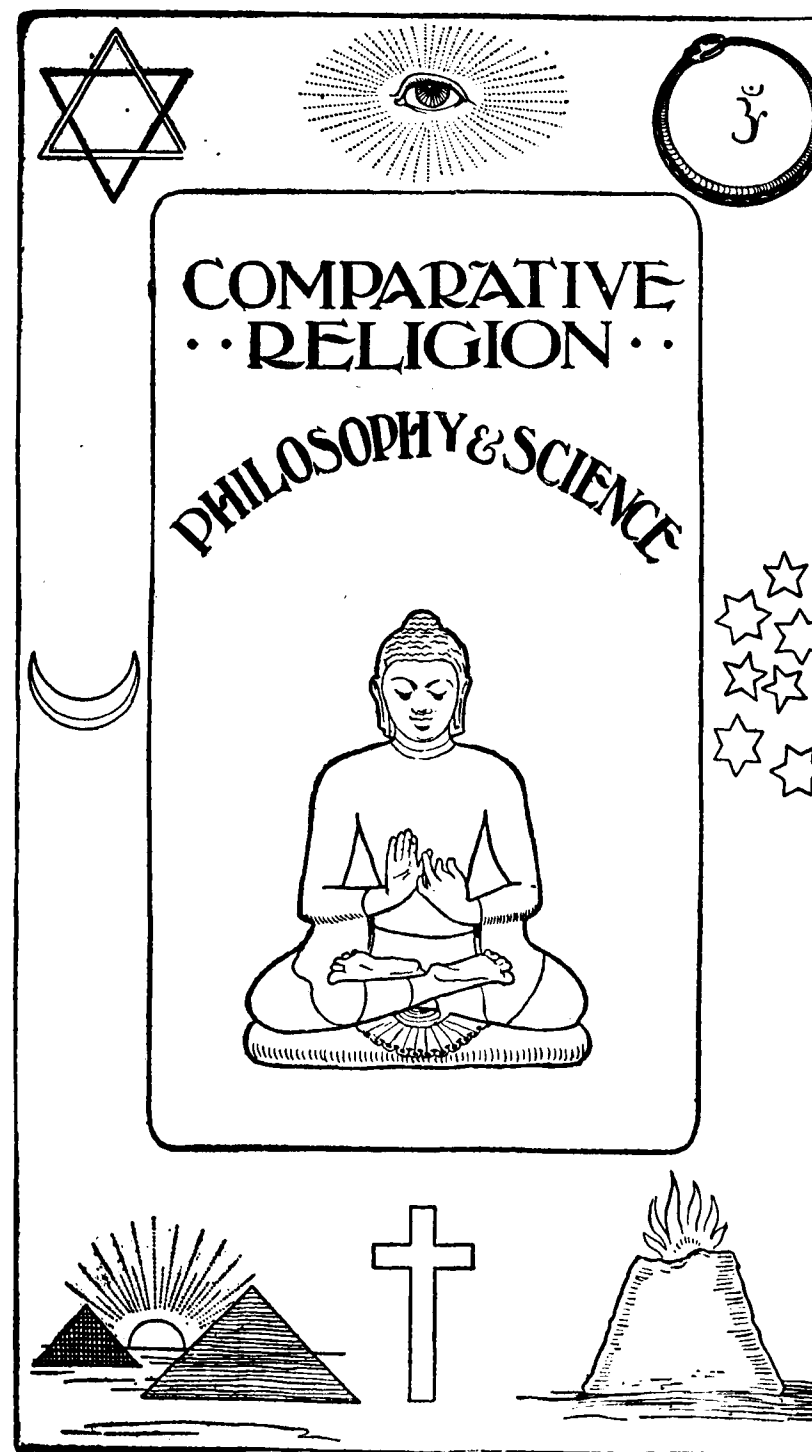
Some of them spend days and nights for months and years

amidst the sick children of the peasants, who come from Russia to colonise the Wastes, and the deep forests of Southern Siberia. They spend years in the ice of the polar realms, where for eight or nine months the Aurora Borealis is their only light, gliding noiselessly with the reindeer or the dog-sledge from hut to hut of poor Yakents, or in the schools for Yakent children, and sometimes, as the Russian knows no "half-caste" and admits the equality of all races in love, the teacher becomes the wife of a Siberian of another race, the mother of children of mixed blood, who, generally, are staunch patriots and passionately claim the title of Russians—though "country" means Siberia for most of them.

The most prominent figure among the pioneers of love's race, was Mrs. Catiana Kouroveroff, who spent her life at a lonely light-house in the riffs of Panoy, in the White Sea. Though geographically laid in Europe, her work was chiefly among tribes of Japans and nomad Northern tribes who come and go across the Oural, and thus brought her fame and influence far on to the Siberian shores of the Arctic Sea. She was a self-taught physician, and a God-taught soul. Brave to excess, she saved many a sailor by her "seaman's" skill in the foaming ocean to save him over again with the gentle hand of the nurse, and the deeper wisdom of her inner self, reared in the lonely greatness of her life. Once she brought thus back to existence the crew of an English brig, lost in the waves close to the stormlights of Panoy, and was rewarded by some official act of the British Government. But the reward of such seed, sown in the darkness of these ignored countries, is the beginning bloom of the glorious future flower of fire—that "Flower of Fire" ("Ogne-Zvet") which the old Slavonic legends predict as the last gem that the Slavs will give to the world, the last star of the human races, before man enters definitely the diviner life of the ascent, in the half-godly races to be. Thus the mighty Volga begins its course in a dark forest swamp under the eyes of a lonely ikon of Christ in a poor, poor chapel of wood, and at its delta, it runs into the flashing blue of the Caspian, in a thousand arms flowered with the sacred lotus-buds.

And to form, to shield, to nurse the Race of Love, the race of supreme soul-beauty on this most ancient soil that saw the Hyperborean once, all the elder Races combine in one silent harmony, rearing the Slavo-Siberian sub-race, under the midnight sun.

N.



METAPHYSICS OF PLATO.

(Concluded from p. 926.)

HENCE the word 'God' was a necessity to Plato, in spite of its popular associations. If then, we divest the word, as Plato clearly divested it himself, of those associations, and take it in connexion with his theory of Ideas, we are able to reach some conception of the theological side of his Ideal theory, although it is necessarily an highly abstract and difficult one to put into words.

The 'Idea of the Good,' as we saw, sums up in itself the whole of Being. Now the term 'good' does not, I think, here imply a qualification. It is only introduced because Plato saw that the sum total of things, the essence of life and the world, must be good in a sense, simply because it exists. The mere fact that the Idea of the good contains all existence in itself shows that no quality can be predicated of it, since all qualification implies comparison. We know, furthermore that the Idea of the good is made up, according to Plato, of three elements, or subordinate Ideas, which he calls the Ideas of the True, the Beautiful and the Good. This subordinate Idea of the good, therefore, is either a repetition of the first, or something different from it. It is much more natural to take it as something different, since there would be no sense in a mere repetition. In any case we should have to explain how one Idea of the good came to be subordinate to the other.

The explanation is, I think, simple. The all-inclusive sovereign Idea is really meant by Plato to be absolutely unqualified. It is pure Idea, and nothing else. It is the ultimate One. As soon as we begin to sub-divide it, we have to qualify the sub-divisions, because otherwise there would be nothing to distinguish one sub-division from another. Hence the unqualified both includes and generates the qualified.

We are left therefore with a pure unqualified Idea and a Deity, from whom all Idea of Personality has been eliminated. It does not appear very difficult, therefore, to amalgamate the two ; although, as I remarked before, it is doubtful whether Plato himself ever consciously carried the problem to this point. Perhaps we ought to assume that he did so in his own mind, although it does not specifically appear in any of his dialogues.

Having amalgamated God with the Idea, and thus escaped a most unsatisfactory dualism, it follows that what has been predicated of the Idea must be predicated of God also. That is to say, God contains within himself the whole of existence. Whatever is, is part of God and all things, being but imperfect representations of God, are in a continual state of striving to realise Him more perfectly. God is absolutely self-existent and unqualified. He (I should prefer to say "It," except that the word sounds a little curious) manifests Himself through the world-soul, and thus enables the dead and colorless world of matter to partake in His own nature. Through this creative manifestation arises the world of phenomena, *i.e.*, the world in which we live.

We are thus able, through the kindly intervention of the world-soul, to step down from the highly abstract world, in which we have been moving up till now, into the world of men, the world of human nature and of concrete things. We must not pause to question the propriety of the ladder by which we descend, because, if we do, we shall find that this world-soul seems to be, after all, merely a mechanical link between the two worlds. The Platonic philosophy suffers from the same difficulty as all other philosophies, which posit an unqualified, impersonal, absolute, "It," as the ultimate reality; the difficulty, namely, of accounting for the primal impulse which brought about the creation of phenomena. For, if the quality of creative activity, or design, be predicated of the unqualified, it would seem that the latter must at once cease to be unqualified.

This, however, is a fundamental problem which we must leave as it stands. It is hopeless to attempt to arrive at any solution, because the problem has never been solved. Let us rather see how Plato conceived of the relation of man to the Ideas.

The triple sub-division of the universal idea into the Ideas of the Good, the Beautiful and the True, affords us a useful classification at this point, because it corresponds to the three main departments of human life. The good corresponds to the ethical side of life; the true to the intellectual; and the beautiful to the æsthetic. Plato's philosophy of Man, therefore, takes into impartial consideration his whole activity as a thinking being, and no distinction as to value, is drawn between the moral, the scientific and the artistic sides of his nature.

Just as some medium was required for the bringing together of the Ideal and material worlds, so some medium is also required to connect the Ideas with man. This Plato finds in man's soul. The soul of man is of one nature with the world-soul, which in its turn is the vehicle of the Ideas. It is through the soul alone, therefore, that man can attain to the Ideas. According to the Greek system of parallels, in which the knower and the object known must be homogeneous, it follows that the soul of man must be of the same nature as the Ideas. It must be possessed of pure Being; it must be eternal, uncreated, original, and it must belong, by its nature, to that supersensuous world which is the home of the Ideas. Thus the soul of each individual is, as it were, a prisoner, shut in within the walls of the body, until it is released by death. Its true home is far away, and it is continually striving to get back to that home. This continual upward struggling of the soul towards the world of Ideas is what makes all the beauty, all the intellectual splendor, all the moral grandeur of life. According as the bonds of matter are loosened, and the soul is permitted a freer flight, so much nearer does man come to realising his true nature. For behind the individual man lives always the archetype of man, the Idea of man; and since man in his human state is capable, through the Soul, of realising more or less faintly the ideas of Good, and Truth and Beauty, which in themselves make up the One Supreme Idea, so the Idea of Man, the pattern of which all men are but poor copies, must contain within itself these three ideas and thus be one with the sovereign, all-inclusive Idea, which itself is one with God. Plato himself perhaps never carries his speculations concerning man quite as far as this. I do not think that he ever definitely speaks of the Idea of Man, but his whole system makes it necessary that there should be such an idea. If there is an Idea of a rock or a tree, there must be an Idea of Man; and if there is an Idea of Man it must be such as I have described. It is, however, perhaps a little bold to draw logical conclusions from Plato, which Plato did not draw himself. The conclusion which I have just drawn, for example, would create for Plato a number of difficulties of which he seems to have been unconscious. To begin with he would have great difficulty with the matter of personality. If Unity with the Deity be the ultimate goal of every man, at what point does

individuality cease? We must remember that there is nothing in Plato corresponding to the Vedāntic idea of the breaking down of the walls of the Individual Self. The Soul in Plato remains an individual soul throughout its existence. The mere fact that Plato did not examine this question of individuality shows that he cannot have extended his Ideal theory, in connexion with man, to its logical conclusions. Then again, if the release from matter be all that is required for the soul to return to its own, we should have to suppose that immediately after death, the phenomenal man is at once made one with the Ideal man, *i.e.*, that he really is his complete nature in a moment of time. As a matter of fact, Plato does not hold this at all. He tells many myths of the state of man after death which are very far removed from any such conception. But the fact that he throws his speculations on these matters into the form of stories or myths, is a clear indication either that he had not attacked the question philosophically or that he felt it to be beyond him. It is always to be found in Plato that he drops into these allegorical narratives at a point where his philosophy stops short. In connexion with the state of the soul after death he is, more than in any other place, subject to the popular beliefs of his time. He speaks of the judgment of souls, of the good being sent to one place and the wicked to another; and, when he has to explain the process under which they come to live again upon earth, he can think of nothing more philosophical than that each soul is permitted to choose the body which it is to inhabit. All this, however, falls outside his definite system. It is candidly unphilosophical. The cultivated land of Plato's real philosophical system is surrounded by large tracts of unploughed soil into which the footsteps occasionally lead him. This is what makes him so difficult to systematise.

I have pointed out Plato's inadequate application of his ideal theory to his conception of Man, in order to show you that the theory is really much more comprehensive than Plato himself knew; and that we may deduce a great deal from it quite logically which he never deduced himself. In this case, as we have seen, he might have used his Ideal formula to enlarge to infinity the glorious destiny of humanity. But he refrained, being, I suppose, partly restrained by the popular beliefs of his day and partly by the fact that his chief concern is with the actual,—with man as he exists in the world.

Two things, however, Plato does see to be the logical consequence of his system; and these are the Immortality and Pre-existence of souls. The soul being homogeneous with the Idea, can never cease to exist; nor can it begin to exist, for the Ideas are without beginning and without end. This mortal life, therefore, is only a brief sojourn for the soul. Before it and behind it stretch two infinities. As regards the infinity which it has already passed through, it was, of course, possible for Plato to maintain that the whole of that infinity had been spent by the soul in its pure state, far removed from the realms of matter. But, instead of this, he prefers to adopt the doctrine of Pythagoras, that every soul has passed through a succession of lives in the world and is destined to pass through as many more in the future. But, like Pythagoras, he fails to explain this succession of lives upon any philosophical principle. There is little in either of these two philosophies approaching to a law of Karma. As we have seen, according to Plato, the soul is allowed to choose before birth what body it will inhabit, thus introducing an element of caprice into the process, which is at variance with philosophical principles, however, we may take them. Pythagoras, too, is singularly vague. He thought that the souls of men might in other lives sometimes inhabit the bodies of animals, but there is no apparent system in the process. There is, of course, both in Pythagoras and Plato, (who, by the way, also holds the doctrine of metempsychosis into animal bodies) a kind of vague implication that it is only the wicked who are thus condemned; but Plato negates this by admitting, as I have shown, personal choice, while Pythagoras seems to have been little interested in ethical matters, being purely a mathematician and a metaphysician.

The ethical side of Plato's doctrine of pre-existence is, therefore, unsatisfactory. But it becomes interesting, and, at times, extremely poetical, when taken in direct connexion with his theory of Ideas. It is not so much past lives in this world, as the intervals between those lives which become important in this connexion. Whatever Plato may think of the future life after death (in dealing with which we saw how much he was influenced by current unphilosophical beliefs) at any rate he conceives of the intervals between *past* lives as having been spent in the heaven of Ideas. Before entering upon its present bodily existence, the soul has been dwelling in the

pure and perfect world of Ideals, and comes straight from that world into this.

Then arises the question : does it remember anything of that heavenly world, or is the past completely wiped out when it enters into the body ? To this Plato replies with his celebrated doctrine of Recollection. Nothing, he says, can be known, which is not known already. Only the eternally existent is capable of being known ; only the eternally existent is capable of knowing it. The soul must, therefore, have known the ideas from all eternity. When it enters into the body, it must either retain that knowledge, or knowledge in this present life becomes absolutely impossible. Plato, as a philosopher, *i.e.*, as one who sought and claimed knowledge, was forced to admit of the possibility of knowing. Nor could he allow the soul to become entirely impotent upon its entrance into the body since in that case its presence would have remained undetected, and it could not have been as it is, the origin of whatever is divine and noblest in man.

The doctrine of Recollection is, therefore, forced upon him. Knowledge is already in the Soul, he maintains, but it has become sadly blurred and obscured by the envelopment of matter. There is no such thing as acquiring new knowledge. All learning is merely the awakening of the Soul to the knowledge which it already possesses ; all teaching is merely the eliciting from the pupil what the pupil already knows in his soul. When a truth is presented to a man he immediately recognises it as true, because it brings home to him, dimly and faintly, perhaps, but familiarly enough the pure idea of that truth as he knew it before he entered this life. How else, asks Plato, can we account for the immediate acceptability of truth ? How is it that, after a point when the senses can no longer help us or human experience guide us, we are still able to say "this is true or false" ? Whatever cause it may be which compels the Soul at intervals to assume a mortal body (and this Plato never clearly tells us), it is nevertheless certain that, while it inhabits that body, its duty is, as far as possible, to break down the walls of matter, and to struggle back to the Ideas. Not only is it its duty, but it is its only pleasure. The only true joy in life comes at those moments when the Soul, perhaps by accident, perhaps after long and painful struggle,

catches a glimpse of the Idea. Plato's doctrine of Recollection finds its exact expression in the famous lines of Wordsworth :

Our birth is but a sleep and a forgetting ;
The Soul that rises with us, our life's star,
Hath had elsewhere its setting
And cometh from afar.

Not in entire forgetfulness
And not in utter nakedness,
But trailing clouds of glory do we come
From God who is our home.

So it is, that the Soul is constantly striving to pierce through the bounds of matter in order to get nearer to the Ideas. This ceaseless struggle springs from the deepest impulse in our nature. Plato calls this impulse love,—a wild Erotic madness, the longing for possession which seizes the Soul when it catches even the faintest reflection of the Idea, the pining of the exile for his native land. Such a love is, according to Plato, the generative impulse in philosophy. "Philosophy," says Professor Zeller "springs, like all higher life, from inspiration or enthusiasm. When the remembrance of the archetypes which the Soul beheld in its heavenly existence awakens in it at sight of the earthly copies, it is possessed with a wondering delight, is beside itself and falls into an ecstasy ; and herein—in the overpowering contrast of the Idea with the phenomenon—lies the ultimate ground of that wonder which Plato calls the beginning of Philosophy ; of that bewilderment, that burning pain, which consumes every noble spirit when first the presentiment of a higher than itself arises in it—of that singularity and maladroitness in worldly matters, which to the superficial gaze is the most striking trait in the philosopher."

This love necessarily belongs to the finite and not to the divine essence, because it presupposes an incompleteness, a want. It is the desire of the finite for infinity, the desire of the mortal for immortality. With the freedom from matter our souls become complete. They come to their true nature, and so all desire and all sense of incompleteness must cease. But, while they are in the world, that sense can never leave them, unless they have become so far degraded and immersed in material things that all contact with the Ideas has been cut off. To the soul which is alive to these impressions there are four stages of this Love, through which it may mount. "Love" says Zeller "is as various as Beauty, in kind

and degree : he does not reveal himself, from the beginning fully and perfectly ; rising step by step from incompleteness to completeness, he is realised in a graduated series of different forms. The first is the love of beautiful shapes,—of one, and then of all : a higher step is the love of beautiful Souls, which operates in moral words and efforts, in works of education, art, and legislation : a third is the love of beautiful sciences—the seeking out of beauty wherever it may be found ; the highest of all is the love which rises up to the pure, shapeless, eternal and unchangeable beauty, unmingled with aught finite or material—to the Idea, which brings forth true knowledge and true virtue, and which alone attains the goal of Eros—Immortality.”

This is what Plato means when he speaks of the divine madness of the poet, which seizes him and impels him to write. The word poet in Greek means a maker or creator. But according to Plato's theory, he is rather the seer, the man who beholds, more clearly than others, the divine Ideas. He cannot create ; he can only reproduce. The poet in this sense is not different from other men in kind. He is only different in degree. Everyone is subject to the same impulse, but the poet or artist alone is able to satisfy, in some small degree, the cravings of that impulse. All men are in this way poets or artists. The lover is attracted to his lady love by her beauty because it is but a faint reflection of the absolute Beauty. Thus, in so far as he loves, he is a poet. The philosopher finds in some theory of his brain a truth which reflects in some degree the ideal truth ; and it seizes hold of him, in Tennyson's words,

As when a great thought strikes along the brain
And flushes all the cheek.

The man, concludes Plato, who has once beheld the Idea, can never cease from striving towards it. Those who are sluggish and are bound in by matter may never get that vision, or may get it but faintly, so that it fades out of the memory. But for the man, whose soul rebels against its mortal dwelling place, and is ever striving to break loose, this love becomes a devouring passion. The things of the phenomenal world become unendurable. Every obstruction, between the Soul and the Idea, becomes a torture. Nothing remains which can satisfy it but the ultimate union with the Supreme Idea—

the final and all-embracing Idea of the good. Such is Plato's metaphysical system. I hope I have told you enough about it to make you feel some of its beauty, and to enable you to observe how far it takes us in the explanation of our higher life. That it takes us the whole way cannot for a moment be allowed. Let me therefore end this paper with one or two broad criticisms ; and for this purpose, if you will not think me too venturesome, I should like to compare it, for a moment, with what I have read or heard of Indian thought.

You will have noticed what is the most curious point in Plato's system, namely, the establishing of the Ideas as self-existent entities, independent of the mind, in technical language the hypostasing of the Ideas. This is in keeping with the whole nature of Greek thought. The Greek mind was objective. It loved to objectify, to assign real existence to abstract things. Plato was not content with the ordinary process of finding the Universal thought. He went further and carried it, when found, out of the region of thought altogether. He assigned to it independent being, because he could not imagine the mind knowing anything which did not actually exist.

The process of Indian thought, on the other hand, is subjective. It is more interested in states of consciousness than in the objects of consciousness. The man is greater or less, according to his mental and spiritual condition. The object tends to fade away. The final goal is pure consciousness, in which subject and object have become one. Between these two views, the Indian and the Greek, it certainly seems more reasonable to make the condition of the conscious self the standard of value, rather than the objects which are contained within that consciousness. That consciousness should derive its value from the objects contained in itself is surely equivalent to judging the higher by the lower, the greater by the less. Then again to objectify ideas is to attribute to them quite gratuitously something which is in contradiction to our conceptions of an idea. All that Plato has attributed to the Ideas, the Indian philosopher would transfer to the Self. Instead of realising an external Idea, man, he would say, in moments of inspiration and exaltation, realises, in some degree, his higher being—the divine and universal Self. The transports of delight which, according to Plato, thrill the soul when it catches a glimpse of the Idea, would be translated by him as the

supreme joy which attends the realisation, in how-
ever small a degree,
of the fundamental Self, the Atman,—the coming nearer of a man to
his true nature.

The objective character of Greek thought is further exemplified
in the conception of personality. A theory which starts as high as
Plato's must sooner or later feel its flight retarded by the attention
of the idea of individual personality. We have seen how he
was on arriving at an ultimate Unity, yet he does not realise that so
long as this primal division between man and man, between soul and
soul, between God and man, persists, there can be no ultimate unity.
Here again we see that the tendency of the Greek mind was to
divide, whereas the tendency of the Indian mind is to amalgamate,
just as, in connexion with the Ideas, the Greek puts outside of man
what the Indian would put within him.

These differences, however, depend upon fundamental differ-
ences of outlook. They are the result of qualities of mind.

If we pass to difficulties inherent in the system of thought itself,
we are met at once—in Indian, I think, no less than in the Platonic
philosophy—by the problem which I mentioned earlier—the
problem as to how what is unmanifest can ever become
manifest. There seems to be an impassable gulf between the mani-
fested state and the state of manifestation, unless we assume an
original dualism, to which by nature the Greek, no less than the
Indian mind, is averse. How the pure Idea, in Plato, acts upon
matter, how the unqualified and unmanifested Brahman becomes
manifest in action, seem to me to be identical problems. Whether
this is recognised as a fundamental problem by Indian thinkers I
cannot, of course, say. But I merely mention it here as seeming to
present a very real difficulty.

As regards the doctrine of Rebirth, Indian thought is far
ahead of Plato, in as much as it bases that doctrine upon an evolu-
tionary system. The matter is too obvious to need more than a
bare mention.

These are some of the points which suggest themselves in a
comparison of the two systems. We must, however, remember that
Plato is an isolated thinker. In European philosophy you will find
a succession of systems, rather than one system elaborated and per-
fected through long ages. In Europe one man puts forward

his doctrines, another man arises and puts forward other doctrines,
and so forth. It is the old contrast of individual as against collec-
tive work, the contrast of West and East. It may, perhaps, be ex-
plained by the lack of continuity in European political and national
life, the constant changes of condition and the shifting of the
centres of culture ; and further by the divorce, in Europe, between
speculative thought and religion. Religion tends to conservatism
and continuity ; hence we observe, in India, where philosophy and re-
ligion have always gone hand in hand, an equable and organic
development of thought rather than an accumulation of separate
contributions.

With these general considerations this paper may fitly come to
a close. The last words that I should like to address to my
readers are these : that there is infinitely more in Plato than I have
introduced into the papers, and that Plato's works are worthy,
not only of being read about, but of being read.

E. A. WODEHOUSE.

I have been here before,
But when or how I cannot tell ;
I know the grass beyond the door,
The keen sweet smell,
The sighing sound, the lights around the shore.

You have been mine before—
How long ago I may not know ;
But just, when at that swallow's soar,
Your neck turned so,
Some veil did fall—I knew it all of yore.

DANTE GABRIELLE ROSSETTI.

KARMA AND REINCARNATION IN ISRAELITISM.

(Continued from p. 915).

THE very fact that Qain was addressed in the form of a question (verse 6—the whole passage is a question, and not only the first clause of it as per the English Version), shows that the truth conveyed in the passage was known to him, whose attention to it was now drawn; and this is one more proof that Adam, from whom alone Qain derived his knowledge, was instructed in the Divine truths. It is also very suggestive that Qain, the very first fruit of the fall, or “original sin” as some call it, who turned to be an unbeliever, and a murderer too, through weakness and lust, and who was killed in turn by Lamekh (Lamech-Genesis iv, 23-24, as interpreted by R’shi and the “Medrashim”), should have been perfected in his subsequent life as Qainee, or Jethro, the father-in-law of Moses (and to my belief his spiritual instructor) at whose garden the latter is said to have picked up the wonderful “rod,” with which he performed many wonders; especially considering that Moses is supposed to have been the “permutation” of Hebel, whom “Qain killed through lust because of Hebel’s twin sister.” In addition to the truth of reincarnation we learn from this, that even a murderer can, in the course of repeated physical births, become righteous and holy; that physical rebirths are not confined to one’s own nationality, since Qainee or Jethro was a Medianite and not a Hebrew as Qain originally was; that an evil deed may sometimes be meted after a long series of physical births, and in the perpetrator’s own coin (Qain deprived Hebel of his twin-sister who was to be his wife—*Tiqunin*, section 69, page 106 (a), and he gave his own daughter to Moses in marriage). Our divines tell us that Qainee became an Israelite. Very true, he became a man of God—a true Israelite—through his own exertion and merit, after a long series of physical lives; and not a nominal proselyte to our religion, as the unknowing people understand.

Again, we read in Genesis (vi., 3): “And the living one said, ‘My spirit shall not dwell in man for a period inasmuch as he is flesh; and his days shall be an hundred and twenty years.’” This passage has its many inner meanings bearing on the truth of reincarnation, which I pass over to deal with it in its literal sense which is

enough for my purpose here. Its exoteric teaching is, that having seen “that the wickedness of man was increased in the earth, and that every inclination or desire of the thoughts of his heart was only evil the whole day” (*Ibid*, verse 5), and that man must suffer the consequences of his evil deeds in accordance with the laws of nature, the merciful Deity who is “long-suffering” and “has no pleasure in the death of the wicked but that he should turn from his ways and live,” was pleased to grant man a respite for one hundred and twenty years to repent and reform himself; and Noah was accordingly commanded to preach repentance to his generation and warn them that, if they did not turn from their evil ways during the interval, they would surely be destroyed by the inevitable deluge, (compare the *Targum of Aukelos*, the R’shi’s explanation and the “Medrashim.”) The *Zohar* (book I., section Bereshith, page 37b) interprets the clause “inasmuch as he is flesh” as follows: “Through the attraction after the body for a long time, the Ruah, in the children of men, turns to the flesh, and is again drawn to the body and things worldly.” We have here a concise teaching of the truth of reincarnation. We are told in theosophical books that when the spirit has lost its primitive innocence, then it is spoken of as the soul (or man, the thinker), which is the intermediate state between the spirit and the body, that which gathers experience, that which passes through the various worlds in the universe, and returns ultimately with the experience it has gathered to its primal home in God; and this is just what this passage is meant to convey, even understood in its literal meaning. Man, or rather the soul of man, has to undergo several physical births to reap the harvests of his past karma and to gather the experiences necessary for its growth and return to its primal home. This is what the *Zohar* further says in connexion with this passage on the same page last quoted: “At that period (of which the passage speaks) the Supernal light which flowed down brought forth Supernal Ruah (spirit) from the Tree of Life and poured its light upon the tree subject to death (the tree of the knowledge of good and evil of which Adam partook and became subject to death; the *Zohar* makes this tree to symbolise the great tree of humanity which Nebuchadnezzar saw in his vision—Daniel iv., 7), hence the tree of humanity is meant here; but when men began to develop evil thought they were endowed with

place to another, changing conditions and circumstances, in accordance with his surviving affinities for an infinite number of time, till he gathers the necessary experiences for his growth and emancipation from matter (*Tiqunin*, section 69, page 77b; and also section 26, page 216 a; *Zohar*, book II., section *Mishpatim*, pp. 99-100).

"Come and see," says the *Zohar* (book ii., section *Wayesheb Yaacob*, page 187 b); "the Blessed one planted trees (men) in this world; if they thrive, well and good; if not, they are plucked up and replanted over and over again till they do well. Thus all the ways of the Blessed One are for the good and conformation of the world." This throws light on Job (xxxiii. 25-28): "His (man's) flesh shall be fresh through childhood, (since) he returns to the days of his youths (the word is in the plural) Lo, all these things (referring to preceding verses) worketh the Deity twice, thrice (oftentimes) with man, to be enlightened with the light of life." (The whole of this chapter is interpreted in our esoteric books in the light of reincarnation).

"The Holy One, blessed be His Name, fashioned innumerable souls, etc., after the likenesses of the Heavenly *Mercaboth*—the Holy Chariots or Beasts—from which the sons of men get their souls, and man is brought into *gilgool* (physical rebirths) through every one of them" in succession, advancing step by step till he reaches the highest (*Tiqunin*, section 56, page 42 a). This is exactly what we are told in the *Greater Holy Assembly* (page 55 a, original text): "And man became a living *Nephesh* (Gen: ii. 7), so that it (the *Nephesh*) might be attached to him and developed by undergoing similar conformations, and that he might project himself in that *Neshamah* from path to path unto the end and completion of all the paths; so that his *Neshamah* might be found in all, and extended unto all, and be of one unity with all."

"*Neshamah*, *Ruah* and *Nephesh* of man continue to be reincarnated till they return to their primal places entirely perfect as they originally were; as it is written: 'And *Ruah* returns to Elohim who gave it' (Eccles: xii. 7): if it is so with *Ruah*, how much more so is it with *Neshamah* and *Nephesh*?" (*Tiqunin*, section 70, page 180 a; also *Zohar* book i., section *Waihi Yaacob*, page 245 b).

We read in Job (xxxiv. 11-15): "For the work of man He renders unto him, and causes every man to find according to his way.

Yea, surely the Deity will not condemn (causelessly), neither will the Almighty pervert justice If he (man) set his heart upon Him, He gathers unto Himself his *Ruah* and his *Neshamah*. All flesh shall perish together, and man returns unto dust". This is the correct rendering of the original, and the meaning is quite clear. For the information of the people, however, I give below what the *Zohar* says on these passages: "When a man commits an evil deed, it takes hold of him till it is exhausted by being rendered unto him in the same coin see also *Tiqunin*, section 70, page 139); yet, if man set his heart upon the Deity by repenting and doing His will, the Lord of all Spirits will gather his *Ruah* and *Neshamah* to be tied in the Bundle of Life the body with its flesh shall rot and return into dust, and man comes in another body as before. *Ruah* and *Neshamah* are in the hand of God (the higher principles of man are assimilated by the "Ego"); but his lower principles (*Kāmarupa*, which includes *nephesh-behemith*, animal *nephesh*) undergo physical rebirth through Divine mercy, so that they may not perish from this world and the next—thus the Deity is the Lord of all flesh" (book iv., section *Waiyiqah Qorah*, page 177 a).

Again, on the next page (178b) we read: "As long as man does not redeem himself through the Divine Law which is the only means of getting release from evolution, he shall return to physical births and to the 'days of his youths,' as he was before."

"Happy is the portion of the man who diligently applies himself to do His will. No tongue can describe the reward of such a person in the other world which is for ever and ever. Man, in this transient world, does the will of the Blessed One, and makes for him a tabernacle which is temporary; the Blessed One prepares for him a mansion in His own world which stands for eternity. Happy is he who makes the Divine dwell in every limb of his body, as if there be any limb in which the Divine does not dwell, that man is sent back to this world in *gilgool*, till he becomes perfect in all his limbs, to be a thorough likeness of the Blessed One" (*Tiqunin*, section 70, pages 164 a and b; also *ibid*, page 159). Compare also *Zohar* (book, iv. section *Balaq*, page 309 a) which says: "None can enter the higher heavenly regions but those who have developed in themselves the Divine likeness." "Blessed is the soul," says *Tiqunin* (section 70, page 161 a), "which is in the likeness of its Lord and, observes the

Divine precepts on which depend the Angels called the 'Eyes' and the 'Ears' of the Lord. When this soul ascends heavenward and descends downwards all these angels also ascend and descend with her—she becomes 'the ladder for the angels of God to go up and come down through her' (Gen : xxviii. 12); and when she finally ascends the height of the heavenly spheres all the celestial hierarchies glorify the 'likeness of the king.' "

"Come and see" says the *Zohar* (book ii., section *Elleh pequde*, page 229 b); "the soul of man can never ascend to the presence of the king, until it is clothed in the glorious heavenly robe of light (that puzzles the unaccustomed senses of man, called "Haluqa de-Rabanan," an occult truth taught by Theosophy as well), and so it cannot descend into this world unless it takes up a physical body. In like manner, when holy messengers, of whom it is written: 'He makes His messengers spirits and His administering angels flaming fire.' (Ps : civ. 4, descend into this world on some message, they have to use physical bodies; similarly, every sphere has its own appropriate body which must be taken before it can be reached" see also book i., section Bereshith, page 18 a). On the same page we are also told: "when Adam and Eve were in the garden of 'Eden' (a sphere of heavenly light), they were robed with *Cothnoth Aur*, coats of heavenly light; but when they were driven out of Eden to descend into this world, they were dressed with *Cothnoth* (or coats of skin or physical bodies) to be able to function on this physical planet."

"Whosoever observes and rejoices in the 'Sabbath,' for the glory of the Blessed One, is awarded peace, happiness and bliss in the heavenly regions in return for the weariness and toil of the various incarnations he had to undergo in this world" (*Tiqunin*, section 70, page 160 b).

"Come and see" says the *Zohar* (book i., section *Lekh-lekha*, page 70 a) "when the days of a physical life of man come to an end, just at the last hour when he is lying on his death-bed with his body frustrated, and *Nephesh* about to separate itself from it, he is permitted to see what he could not see before when his body was strong and healthy—three messengers attend him, who count his days and all his doings which pass before the dying man who confesses and seals them with his hand, as it is written (Job xxxvii. 7): 'He sealeth up by the hand of every man.' The messengers then consider all his

doings—the former and the latter, the old and the new—nothing escaping them, as it is written: 'to know all the doings of man,' so that he might give account of them in this world, as having engendered these doings of his by means of his body and *Ruah*, he must account for them in body and *Ruah*."

"Every soul has its appointed time and season in *gilgool*, as it is written: 'To every thing there is a season and a time to every purpose under the heaven,' (*Tiqunin*, section 69, page 73 b)."

The *Zohar* (book v. section *Egeb*, page 273 a), in commenting on Ecclesiastes i. 4, which says, "A generation passeth away and a generation cometh," explains: "The generation that passeth away, that very generation cometh, in verification of that which is written (*ibid* iii. 15: also i. 9): 'Whatever hath been is already, and whatever is to be hath already been, and Elohim looketh after the persecuted' " (recompense them for the evil done them in the persecutors' own coin). The Hebrew word translated "generation" is *dor*, meaning a race—a whole number of human beings living within a certain time, and not a progeny or an offspring, which is usually calculated at 33 years or so. Each *dor*, we are told, consists of "sixty thousands of thousands souls" (*Tiqunin*, section 69, pp. 67 a and 77 a; also *Zohar*, book iv., section *Pinhas*, page 216 a, etc.). This is in tune with a theosophical statement that "the total number of human *Egos* in evolution is, in round numbers, sixty thousand millions."

"What hath been that shall be, and what hath been done the same shall be done" (Eccles : i. 9 ; iii. 15). The preacher in these and other passages apprises us of not only the truth of reincarnation, but also of the stern fact of the repetition of everything in nature, in a language too plain for even the unenlightened to misunderstand. "There is nothing new under the sun" or solar system. "Everything that exists existed before and shall exist again; likewise, everything that is being done was and shall be done" (*Tiqunin*, section 69, page 74 a, etc.).

"And so I saw the wicked that had been buried come back and from a holy place they were made to walk, having been forgotten in the city that they did so; this is also a perplexity" (*Ibid* viii. 10). The preacher of Israel here touches upon the truth of reincarnation boldly and clearly. He tells us (as a great Qabalist and occultist to

whom Heaven vouchsafed Divine wisdom) that he saw (with his mind's eye, or, as our divines tell us, through the holy Spirit) persons, who had been wicked and long since buried, come back into physical life, reformed themselves, and were able to walk in holy places, their former wicked deeds being quite forgotten; and this matter like others, he adds, is involved in mist and darkness for the people to enquire after and to understand; Compare R'shi's explanation and the "Medrashim.") The *Tiqunin* (section 69, page 67a), in commenting on this passage, says: "The Blessed One causes them (the wicked) to come into gilgool, because of his own glory and of the glory of the righteous, in order that their evil doings may be blotted out and they ultimately become righteous."

This is not the place to dwell upon the worthlessness of the English Version which divests the original texts of their ideal and sublime sense, and makes of them idle and ridiculous stories, of which the above quoted passage is an example out of many. Ecclesiastes is a most wonderful book, handling the most difficult problems of life, which are enigmas to the majority of mankind.

With reference to Ecclesiastes viii. 14 which says: "There is a perplexity as to that which is done upon the earth that there are just men unto whom it happeneth according to the work of the wicked; and there are wicked men to whom it happeneth according to the deed of the righteous; I said this also is perplexing," the following is recorded in *Tiqunin* (section 69, page 101 b):—"The Companions, addressing Rabi Shimeon, the son of Yohai (Johai), asked: Rabbi, Rabbi! how is it that it happeneth to certain righteous according to the work of the wicked?" He replied: "Their gilgool causes them to undergo troubles and privations in accordance with their deeds (of the past) ... Whosoever does evil with his body which is action, and with his Neshamah, which is thought, is as if he sinned against that Being in whose likeness he was made, as it is written (Gen: i. 27): 'And He made man in His own image.' In like manner, there are certain wicked to whom it happeneth according to the work of the righteous, having riches, tranquility and long life in this world; . . . This is also caused by their gilgool, as, though wicked, they performed good deeds (in their former life) and, therefore, in the next physical life they get their reward in this world."

The above quotations, which can be multiplied, are enough to

show that our sages firmly believed in the truths of karma and reincarnation and freely taught them. Their minds were so engrossed with these truths that they seem to have spent most of their time in investigating them in all their bearings. This is what we read in *Tiqunin* (section 69, page 100 a): "Rabbis Yishag, Yodai, Yehudah, and other Companions once went on a visit to Rabbi Shimeon (the son of Yohai), who asked them: 'How have you been spending your time?' They replied; 'We heard that thou wert here and have come. None of the Companions could give us the information as to thy whereabouts, till we met Rabbi Yose, Rabbi Elai, and Rabbi Eleazer (the son of Shimeon), who were all engaged in studying the secret of gilgool, and dealing with all the various incarnations of Hebel (Abel).'" They must have been very high in spiritual training and attainment to have been able to do so.

N. E. DAVID.

(To be concluded.)

STEPS.

A child face raised to a star,
A spirit bursting every bar,
Yet angels chanting from afar,
"Not yet, not yet, the goal!"

A man or woman merged in life,
Alert and conquering in the strife,
Yet feeling e'en through wedded life,
"Not yet, not yet, the whole!"

But two, arrived at joy less fleeting—
In love divine and human meeting—
Ah mark the angel's cry of greeting—
"In ye is found a soul!"

L. C. B.

AN OCCULT VIEW OF LORD BACON.

(Continued from p. 907).

NOW for the Bacon Mystery. Since it is a mystery, proof is, of course, impossible ; only speculations can be offered, but many things are quite true which cannot at present be proved, and it is a recognised scientific method first to try and guess the truth, and then to marshal the facts which may either prove or disprove the theory. In this case the writer has unfortunately neither learning nor leisure for proving or disproving. He can do no more than give his own speculations in the hope that they may interest others sufficiently to induce them to undertake the task. There is one speculation—already stated—that cannot, of course, be tested by ordinary learning or research however great, and that is that S. Alban was, before his birth in that body, already far advanced on the Path of Holiness leading to the level of the Divine Man. The truth or otherwise of this statement can be *proved* only by the direct statement of an Initiate who knows the signs and effects of such development upon the higher vehicles, and who, if able to function consciously in the causal body, can consult what are called the 'Akāshic records,' or sometimes, 'the memory of God,' and thus ascertain for himself whether or not Initiation had taken place ; but others can infer it, from the highly spiritual nature of the teachings in Shakspeare and in pretty well everything else that S. Alban wrote, and also because (if the belief already stated is correct) this was the same soul who was known to the world later in another body as the Count S. Germain, and who is said to be now a full Master of the Wisdom. The idea that S. Alban was reborn as the Count came into the writer's mind one day quite unexpectedly, but with strong conviction, apparently as an intuition, and with a feeling of great surprise at his own stupidity in not having perceived so obvious a truth before. There is also a third reason for believing S. Alban to have been on the Path. In fact, this third reason was the one which first suggested the idea. Permission has not been asked to mention the names of the persons concerned, but the incident may be given without them and to that course the person who told it to the writer has no objection. Two persons gifted with the very exceptional powers necessary for following back

individuals into their past lives happened to be studying together an incarnation which a certain individual had had in Asia Minor in the 16th century, when one of them remarked to the other : " It is a curious thing that there does not seem to have been any offshoot * of the Great White Lodge at this time in Europe." "No," said the other, "but look up there in the North-West" (meaning in England) "what is that?" "Oh yes," said the first "I see a man writing, writing, writing, and, for some reason I cannot quite make out, keeping back the greater part of what he writes. I wonder who it can be." "I don't know," remarked a third person who was present, but was not qualified to take part in the investigation, "but it seems to me as if it might be Lord Bacon." "Why, of course, that's who it is" said the first speaker, "it is Lord Bacon." The discovery made in this curious way that he was connected with the Great White Lodge and doubtless an Initiate, led the writer to take a very special interest in S. Alban's writings, of which he was hearing a good deal at about the same time, having had the good fortune to make the acquaintance of Mrs. Henry Pott, who has devoted a lifetime to the study of her hero and has written what is quite a standard book on his aims and hidden achievements, entitled *Francis Bacon and His Secret Society*. Mrs. Pott works with a keen interest in the subject, a tireless industry, and excellent intuition, while being entirely free from any theological preconceptions, and certainly unprejudiced by any such occult speculations as are here put forward. In fact, she stoutly resists the idea of reincarnation. This makes her the more valuable as a witness for the present purpose, and she it was who first assured the writer that S. Alban wrote a great deal, besides the Plays of "Shakspeare," which was put out under the names of various men, and has been credited to those others accordingly from that day to this. Her method of research as to what he wrote is one that will commend itself to the scientific mind. It is by minute and laborious comparison of words, phrases, and ideas. The writer understands that she has eighty note-books in her house full of her own writings ; and one fact of which she has assured herself is especially interesting, namely, that the so-called Pope's *Essay on Man* was really the work of S. Alban. The poem did not appear till 1733

* Observe in this connexion the words in S. Alban's Psalm—"This vine which Thy right hand hath planted in this nation, etc."

while the latter was reported, and is popularly believed, to have died in 1628, and Mrs. Pott herself believes him to have died in 1668. Even on the latter assumption, he died 65 years before the book appeared, and Mrs. Pott has to assume that it was kept back—for some mysterious reason, she knows not what—for all those years; but, if he were really reborn in the S. Germain body about 1670, it is easy to understand his writing a book in 1733 at the age of 63.

Now let us go back a little, because there are three incarnations of his, before the Bacon one, of which it may be possible to know something. It is said that Count S. Germain was the same soul who had previously appeared as Christian Rosenkreuz, and respecting whom the following interesting paragraph appears in the *Theosophist* for February last, under the heading "From the Editor:" Christian Rosenkreuz, founder of the Rosicrucian Order, left that body in 1407, and passed into an adult body known as the famous warrior, Hunyadi Janos, terror of the invading Turk, a Transylvanian born at Hönnyod in 1387. Hunyadi Janos, a youth of 20, was charging against a hostile troop, engaged apparently in some sort of foray which was threatening to cut off his return to the castle, and, his horse carrying him ahead of his own men, he was surrounded, struck down, and left for dead. Fortunately the axe which gave him the apparently fatal blow turned in its descent, and stunned him without cutting open his head. He fell under his horse which was pierced by a javelin, and the body of the animal sheltered his master from the trampling hoofs of friend and foe alike. The senseless body bereft of its Ego-owner, was taken possession of by him who had been called Rosenkreutz and the fiery youth developed into the famous general and, after the death of Ladislaus I. of Poland, became Regent of Hungary. The great and wise Ego passed out of this body in A. D. 1456.

Besides the incarnations as Rosenkreuz and Hunyadi Janos, there is one many centuries earlier, which Mrs. Pott would not admit (as she does not believe in reincarnation) but which her book *Francis Bacon and His Secret Society* indicates pretty clearly for those who do so believe. On page 271 of her book, in a foot-note, she quotes the title of a certain Masonic book as follows: "*Illustrations of Masonry* by Wm. Preston, Past Master of the Lodge of Antiquity, 9th Edition, with considerable additions, London, 1796." She describes it as a small

volume divided into "books"—of which the fourth and last is called "The History of Masonry in England"—and gives the following quotation: "Masonry flourished in England before the time of the Druids, and lodges and conventions were regularly held throughout the period of Roman rule, until Masonry was reduced to a low ebb through continual wars. At length the Emperor Carausius, having shaken off the Roman yoke, contrived the most effectual means to render his person and Government acceptable to the people, by assuming the character of a Mason . . . He raised the Masons to the first rank as his favorites, and appointed Albanus, his Steward, as the principal superintendent of their assemblies." Later on the book says: "He granted them a charter, and commanded Albanus to preside over them as Grand Master. Some particulars of a man so truly exemplary among Masons will certainly merit attention. Albanus was born at Verulam, now S. Albans, in Hertfordshire, of a noble family." It ends by saying that S. Alban built a splendid place for the Emperor at Verulam and that, to reward his diligence, "the Emperor made him Steward of his household and chief ruler of the realm . . . We are assured that this Knight was a celebrated architect and a real encourager of able workmen. It cannot, therefore, be supposed that Freemasonry would be neglected under so eminent a patron." On page 292 Mrs. Pott further quotes from the *Royal Masonic Encyclopedia*: "S. Alban, the proto-martyr of England, born at Verulam or S. Albans in Hertfordshire," and from an article in the same work entitled "Grand Masters of Free Masonry" as follows: "Grand Masters of England before the revival of Masonry in 1717 . . . A.D. 287, a S. Alban, a Roman knight, when Carausius was Emperor of Britain." He seems to have been canonised as a Christian Saint and Martyr, and to have given his name to the Town of S. Albans. What more natural than that, when again in birth in England many centuries later, he should be closely associated once more with that neighborhood, inheriting the property called Gorhambury, which was the Country seat of the Bacon family, and choosing as titles, on his creation as a Baron, the name of the village of Verulam, and as a Viscount the name of the Town which had grown up on the site of the village, and to which he had given his name "Sanctus Albanus" in the previous birth. A man so advanced as he, who had taken two previous births in quick

succession, without the ordinary interval of rest and bliss in the heaven-world, would almost certainly be acting with a full recollection of the Roman birth when selecting these titles, as it is said that when a man renounces, as most Initiates do, the Devachanic interval, he has the power in the following incarnation to function consciously on that plane during life. It has been mentioned that Mrs. Pott believes that S. Alban did not really die in 1626, as the books assert. It seems more than probable that in order to divert public curiosity and to retire into the privacy which he loved, free to continue unfettered, his labors for "the reformation of the whole wide world," he had an account of his own death published. No doubt some of his numerous supporters and warm friends knew that he was not dead, but they would be trusty men, and careful to respect his wishes by keeping this knowledge to themselves. The books make him die in different places near London, in the houses of various friends, of a serious cold caught by imprudent exposure to the weather, while experimenting as to the possibility of preserving meat in snow; but there is simply no account of his funeral, and it is not really known even where he was buried. The actual date of his death, as given to Mrs. Pott by a friend who had special information, was 1668. He, therefore, lived to about the same great age of 106 in this body as in the previous one known as Christian Rosenkreuz; and for the 42 years which elapsed after his supposed death he was living in absolute retirement, at least as regards the world to which he had been publicly known.

A lady, related to the writer, who has long been an eager student of things connected with Lord S. Alban, sends the following information respecting his supposed death: "He is said to have died in 1626 of a cold contracted while stuffing a fowl in 'Hog Bush Lane' at the foot of Highgate Hill. The people who believe it are stuffed, not the fowl! He was supposed to have been exemplifying the freezing of meat! He had demonstrated that theory long before in one of his Natural History Books. There is no authentic account of his death anywhere, and no account of any funeral. He said in one of his wills that he wished to be privately buried. There may have been a mock funeral and a coffin filled with stones, but I can find *no trace* of it. Is it not peculiar—a public man of his importance and no notice anywhere of his funeral? He left in his will that Bishop Williams should speak his funeral sermon. I have never found that

it *was* preached. He also left in his will that he should be buried with his Mother in S. Michael's Church, Gorhamburg. In that church, a mile from S. Albans, stands his monument, raised by his Secretary and friend Meantys, with an epitaph by Sir Henry Wotton. It is ambiguous, as epitaphs on members of the secret Rosicrucian Society are, the rule being that, if anything at all is put on the grave, it must be ambiguous. It reads as if he were not dead, and dead he certainly does not appear to have been when it was raised—that is, the marble seated figure with his head on his hand and one foot extended. The late Lord Verulam said that he had looked for S. Alban's coffin when his own mother was interred in the Verulam family vault and that it certainly was not there. S. Alban's works came out re-edited and re-touched after 1626. He was very full of centenarians in his works and quoted heaps of cases of longevity. I think he was a hermit in a cave or cell, perhaps near Oxford at one time, and that he was doing what he could for Charles the First, and had wonderful water-works—fountains and music worked by water—in his hiding place near Oxford, and that Charles I. and Henrietta Maria visited with interest the magic spot more than once. That he had a finger in the pie of Charles II.'s restoration, I do not doubt, and that he had more to do than any other "Monk" with that Gay Monarch's return to England. Apropos of the Count S. Germain—it is curious to note that the Lord S. Alban, who succeeded to the title on Francis' supposed death was Henry S. Germyn—whoever that may be. There is some reason to suppose that he went into a Jesuit Monastery, and I have it on good authority that it was owing to the Free Masons that Charles II. regained the throne of his Fathers."

If, as may be, the event known as the Fall of Lord Bacon was the physical-plane experience immediately preceding, and in fact rendering possible, the taking of the Fourth great step, or Initiation, on the Path of Holiness, the step which makes a man the Arhat, it would be natural, or even necessary that he should then retire from the world. Indeed it is asserted in a Buddhist Scripture that, on entering that sublime state, a man necessarily enters, even in external appearance, that religious life which he must previously have been following in the privacy of his own soul, no matter what his ostensible occupations before the world may have been. In this connexion an

interesting passage may be quoted from an "Address to the Reader" prefixed (in the Third Edition brought out in 1670) to the Second Part of Rawley's *Resuscitatio*, or *The Bringing into Public Light several Pieces of the Works Civil, Historical, Philosophical and Theological, hitherto sleeping, of the Right Honorable Francis Bacon, Baron of Verulam, Viscount Saint Alban*. The passage is as follows: "And though to live at another man's benevolence seems the smallest privilege of a subject, and to die at his own command the greatest prerogative of a King, yet a base Headsman shall not share so great a glory as the Chopping of a Head enriched with so much policy and wisdom, but rather justice herself shall seem to entreat no other hands in his stately execution than his Royal Master's mercy; which he no sooner sought but obtained, and then with a head filled up to the brim, as well with sorrow as with wisdom, and covered and adorned with gray hairs, made a holy and humble retreat to the cool shades of rest, where he remained triumphant above fate and fortune till heaven was pleased to summon him to a more glorious and triumphant rest. Nor shall his most excellent pieces, part of which though dispersed and published at several times in his lifetime, now after his death lie buried in oblivion, but rather survive time, and as incense smell sweet in the nostrils of posterity." Mr. Granville Cunningham, the President of the Bacon Society, in a letter to the Editor of *Baconiana* (the Society's Journal) published in the number for January 1908, after quoting this passage, remarks: "the statement that Bacon made a holy and humble retreat into the cool shades of rest where, he remained triumphant above fate and fortune, is one that cannot be reconciled with the ordinarily accepted account of the last few years of his life, and with its termination in 1626. The date of his letter making his last appeal to King James, after which he received forgiveness, was 30th July 1624, only about twenty months before the 9th April 1626, the date given for his death, and during those twenty months he had in no sense made 'a holy and humble retreat, etc.' He was much in evidence and carrying on experiments in Natural History during the time of his residence in Lord Arundell's house at Highgate when his life terminated. Indeed so little had he retired into 'the cool shades of rest' that he was summoned to King Charles's First Parliament in 1625. This 'now' does not seem appropriate if speaking of a death that occurred forty-four years

before. The subject is very interesting and the language used such as may well set men thinking, and perhaps was used with that intention."

If the date given to Mrs. Pott for the actual death—1668—was correct, the word "now" noticed by Mr. Cunningham would be quite appropriate.

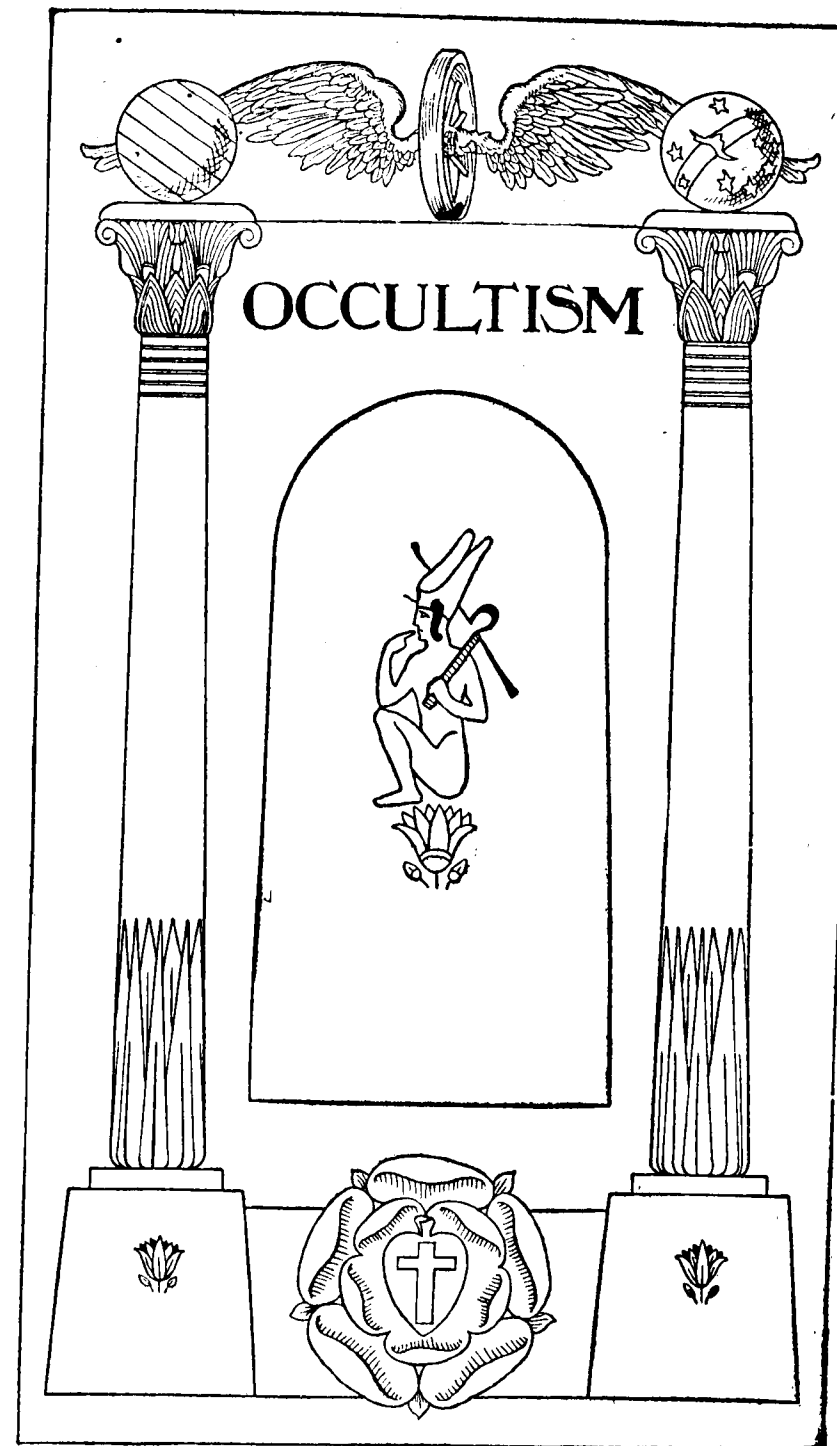
To return from this long digression. If S. Alban was really so far advanced on the Path of Holiness, it is essential to bear that fact in mind in trying to understand the "Bacon Mystery." It is a mystery, both because the achievements of a Yogī must always be mysterious for the ordinary world—it is like the track of a bird in the air which cannot be followed by the ordinary eye—and because S. Alban was so very careful and so successful in hanging a curtain before his own labors for the good of the race, that you will search in vain for direct statements of any kind, beyond the ungrudging testimony of friends and admirers, which is always couched in general terms and reveals nothing that he himself wished concealed.

Of this Mystery there are parts that can apparently never be known to the world at large—I mean his doings as Head of the Rosicrucians and Freemasons; but there are other parts that, I believe, ordinary research will gradually bring to light, when properly directed by intuition and by a full recognition of his unexampled powers and the absolute purity of his motives and aims. It is never safe to assume that one knows the whole of anything, especially of such a mystery as this, but, so far as the writer's own curiosity has been awakened, S. Alban's activities apart from those generally recognised and from those connected with secret Societies may be summed up under literature, both in prose and verse, and musical compositions, the whole of which were deliberately and systematically put out as the work of other men, to whom they have been unsuspectingly attributed from that day to this. Of the literary achievements, the so-called plays of Shakspeare are all that the world at present even suspects, much less believes, but the Bacon Society has gone a little further, as its President, Mr. Granville Cunningham (who is a practical person, being also General Manager of the Twopenny Tube or Central London Railway) has accumulated considerable evidence of S. Alban's authorship of the supposed poems of Edmund Spenser—the *Fairy Queen*, *Shepherd's Calendar*, etc., and published the result of his researches in *Baconiana*. No attempt, however, has, so far as

the writer knows, yet been made to obtain proof of his authorship of the numerous other works which, in the cypher discovered by Mrs. Gallup, are equally stated to have been his. He nowhere, so far as I know, attempts to enumerate in the cypher all the works which, up to the time of writing, had been published under other persons' names, but his own words deciphered by Mrs. Gallup and given on Page 204 of the third edition of her book, *The Biliteral Cypher*, give a general idea: "Any play published as Marlowe's came from the same source as all which you will now work out . . . you" (he is addressing his, then, future decipherer) "know the names chosen as masks—Greene, Spenser, Peele, Shakspeare, Burton and Marley, as you may somewhere see it, or, as it is usually given, Marlowe, have thus far been my masks, which have caused no marked surprise *because they have familiar names on the title page, not fancied but of living men, at the least of men who have lived.* A few works also bear the name of my friend Ben Jonson." It will be noticed here that he takes real men, not invented names, for his "masks," and that he did not, in the case of Ben Jonson at any rate, write all the works which appeared under the name chosen. One has, therefore, to be on one's guard, and neither loosely to attribute, for instance, all Jonson's works to S. Alban, nor, on the other hand, to think that, because some works are really Jonson's, none could have been S. Alban's. It is an easy and pictorial way of representing the discovery (whether in stating or in ridiculing it) to say that "Ben Jonson was really Bacon," but this would be to exaggerate the amount that he wrote, and to attribute to him work that was in all probability inferior to his own. The discovery that he did write under all these names fortunately removes one difficulty with which Baconians have been constantly confronted, namely, the wonderful similarity to Shakspeare both in thought and language of certain contemporary writers. The similarity was inevitable, if all the works are from one pen, but people who would not admit that S. Alban wrote the Shakspeare Plays naturally never thought of his writing the others, and they pointed out with unsuspecting candor that it would be just as reasonable to suppose that he wrote the rest of the Elizabethan drama. That he really did this is made as clear as day in a recent book by Mr. Harold Bayley, ex-editor of *Baconiana*, entitled *The Shakspeare Symphony* (London Chapman and Hall 1906).

(To be concluded.)

ERNEST UDNY.

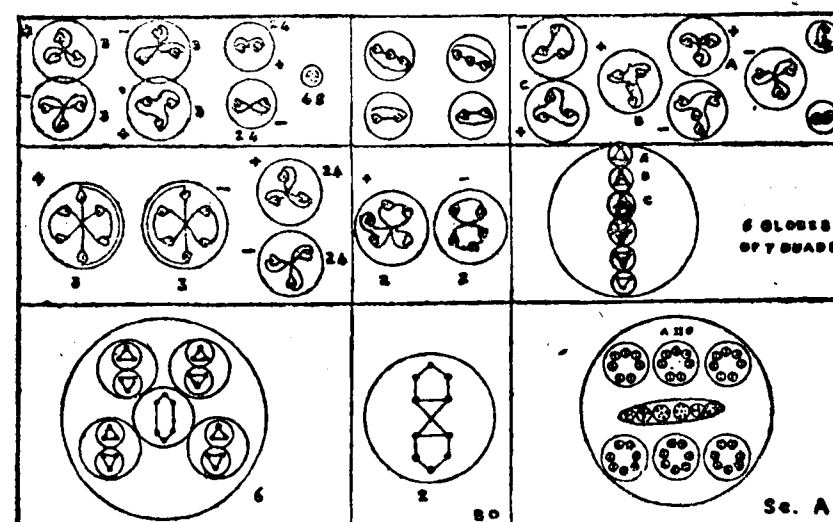


OCCULT CHEMISTRY.

VIII.

BORON (PLATE III, 4 and PLATE XI, 1).

THE disintegration of boron is very simple : the funnels are set free and assume the spherical form, showing a central 'cigar' and four globes each containing two triplets. The central globe is also set free with its four quintets, and breaks at once in two. On the meta level the 'cigar' breaks up as usual, and the triplets separate. On the hyper level, the 'cigar' follows its usual course, and the triplets become duads and units. The globe forms two quintets on the meta level, and these are resolved into triplets and duads.

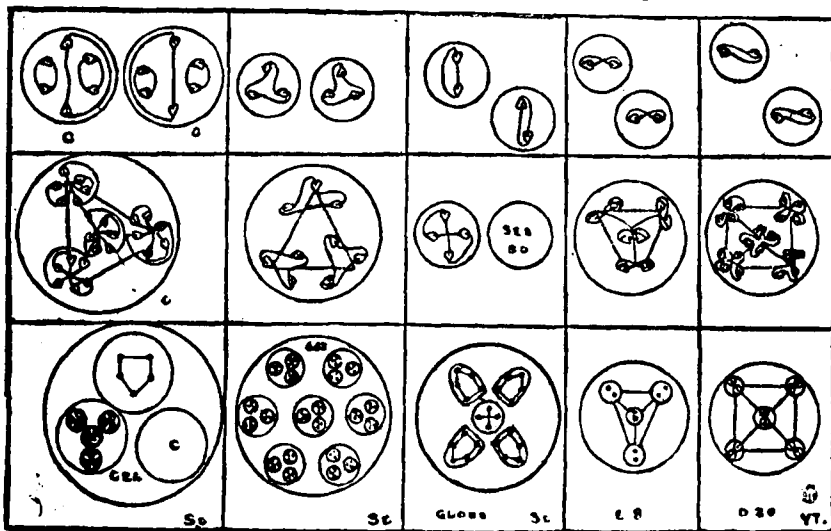


SCANDIUM (PLATE XI, 2).

In funnel A the 'cigar' and the ovoids behave as in boron but the 'balloon,' a 110 (XI, 4) escapes from the funnel as it changes to a sphere, and holds together on the proto level ; on the meta, it yields six globes each containing seven duads and these are all set free as duads on the hyper level ; the ovoid is also set free on the meta level becoming a sphere, and on the hyper level liberates its contained bodies, as two triplets, two quartets and two sextets.

In funnel B there is a quintet, that behaves like those in the

globe of boron, on escaping from the funnel, in which the bodies remain on the proto level, with the exception of *b* 63, which escapes. On the meta level, *c* (Plate XI., 4 *c*) assumes a tetrahedral form with six atoms at each point, and these hold together as sextets on the hyper level. At the meta stage, *b* (Plate XI., 4 *b*) sets free seven nine-atomed bodies, which become free triplets on the hyper. The central globe shows a cross at its centre, with the four quintets whirling round it, on the proto level. On the meta, the quintets are set free, and follow the boron type, while the cross becomes a quartet on the meta level, and two duads on the hyper.



YTTRIUM (PLATE XI., 3).

In yttrium, on the proto level, *a* 110 and *b* 63 both escape from the funnel, and behave as in scandium. The ovoids and 'cigars,' set free on the meta level, behave as in boron. The central globe breaks up as in gold (p. 730 May), four quartets being set free instead of two quartets and two triplets. We have only to consider *e* 8 and *d* 20 (Plate XI., 4). *E* 8 is a tetrahedral arrangement of duads on the meta level, set free as duads on the hyper. *D* 20 is an arrangement of pairs of duads at the angles of a square-based pyramid on the meta, and again free duads on the hyper.

NITROGEN (PLATE XII., 1).

Nitrogen has nothing new to show us, all its constituents having appeared in scandium and yttrium.

VANADIUM (PLATE XII., 2).

The A funnel of vanadium repeats the A funnel of scandium, with the addition of *d* 20, already studied. In the B funnel scandium B is repeated, with an addition of *d* 20 and a sextet for a quintet; the sextet is the *c* of the 'nitrogen balloon.' The central globe follows boron, save that it has a septet for its centre; this was figured in iodine (p. 632, April).

NIOBIUM (PLATE XII., 3).

Niobium only differs from yttrium by the introduction of triplets for duads in *e*; on the meta level we have therefore triplets, and on the hyper, each triplet yields a duad and a unit. The only other difference is in the central globe. The tetrahedra separate as usual, but liberate eight 'cigars' instead of four with four quartets; the central body is simple, becoming three triads at the angles of a triangle on the meta level, and three duads and three units on the hyper.

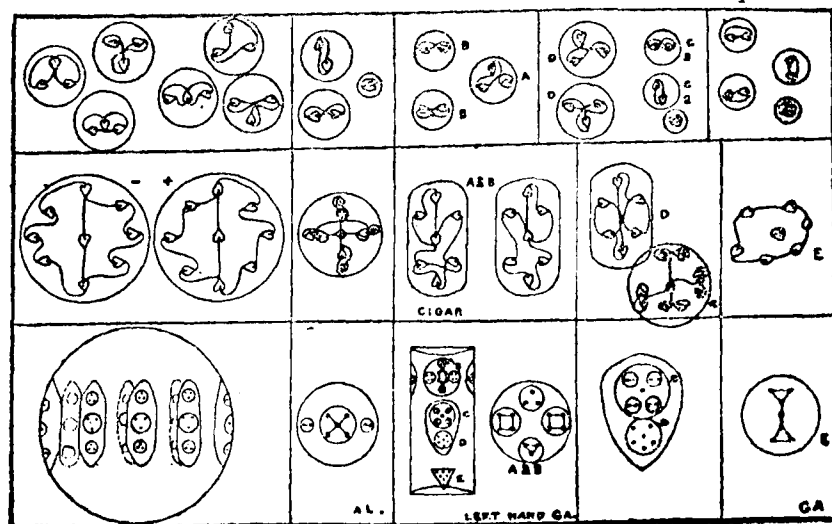
ALUMINIUM (PLATE XIII., 1).

The funnels let go the globes, but the eight ovoids remain within them, so that seven bodies are let loose on the proto level. When the ovoids are set free at the meta stage they become spherical and a nine-atomed body is produced, which breaks up into triangles on the hyper level. The globe becomes a cross at the meta-stage, with one atom from the duads at each arm in addition to its own, and these form four duads on the hyper, and a unit from the centre.

GALLIUM (PLATE XIII., 2).

In gallium the funnel disappears on the proto level, setting free its two contained segments, each of which forms a cylinder, thus yielding twelve bodies on the proto level. On the meta, the three upper globes in each left hand segment are set free, and soon vanish, each liberating a cigar and two septets, the quartet and triad uniting. On the hyper the quartet yields two duads but the triangle persists. The second set of bodies divide on the meta level, forming a sextet and a cross with a duad at each arm; these on the hyper level divide into two triangles, four duads and a unit. The seven-atomed cone becomes two triangles united by a single atom, and on the

meta level these form a ring round the unit ; on the hyper they form three duads and a unit.



In the right hand segment, the same policy is followed, the four triads becoming two sextets, while the central body adds a third to the number. The second ring has a quartet instead of the sextet, but otherwise breaks up as does that of the left ; the quintet at the base follows that of boron.

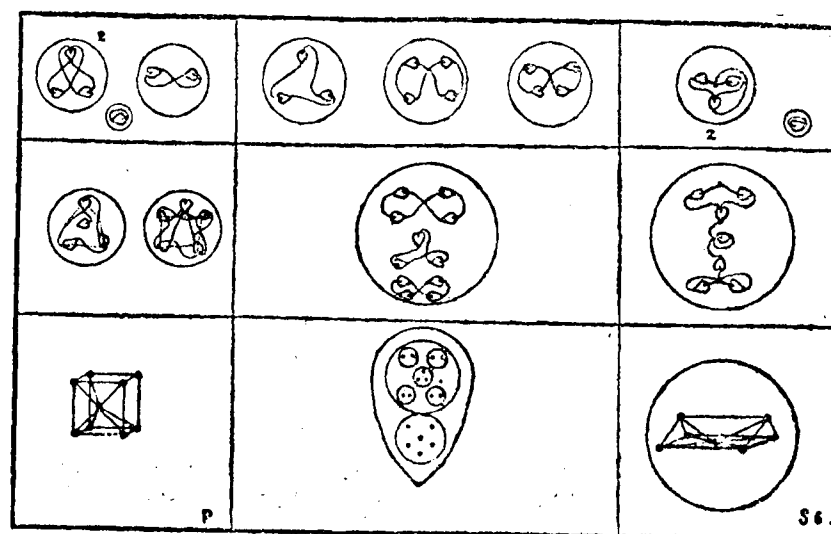
INDIUM (PLATE XIII., 3).

The complication of three segments of different types in each funnel does not affect the process of breaking up, and indium needs little attention. A is exactly the same as the left hand funnel of gallium, save for the substitution of a globe containing the familiar 'cigar' and two square-based pyramids. B is the same as the right hand funnel of gallium, except that its lowest body consists of two square-based pyramids and a tetrahedron. All these are familiar.

PHOSPHORUS (PLATE XIV., 1).

The atoms in the six similar spheres in the segments of the phosphorus funnel are arranged on the eight angles of a cube, and the central one is attached to all of them. On the meta level five of the nine atoms hold together and place themselves on the angles of a square-based pyramid ; the remaining four set themselves on the

angle of a tetrahedron. They yield, on the hyper level, two triads, a duad, and a unit. The remaining bodies are simple and familiar.



ARSENIC (PLATE XIV., 2).

Arsenic shows the same ovoids and globe as have already been broken up in aluminium (see *ante*) ; the remaining sixteen spheres form nine-atomed bodies on the meta level, all similar to those of aluminium, thus yielding twelve positive and twelve negative ; the globe also yields a nine-atomed body, twenty-five bodies of nine.

ANTIMONY (Plate XIV, 3).

Antimony follows closely in the track of gallium and indium, the upper ring of spheres being identical. In the second ring, a triplet is substituted for the unit, and this apparently throws the cross out of gear, and we have a new eleven-atomed figure, which breaks up into a triplet and two quartets on the hyper level. The lowest seven-atomed sphere of the three at the base, is the same as we met with in copper.

ANNIE BESANT.

[To be continued.]

SHIVA-SŪTRA-VIMARSHINĪ.

(Continued from p. 751).

[INTRODUCTION TO 14TH SŪTRA].

OF one who has (developed) this great Ichchhā,

दृश्यं शरीरम् ॥ १४ ॥

XIV. The seen is the body.

Whatever is seen, outside and inside, (i.e., all the material world), all that (spoken of) as 'This' (and) 'I' appears as his body and not as different (from him) on account of his great power (Sampat), as (it does to) Saḍāshiva. (His) body, of the forms of physical body, Buddhi, Prāṇa and shūnya is seen (by him to be as objective) as blue, etc.* ; but does not, as in the case of Pashu, manifest as the seer. Both in his body and outside (his body), everywhere, his consciousness (pratipatti) appears undifferentiated as the yolk of the egg of the pea-fowl. As said in the *Vijñāna Bhairava*, "As waves of water, flames of fire, rays of the sun, from me, the Bhairava, these world-waves have started."

This is explained in the Kārikā (29), "Being enjoyer, he is always, everywhere, of the nature of the enjoyed."

[INTRODUCTION TO 15TH SŪTRA.]

It has been said that all the seen (the world) appears but as His body and his bodies ending with the shūnya, (appear but) as the seen. This is not impossible ; for

हृदये चित्तसंगृहा दृश्यस्वापदर्शनम् ॥ १५ ॥

XV. From the gathering together the mind in the heart, the sight of the ḍrishya and the dream.

The heart is the light of consciousness, as it is the place where the universe is established. 'From the gathering together of the mind' therein ; from imagining the inconstant (mind) to be one-pointed there. (Thence) is (born) the 'sight' of the ḍrishya (the object)

* The ordinary, unenlightened man, (Pashu), takes his body to be himself and when his body experiences pleasure and pain, he says : 'I feel pleasure,' 'I feel pain.' Not so Shiva. He knows himself to be other than the physical body, Buddhi, Prāṇa, etc., all which he realises to be objective to Him. The last body is shūnya, the imaginary body seen in dreams, but really non-existent, corresponding, as it does, to nothing having an objective existence. The 'blue' is the objective universe, cognised as other than the body. Thus the blue, the deha, prāṇa, buddhi and shūnya are the objective categories.

which is of the nature of blue, deha, and prāṇa and buddhi and of the dream, which is the absence of these, non-entity (shūnya). (This 'sight' is) the manifestation (of an objective category) itself as the body (of the seer), without the distinction of the perceived and perceiver. The chitta which has entered the light of consciousness sees the Universe as clothed with it. It is said in the *Vijñāna Bhairava*, "Oh, fair one, he whose senses are concentrated (nilina) in the Akāsha of the heart, who has reached the centre of the lotus-casket, whose chitta is (engaged) with no other, attains supreme bliss." 'Supreme bliss' is the attainment of Lordship of the universe. With regard to the great Yogi who has attained the functions of the tattvas (i.e., who is master of them all) it is said in the *Shrī Svachchhandā*, "He, who has pervaded the moveable and immoveable, the conscious and unconscious beings in all bhūtas, bhāvas, tattvas and indriyas is seated equally in all."* In the Spandā, this is explained in (39) "Thence, established in himself, is thus everywhere."

[INTRODUCTION TO 16TH SŪTRA.]

Now another means is explained.

शुद्धत्वं सन्धानाद्वा स्पृशशक्तिः ॥ १६ ॥

XVI. Or, by meditation on Shuddha tattva, devoid of Pashu-shakti.

Shuddha tattva is called Paramashiva. When the universe is meditated on as being filled with Him, He becomes one without Pashu-shakti, like Saḍāshiva, the Lord of this Universe. It is said in the *Shrī Lakṣmīkaṭārṇava*, "The experiences of fixity (Sṭhobha) etc., said to result from successful initiation (Dikṣhāsiddhi), O, Devi, are not equal to the sixteenth part of Sandhāna (meditation)." Also in *Shrī Vijñānabhairava*, "One should meditate on all the body or the universe as filled with consciousness, at the same time, without interruption ; then a supreme state of the mind is produced." The same is explained in the Kārikā (30), "He, who has this cognition, who sees all the world as a sport and is united everywhere is certainly a jīvanmukta."

* The word adhānam in this verse is obscure. So, too, the classification of the world into bhūtas, bhāvas, tattvas and indriyas. Perhaps they mean respectively, elements, the objects compounded of them, the compound (pañchikṛīṭa) elements and the sense-organs which cognize them. Adhānam may mean pradhānam either in its technical sense or in its sense as a qualifying adjunct.

[INTRODUCTION TO 17TH SŪTRA.]

To him, who is thus of the nature of knowledge,

वितर्क आत्मज्ञानः ॥ १७ ॥

XVII. Viṭarka is knowledge of Self.

'Viṭarka' is the Vichāra, the constant dwelling on the thought, 'I am the Ātmā of the Universe, Shiva.' This is the knowledge of the Self. It is said in *Shri Vijñānabhairava* : "Omniscient, the actor in all (actions), the Pervading, the Supreme Lord, That am I, of the nature of Shiva. Being firmly fixed in this (knowledge), one becomes Shiva;" in the *Spandya*, this is explained in (32), "This alone, is the understanding of the Self (ātmanograhah)." Here 'graha' is the grahaṇa, apprehension, knowledge of the ātmā. This is but the non-separation from Shiva, the Self of the universe. This meaning, too, is implied.

[INTRODUCTION TO 18TH SŪTRA.]

Again, in his case,

लोकानन्दः समाधिमुखः ॥ १८ ॥

18. The bliss of Loka is the ecstasy of Samādhi. 'Loka' is that which is seen, the totality of the Object. (Again) 'Loka' is that which sees, the class of seers. It is said in *Shri Vijñānabhairava bhaktāraka*, "The cognition of the seer and the seen is common to all embodied beings; the speciality of Yogis, however, is intentness on the connexion between the two." From the intentness on the limit of the state of the cogniser (as separate from the cognised) (is born) bliss filled with surprise; this is the ecstasy of Samādhi. It is said again, therein, "Let one think of all the world or his body as filled with the bliss of Self. At once he becomes filled with supreme bliss, by means of his own amṛita."* This is taught in (Kār. 32), "This is the reaching of immortality."

[Another interpretation]†

The ecstasy of Samādhi of this man who is concentrated on his own Self and who looks on it as it is, ends with the development of the bliss of the Self just as it adds bliss to all the world. This, too,

* Amrita is both immortality in the abstract and the concrete *Elixir Vita*.

† This second interpretation is rather obscure. Krishṇāṣa's Vārttika on it runs thus :—"What bliss of Samādhi of him, who is a yogi concentrated on his Self, that, in the worlds, is the bliss of the worlds which are being contemplated on within (the mind)." The bliss of the Lokas and the bliss of the Self are ultimately the same."

agrees with that already quoted from *Shri Chandrajñāna* (*Vide* commentary on Sūtra 7).

(INTRODUCTION TO 19TH SŪTRA.)

Now is described the wonderful powers (Vibhūṭi-Yoga) of this Yogī.

शक्तिसंधाने शरीरोत्पत्तिः ॥ १९ ॥

19. On the meditation on shakti, the organisation of the body. His shakti has been described in the Sūtra, "Ichchhā shaktiḥ Umā Kumārī (I. 13). When he meditates on it, he becomes constantly one with it. Then, by means of its power, whatever body he desires, that is produced. This is described in (the passage of) *Shri Mṛityuñjaya Bhaktārakā* beginning from "Thence is produced the shakti, devoid of objectivity* without differentiation. She is called Ichchhā, of the form of jñāna, of the nature of Kriyā" and ending with "She is the womb of all the Devas, and of all shaktis, manifold. The womb is of the nature of Agni and Soma; in it are all produced." The phenomenal results of meditation on shakti is described in *Shri Lakṣmīkaulārṇava*, "There is no initiation without meditation, nor the acquisition of powers (siddhis), nor mantras, nor the power of mantras, nor, again, the conquest of Yoga," and in other shlokas.†

This is explained in the *Kārikā* (33), "when Dhātā at the instance of desire, provides, for the sake of embodied beings in the jāgrata state, things which are their hearts' desire, by causing Soma and Sūrya to rise." [Commentary on this quotation.] 'Embodied beings.' Yogis who have given up the attraction (vāsanā) of the body. 'Things which are their heart's desire (lit., things seated in the heart).' Forms created newly (apūrva nirmāṇa). 'Dhātā.' Maheshvara. *Rise of Soma and Sūrya*. By being of the nature of Prakāsha and Ānanda and the manifestation of the flow of Soma and Sūrya, the shaktis of the nature of Soma and Sūrya are arisen. *Causing*, making them manifest objectively. "Similarly (he attains) desired objects in Svapna." The independence in Svapna, described in *Kārikā* 34, "Similarly, in the Svapna, things desired," is an illustration of this Shloka. This is explained by me in the *Spandanirṇaya*.

P. T. SRINIVĀSA IYENGAR.

* Lakshyāñā, lit., without the known.

† In interpreting this passage it must be understood that in man, the microcosm the Shakti referred to is Kuṇḍalinī Shakti which plays in the Sushumnā; she lights up the universe when once awakened. Agni and Soma, as well as Sūrya and Soma referred to in the *Kārikā* quoted in the next sentence refer to the Ida and Pingalā, two nāḍīs, extremely tenuous tubes in which Prāṇa plays.

SOME OCCULT INDICATIONS IN ANCIENT ASTRONOMY.

IN a former paper under the above heading,* the author dealt with a number of points which appeared to lead to the conclusion that the study of ancient astronomy indicated the possession by mankind in very early times, of a vast fund of scientific knowledge, and one very little consonant with the ideas at present current among scientists as to the attainments of the ancient philosophers. In the thirteen years which have elapsed since the previous issue of this paper, further research has only strengthened the conclusions reached; and in addition to this, the progress made by astronomers in the correction of their elements of calculation, though necessarily confined within very narrow limits, have still further justified the most antique of the data involved, whilst also clearing away some misconceptions as to the later presentments of them.

It is well known that we possess no observations of eclipses or other celestial occurrences of a definite character which long antedate the historical period as now understood, even after making every allowance for recent discoveries in Egypt and Babylonia. The available data are, therefore, confined to certain cyclic periods and their combinations, as these are found mentioned in ancient works under various guises and presentments. Before proceeding further, it may, therefore, be as well to describe briefly, for the benefit of those who may not be too conversant with the subject in general, what it is that constitutes an astronomical cycle, and the manner in which the ancients have treated such periods. A cycle, then, is that portion of time which returns or brings back the date when some noticeable phenomenon of the skies is seen to take place—one of the shortest and best known being the lunar month of twenty-nine days and nearly thirteen hours, which is the time that elapses between one new moon and the next. Thus, the Chaldeans had a cycle which they called the Saros, consisting of eighteen years and eleven days†, which being added to the date of any lunar eclipse, would give the date of its next occurrence; and Meton the Athenian is claimed by some to have been the inventor of another of nineteen years, in

* See *Lucifer* for April and June, 1894.

† Ferguson's *Astronomy*, Vol. I, art 329.

which the new moon returns upon the same day of the week*. There were also two periods called the Great and Lesser Naros† which approximately commensurated the solar year and lunar month; and so of many similar cycles adapted to different purposes. The ancient astronomical systems known to us appear to have consisted very largely of such calculations, which, while they are those that would most naturally suggest themselves, are nevertheless capable, when developed to great lengths, of becoming the simplest and most expressive monuments of astronomical attainment. When once the idea has been grasped that the varied appearances witnessed in the skies are of a *periodic* nature, there follows the system of noting the date when, for instance, several of the planets are seen close together in the heavens; in order that the time which may elapse before a similar conjunction recurs may be duly observed—and thus enable those who noted it to predict its succeeding occurrences. Such observations, as far as we know anything of their history, appear to have been largely the work of priests and other mystic students; and therefore, seeing what is the probable origin of these and the resulting cyclic symbols, it is no evidence of sagacity on the part of modern archaeologists and antiquarians when they see but little in the mysterious figures of the Egyptian and Indian temples, and are content with the very simplest astronomical reference—notably the case with Volney, Dupuis, and other advocates of heliolatry as the sole explanation of them. To such investigators it may have appeared an evidence of childish foolishness on the part of the ancients, that they should have gone to so great pains to record these simple natural numbers; whereas those same numbers, so far from having been the sole object of the ancient myths, symbols, images, or whatever was used to express them, have been but their very least part. These, being more or less easily penetrable, might not inaptly serve to baffle the unintuitive or superficial enquirer, by supplying an explanation in keeping with his ideas; so that no further enquiry would then be made‡. In consequence of these things, we find the various astronomical cycles

* Lardner's *Museum of Science and Art*, V., 157, art. 79; but of *Anacalypsis* I. 221, note, where it is supposed to be of Oriental origin.

† *Anacalypsis*, I., 235 *et seq.*, and *The Secret Doctrine*, II., 655.

‡ *The Secret Doctrine*, II., 653.

concealed under such disguises in various ways; as for instance under the names of personages who figure in ancient religious books—for instance, that of the woman Hagar, the arithmetical value of whose name in Hebrew is 235, the number of lunations in the Metonic cycle*. In the *Book of Daniel* † there is mention made of 2,300 days; and this, by the prophetic measure of time, represents that number of years.‡ If we endeavor to find what this may mean when “understood by books” (to use Daniel’s expression), we find that in 2,300 calendar or Julian years all but eighteen days, there are exactly 28,447 lunations and 2,300 tropical years—also that the cycle expresses these as exactly as any such period, that might now be composed from our best data, as well as giving the moon’s Draconic period with a very near approach to accuracy. It is curious that the minutes in the eighteen days deducted are exactly 25,920; which is the number of years assigned to the revolution of the equinoxes up to 150 years ago; and may, when carried over a vast period of time, be quite correct.

Proceeding further in the same book, we find mention made of a period of 1,335 days or years; and on trial we find that 1,335 Julian years taken to the nearest whole day are 487,609 days—which amount to 16,512 mean lunations with very great accuracy, and thereby equate the Julian year and mean lunar synodic period. Moreover the difference of the Egyptian year of 360 days, and the tropical year, are in 1,335 Egyptian years (or 1,335 Julian less a Metonic cycle of 19 years) exactly 237 such lunations. And these determinations are so correct that we could not now improve upon them. The same may be said of Daniel’s cycle of 1,290 years; for if this be taken at 360 days to the year, it is so exactly 15,726 lunations that we could not alter it with the best knowledge we have. Moreover, the Egyptians considered the difference between the sacred and common year to be just five days; and in double 1,290 or 2,580 Egyptian years this difference amounts to 12,900 days. But in this 2,580 years of 360 days each, we find that the difference of the tropical year (5,242,224 days) amounts accurately to 458 lunations; and the whole is as curious and interesting an instance of

* *The Secret Doctrine*, II., 80.

† VIII., 14.

‡ *The Secret Doctrine*, II., 655.

ancient methods as we need wish to examine. And it also proves a fact much suspected but long hidden—that whoever composed these cycles in that long-distant time, had as accurate a knowledge of the solar and lunar periods as our own.

So, again, we have the mystic letters IHS, which are seen upon modern tombstones, and are said to be the monogram of Jesus Christ—at least so our clerics tell us; and they explain it to represent the three latin words *Jesus hominum Salvator*. But, if we are to believe those early writers who better understood the sundry esoteric meanings of these three letters, we shall reach a very different result; for the Greek letters which are used in place of the English IHS are written on the inside of the roof of the cathedral of S. Alban’s, in Roman letters elsewhere, and in every kind of letters in the churches of Italy*. Now the numerical equivalent of these three letters, according to the ancient usage of employing the letters of the alphabet as numerals, is found to be 400, 8, 200, or a total of 608, which is the number of years in the Great Naros or cycle of the sun and moon. But this number also corresponds to the Greek word Phoenix, the name of a fabulous bird which was supposed to recover its youth every six centuries on the altar of Heliopolis (*i.e.*, City of the Sun) in Egypt, by means of fire or the primordial principle of life, and doubtless had an esoteric reference to the law of reincarnation; for the word Phenn or Phoenix is the equivalent of “eternity,”† in the sense in which that word is used in the *Secret Doctrine*.‡ Thus it appears that the IHS is a very appropriate symbol to place upon a tomb, for it means reincarnation and eternal life; though the people who place it there may not be aware of this inner meaning. Such symbols were used among other purposes to commemorate cyclic periods, as will be presently shown; but that it was not merely with this intention, and the perpetuation of astronomical numbers that such mystical and recondite symbols were used, is evident; for the nature of these periods had, in common with the types chosen to represent them, the capability of the most arcane significance. By the law of analogy the Phoenix was, for those who could fully comprehend its

* *Anacalypsis*, p. 255.

† *Ibid.*, I., 311, and *The Secret Doctrine* II., 653.

‡ *The Secret Doctrine*, I., 55.

various meanings, among other things a representation of the formation, destruction, and reformation of worlds, as they emerge from their quiescent invisible state, come to their material completion, and pass back again into the pralaya; as it might also be used as a symbol of the human ego—which, after animating the life of the physical form, passes through the seeming annihilation called death; but only that it may go through other successive cycles of activity. But if the IHS has been claimed to be the symbol of Christ, so the three crosses or nails, united at their lower ends, which have been supposed to be connected with the crucifixion, is the monogram of the Egyptian god Taut; and as a cross standing on the bar of the letter H, was composed of X or 600, H or 8, and thus again presents us with the same number.* Indeed, it is not unlikely that the Greek priests changed their letters as marks of notation, in order that they might suit the mystery contained in this number,† that is, as might be expected, there was an exoteric and an esoteric numeration. In fact, we everywhere meet with X meaning 600, and XH and IHS meaning 608, the monograms of Bacchus according to Martianus Capella, in the churches and monuments in Italy dedicated to Jesus Christ.‡

When we endeavor to ascertain what is meant by this number 608, it will be found that if we take that number of years of 365 days and six hours, as the year was estimated by Calyppus and Sosigenes after the Egyptians and others, we get 222,072 days; and it will be found that 7,520 mean lunations fall short of this by just two days. For the period of 608 years is a double cycle, in the half of which time it was believed that the difference of the tropical and calendar (or Julian) years differed just one day. For this "period is a series of three hundred and four solar years, returning in a constant round, and restoring the new and full moons to the same day of the solar year. . . ."§ If, then, we deduct two days as calendar error, and divide the remaining 222,070 days by 608, we get as the quotient 365d. 5h. 55m. 15s., which is the length of the year as it was used in the second century before Christ, as we find by the *Almagest*.|| Further, if we divide the same number of days by the

* *Anacalypsis*, I, 299.

† *Ibid*, 301.

‡ *Ibid*, 300.

§ *Chambers Dictionary*, 1747, S.V. Period.

|| *Ball's Elements of Astronomy*, 372.

number of lunations, 7,520, we have 29d. 12h. 44m. 8s., which is to a second the length of the lunar synodic period. Thus was this value commemorated, and also used as a component of a symbol in which it doubtless played its appropriate part; as the exact length of the tropical, Julian, and Egyptian years had been used in the cycles which we have seen were given in the Book of Daniel. But 608 solar years of the above value will be found to exceed the same number of Egyptian years by 108 mean lunations to the nearest whole day; so that the peculiar cycle we are considering evidently forms a part of the same ancient system as the latter. What that was, in the fullness of all its meanings, we may not be in a position to say; nevertheless it is evident from the small part of it here unveiled that it points to an accurate knowledge of the celestial movements—and this is a sufficient guarantee that it contained much more which it would be eminently worth our while to know, if we are to form a just estimate of the value of ancient science and philosophy, as well manifest as occult.*

A great deal has been written about the wonderful discovery of the lunar cycle of nineteen years, supposed to have been discovered by Meton the Athenian; but which had long previously been known in the far East. And of all those who have written of it, and looked upon it simply as a cycle which was of much use in keeping the calendar correct, how many have ever thought that it contained any more than this? Yet they have but to look into the ancient writers, and they will find remarks of a curious nature, such as that made by Diodorus Siculus; who when speaking of Britain says: "the god (Apollo) visits the island once in a course of nineteen years, in which period the stars complete their revolutions; and that for this reason the Greeks distinguish the cycle of nineteen years, by the name of the great year."† This term must not be confounded with that infinitely greater period which we may presently refer to; for it was the custom to speak of the cycles which returned any celestial body, such as a planet, to the same point of the ecliptic, as its year, its greater, or its greatest year; as for instance in the case of Venus, which in addition to its orbital revolution has also a greater year of

* I have not seen this published elsewhere.

† *Higginss Celtic Druids*, 119.

eight ordinary or calendar years, and another of 243 such periods. But the above quotation from Diodorus Siculus is very remarkable, in spite of our authors and writers not having appeared to see anything in it beyond the number of the lunar period; for when we come to examine what was referred to as "the stars completing their revolutions," we find that in nineteen years more or less, which for a single revolution was of that length and 235 days over, was the time in which there occurred a general congress of all the planets known to the Greeks, together with the sun and moon; and these bodies are found grouped about an average longitude of 7s. 29d. 53m. They are all so close to this position as to be completely lost to sight in the sun rays; and thus, as at the commencement of the cycle they would all be in a similar position as regarded the sun, it would be true that they "completed their revolutions" in regard to him in that time. But as no two returns of this period would be exactly of the same length, but would vary by more than a year if taken over a considerable number, it would not be difficult to find a series whose average would be nineteen calendar years, and in which the excess and defect of the planetary places would equalise each other.

But there were two kinds of years employed in the mystical astronomy of the ancients, of which one was called common or human, and the other divine. The last consisted of 360 multiples of the first; and if we take 360 times nineteen we have 6,840 years. Now as the greater is similar to the less, we must expect to find that the larger cycle will also be a planetary period; though it will be liable to differ at each separate return just as the smaller one is found to do. Accordingly our planetary tables show there are two such periods; one of 6,831 Julian years and sixteen days, and another of 6,849 such years and 206 days; in the first of which the planets and the sun and moon are closely grouped about an average longitude of 1s. 27d. 48m., and in the last 9s. 1d. 3m.

Now comes another and most interesting point; for as the odd days of these two periods will be variable quantities, and sometimes in excess while at others in defect, it is evident that a suitable series would, as in the case of the least period dealt with, produce an average of exact years which, when added together and a mean taken, would be exactly 6,840 years. But four times this period are 27,360 years; and this is exactly 45 multiples of the mystic cycle 608 years

already described. And Hipparchus, in the second century B. C., estimated that the procession of the equinox which he is alleged to have discovered, was not less than 36 seconds nor more than 59 seconds in a year. Let us suppose these values quoted only to the nearest whole second; and that if fractions had been given, the average would have been 47.37 seconds instead of 47.5; the period of the equinoctial revolution would then have been 27,360 years which Hipparchus, using 48 seconds as the nearest whole number, quotes as 27,000. Therefore we seem to be justified in the conclusion that, so far from being utterly ignorant of anything beyond the most rudimentary astronomical knowledge, and which looked upon the discovery of the nineteen-year cycle of the moon as a great achievement, the ancients from whom we have received it had a cultivated knowledge of the planetary movements capable of tracing them over thousands of years—and this argues that the discoveries attributed to Hipparchus and Ptolemy were but clumsy adaptations of such isolated fragments of this great knowledge as may have been shown to them by its possessors.

It is remarkable that what remains we possess of the Mexican astronomy, whilst differing in their application, are yet founded upon the very same numbers as the ancient systems of India, Egypt, and Chaldea; and yet these are not such as we have derived from the heavens, and, therefore, cannot be considered as inevitable results of observation. Niebuhr remarks that the Etrurian mode of determining time was extremely accurate, and based on the same principles as the computation observed by the ancient Mexicans. "When the Spaniards first arrived in America they found that their time, according to the Julian, was eleven days in advance of the Mexican time, and the Mexican year at that period, it is said, differed only two minutes and nine seconds from the present estimated European year. A day consisted of sixteen hours, a week of five days, a month of twenty days, a year of eighteen months, making 360 days, to which five days or a week was added to complete the year. At the end of every 52 years an intercalation of $12\frac{1}{2}$ days was made*." We may here note that a day contained 86,400 seconds, and a week of their reckoning would amount to 432,000 seconds. And if we take their

* Wilson's *Lost Solar System of the Ancients Discovered*, II., 160, 314, 335.

period of 52 years as corresponding to an hour, in 24 of these there will be 1,248 years of 365 days, with a correction of 432,000 minutes to add in order to make the same number of their solar or tropical years ; which according to the foregoing 52 year cycle would be of 365d. 5h. 46m. 9.23076s. each. The peculiarity of this number 432,000, and a desire to retain it in their computations, was no doubt the reason why they used a period of 52 years, which involves a correction not composed of whole days as we find it in the old world. To make the correction amount to whole days, they would have used a period of 104 years with a difference of 25 days. But let us take ten periods of 1,248 years, when the correction becomes 4,320,000 minutes or 3,000 days ; if we then multiply all by 3, we obtain 37,440 years of 365 days each, with 1,296,000 minutes, or 9,000 days, or 25 years of 360 days added. It hence appears that the 25 days of the Mexican 104 year cycle, when they are multiplied by the Eastern 360, become 25 years of the greater cycle, in which the number of minutes added are equal to the seconds in ten circles.

The extraordinary coincidence of the numbers employed by the Mexicans and by the Eastern nations cannot have arisen accidentally, for in the Greek mythology there is a curious story of the year of 360 days, its division by 18, and the derivation of the odd five days,* which seems very like a version of the Mexican rules. Moreover the number 432 and cyphers is the most ancient we possess, and appears to have been known to the Eastern nations from an immemorial antiquity ; it is the basis of the list of the Chaldean kings given by Berosus (third century B.C.) and of all the cycles used in India ; and as we shall further see, is the most wonderful monument of ancient astronomical achievement we possess. Such strange agreements in the astronomical numbers used in the East and West, when there would appear to have been no connexion between the old and new worlds prior to Columbus, is a very strong argument in favour of the theory that there was once a time when they were in communication with each other ; or if not that, then the Hindūs, Egyptians, and Mexicans must have had a common origin for their knowledge. And it is here that the Theosophical hypothesis as to the former existence of a great continent where now rolls the Atlantic Ocean, and which joined together the peoples of the East and the West and made their knowledge have a common resemblance, will supply the link which is necessary to account for the latter.

S. STUART.

(To be concluded.)

* Sir Wm. Drummond's *Oedipus Judaeus*, 103.

THE N RAYS.

(Continued from p. 944.)

ALL the observations recorded above were made purely in the domain of physics, but the experiments made by Prof. Blondlot on substances when compressed led him to the conclusion that, since the human body is always in a state of compression, the N rays might be emitted by it ; and he persuaded his friend and colleague, Dr. Charpentier, also of Nancy, to try the N rays physiologically. On attempting to do this, it was found that the experiments were easily reproduced. This is Prof. Charpentier's own account of his experiments :

"I was making some researches in nerve oscillations, and Dr. Blondlot informed me of his discovery, but as in the beginning the experiments were found to be exceptionally delicate, it was sometime, I must admit, before I fully grasped their meaning. More through chance than anything else, I one day discovered that in the proximity of a muscle, the fluorescent screen which I had invented to facilitate my nerve oscillation researches became more brilliant. I repeated the experiment, with the same indubitable result. The muscles, therefore, must emit these rays. The whole human body emits them, though the emission is more intense in the more nervous regions of the organism. One may say that phosphorescence is the action of the nerve system. I proved, in fact, that the N rays had as much influence on phosphorescent bodies as fluorescent ones.

"Nothing is simpler than to prove the emission of N rays by the human body. It has been said that in order to succeed in the experiment it was necessary to stay about two hours in the dark. This is nonsense. At that rate we should have much difficulty in repeating the experiments in laboratories. This is how we proceed. You take a piece of black paper, part of which is covered with phosphorescent sulphide, and in a dark room bring it close to a muscle, when you will see the fluorescence better. The intensity grows the nearer you bring the little screen to a nerve centre or muscle. In order, however, to view the phenomenon more clearly, it is better not to look at the sulphide directly, but glance away to the dark before observing."

Dr. Stenson Hooker in the *Lancet* of 5th March 1904 described how he experimented with the N rays. He exposed a prepared phosphorescent screen to the rays of an ultra-violet lamp, and when no glimmer of phosphorescence was visible, he placed the screen on the floor at a distance of three feet from where he stood. All was total darkness, but after placing his finger on the screen for a minute the glow was quite apparent. To show that these emanations were not due to heat rays, he filled a hollow metal lens with very hot water, and held the screen quite close to the lens; there was no brightening, in fact the illumination caused by the previous contact with his finger gradually dulled down while the screen was still in the path of the caloric rays. He also lodged the screen among the branches of a mimosa plant; the luminosity appeared in a few minutes, and in this case apparently could not be due to heat rays.

In his communication to the Paris Academy of Sciences, M. Charpentier said:

"The emission of the rays is not peculiar to man. They are observed also in the case of various animals. The muscles and nerves are their principal source, and these give off the rays more actively when in an active state. Their study enables us to make curious observations on the topography of certain nerve centres. Thus when the subject speaks, it can be shown that there is a more marked emission of N rays in the region of the skull that corresponds to the articulate language-centre, called the centre of Broca. In fact every nerve centre that functions adds to the normal emission of repose new N rays in proportion to its degree of activity. These rays diverge in path according to the laws of optics, traverse with more or less refraction successive media, and manifest themselves by an increase of luminousness of the test object, that varies according to the intensity of emission and the distance."

Perhaps the most interesting observation is this physiological emission of N rays by the nerve centres. The whole spinal cord increases the phosphorescence of the screen, and the effect is greater opposite the cervical and lumbar enlargements of the cord. If the person examined contracts his arm, the effect is expressed in greater activity of radiation of N rays in the cervical enlargement of the cord. It increases also from the cord to the brain. If the muscles of one arm only are contracted, the illumination is increased most on the

same side of the cervical enlargement, and higher up the effect can be traced on the opposite side where the nerve impulses cross.

As was mentioned above M. Charpentier was even able to locate the so-called motor centres of the cerebrum by the rays emitted when they were called into action. In other words the rays help to show the brain of a man at work. One end of a playing card was spread with a paste of phosphorescent calcium sulphide, and placed on a man's head in a darkened room, and the man was made to talk. The pasteboard was moved slowly over the skull. When it reached the vocal-speech-area of the brain in the region of the third left frontal convolution, the luminosity of the paste was increased. Other centres for writing, movements of the arms, and sensory nerves behaved similarly. Not only so, but M. D'Arsonval, a well known scientist, informed the Academy of Sciences in Paris that he had reason to believe that thought unexpressed, concentration or mental effort equally gives rise to rays acting on phosphorescence.

Other of Prof. Charpentier's investigations connects N rays with the sense of smell. If the nose is approached during the action of smelling by a body capable of producing N rays, e.g., the closed fist, the sensation of smell is increased. This stimulation of olfactory sensibility by the N rays is specially noticeable when the source of the rays is placed on the middle of the forehead immediately above the place where the eyebrows meet, or on the summit of the cranium a little in front of the place of the union of the frontal and the two parietal bones.

It is also said that the degree of phosphorescence varies much according to the state of health and age of the experimenter. If a boy or girl carries out the experiment, the screen will shine more brilliantly than with an adult. If the health is normal, the brilliancy decreases with age.

So much for what has been discovered about the N rays and their manifestation; let us turn to what they are, and to their place in nature.

One of the grandest discoveries of modern science has been the realisation of the essential unity of nature. But a short time ago, scientists were all specialists, each with his little rushlight prying into his own little dark corner, trying to illuminate it and to arrange it in something like order. Very plodding work it was, very uninspiring

you might think it, but very necessary to be done. And now, when the various departments are to some extent mapped out, lo ! it is found that lines and boundaries and division walls are but arbitrary terms, and that the wide nature around us is a wondrous and harmonious whole, with all its parts mutually related, and its different kingdoms connected in a continuous and harmonious scheme. This is well exemplified in the relation to one another of the various forms of vibrating energy.

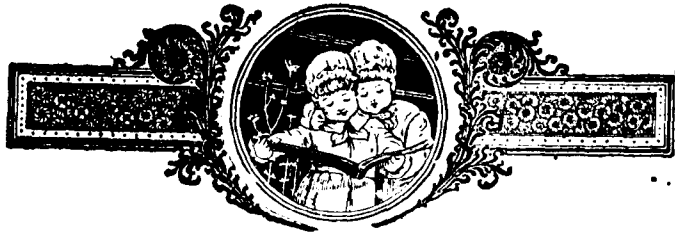
Imagine an immense scale divided into octaves like those of the key-board of a piano. These octaves represent wave-lengths of various kinds of vibrations and their "frequencies," i.e., the number of vibrations per second. In this scale let us suppose some seventy-five octaves counting from the bottom upwards. The octaves below four represent vibrations imperceptible to the human ear ; those from five to ten indicate the vibrations perceived by us as sound. Then come some electric vibrations discovered by experiments with the Leyden jar ; above these some obtained by Dr. Iodko and reproduced by M. Durville of L'Ecole du Magnétisme of Paris. Above these again are the Hertzian waves, electrical waves discovered by Prof. Hertz and used in the wireless telegraphy of which we hear so much. There are many octaves of these, the longest being about ten feet, and the shortest about half an inch. At this point there comes a long gap in the scale between the shortest electrical waves that scientists are yet able to produce and another class of waves, heat or caloric rays, commencing at 1024 millionths of an inch in length, and having a frequency of eleven and a quarter billions per second. These heat rays extend for several octaves till they join the light waves, which form an octave somewhere about the middle of the scale and represent the graduated series of vibrations which we call red, orange, yellow, green, blue, indigo and violet light. The length of the shortest violet waves is almost 16 millionths of an inch ; the length of the longest red waves is 32 millionths of an inch. The rate of vibration of the most rapid violet rays is nearly 720 billion times per second, while the rate of vibration of the least rapid red rays is about 360 billion times per second. Above the visible light rays are two more octaves of invisible rays. But though we cannot see these, a photographer's camera with its sensitised plate can "see" them, and can photograph by means of them. These are sometimes

spoken of as the ultra-violet, chemical or photographic rays. Another gap succeeds, and then come the Rontgen or X rays, Cathode and Becquerel rays. Above and beyond these are certain forms of vibration with which the most advanced of French scientists are experimenting, but which have not yet officially been recognised. Among these I may mention the Black Light and Biometric radiations of Dr. Lebon and Dr. Baraduc ; the radiations producing the digital impressions and thought forms of Darget, and the astral forms of M. Rosier.

But where in this scale is the place of the N rays. This was not at first an easy matter to ascertain, and to begin with a wrong answer was given. It may be remembered that M. Blondlot's first idea was that the N rays were near neighbors to the Rubens rays which are infra-red or heat radiations. Another scientist, M. Sagnac, from some preliminary investigations made by him as to their wave-length believed that this idea was correct, and in many of the earlier magazine articles and notices regarding the N rays it is definitely stated that they partially fill up the gap in the scale between the Hertzian or electric radiations and the caloric or dark heat rays. This view, however, has been modified by subsequent and more careful experiments ; and M. Blondlot has clearly demonstrated that the N rays are ultra-violet vibrations, and that their position in the scale is somewhere above the photographic or chemical rays and below the Rontgen or X rays. We are thus in a position now to understand exactly what N rays are. They are vibrations having a shorter wave length and a greater frequency than ordinary sunlight, but with a larger wave length and a lesser frequency than X rays.

EVAN J. CUTHBERTSON.

(To be concluded.)



THEOSOPHY IN MANY LANDS.

RUSSIA.

Russia is at last lifting up her head to breathe the pure air of religious liberty, and has held her second Theosophical Convention in Petersburg, the first having taken place at Moscow last Christmas. In 1907, just after the passing away of the President-Founder, a small meeting was held to discuss the question of organisation, but as members from only three groups were present, we do not regard it as a Convention. At the second, representatives came from Moscow, Kaluga, Kief and Varsovia (Warsaw), joining the Petersburg groups, seven groups being thus represented, and one other not being able to send a delegate.

On Thursday, April 17th, the Convention opened with a concert, followed by tea and conversation, and the work, thus pleasantly begun, passed on into its business phase. Mlle. Nina de Gernet—one of the heroic nurses of the Russo-Japanese war—was elected President of the Convention, with M. Batiouchkoff and M. Kouzmine, Vice-Presidents, and after long discussion the following resolutions were unanimously carried: (1) We constitute ourselves as an autonomous Russian body, attached to Adyar. (2) We elect Mlle. Anna Kamensky as General Secretary. (3) We direct the drawing up of rules to be laid before a Special General Meeting, to be submitted for confirmation to the President of the T. S. and, if possible, to be legalised by the Government. (4) We direct each group to choose its Secretary to correspond with the General Secretary. (5) The special general meeting for the passing of the rules shall be held in August 1908.

The Convention then discussed the Russian *Review*, a Russian glossary of Theosophical terms, the translation and publication of H.P.B.'s works, the way to celebrate the anniversary of Leo Tolstoi etc. Papers on the necessity of founding social ideas on religion by M. Kuzmine, on mesmerism and mesmeric healing by M. Kudriavotzeff, and on the Monadology of Leibnitz and Russian philosophers by M. Batiouchkoff, were read. At a public meeting a very interesting and original paper on music and on a new method

1908.]

THEOSOPHY IN MANY LANDS.

1043

based on colored sounds, with musical illustrations, was given by the eminent violinist, Mme. Ounkovsky; this lady sees colored pictures as she plays, and hears *motifs* when she looks at pictures; she showed the pictures which she transmuted into music. The meeting was closed by the recitation of a poem, "The Night in Gethsemane."

All the delegates were hospitably entertained by the Petersburg members, and all were as one family.

A. K.

BRITISH EAST AFRICA.

It seems as if the near future will witness the opening up of fresh channels for the manifestation of the Ancient Wisdom in this newly-born outpost of the British Empire, and it may interest some to hear of what probably is the sowing of the seed of large and useful theosophic work to come here. Nairobi is the capital city of British East Africa; an unofficial centre has been formed here for the study of Occultism, Theosophy, Science, Religion and Philosophy consisting at present of five T.S. members, and some half-dozen enquirers, representing amongst them followers of Buddhism, Hinduism, Zoroastrianism and Christianity.

As a result of subscription the centre possesses the beginnings of a Theosophical Library, already circulating most of the standard elementary Theosophical works, besides many others dealing with subjects of kindred interest. At present it is certainly only the sowing of the seed, and one could not truthfully say that Theosophic activity is great here, rather is it slow but, the writer thinks, sure, and has come to stay.

Though circumstances enabled us to meet on an average once a week, when the centre was first started, at the present time this is not possible owing to the numerous and unexpected long-distance-moves necessitated by the strenuous and many-sided pioneer work in which most of our members are engaged. This entails the further necessity of the exchange of literature through the local post; another difficulty observed at our meetings is that of color prejudice, one probably not unfamiliar to those of our brothers who worked in the early days of the T.S. in India.

But we hopefully look to the future, when these difficulties shall have been overcome, and the establishment of the Nairobi Lodge will be an accomplished fact, standing as the visible agent of the White Powers coming from higher planes, which will inspire the life and thought of the growing populace.

R. B. C.

GREAT BRITAIN.

As the mail goes out we are on the eve of Convention which opens to-morrow. The election of officers and committee has already taken place by postal vote under the new rules and the results are published in the July *Vahan*. Mrs. Sharpe succeeds Miss Spink as General Secretary and the committee shows several new names as well as some very well known ones who are old workers for Theosophy.

The programme includes a lecture on *The Psychology of Indian Art* by Mr. A. K. Coomaraswamy, D. Sc., who, I understand, is an authority on his subject and his lecture is being anticipated with interest. It is also proposed to hold meetings to try and organise some departments in connexion with the T.S. Order of Service, notably one to work against vivisection. I gather that its object is especially educational and for education in higher morality there is always room; as regards Anti-vivisection Societies, one would imagine that almost too many different organisations were already in the field and, in fact, the number and somewhat antagonistic spirit which characterises these Societies is rather a trump-card with pro-vivisection orators. However to educate the T.S. itself will probably involve the expenditure of energy for some time though not a few of our members are already workers in one or other of the existing organizations. Last week the Research Defence Society which is in reality a pro-vivisection movement had a gathering to hear an address by Professor Starling in defence of vivisection after which Miss Lind of Hagely and another opponent, Dr. Hadercer, were each allowed a short speech. A considerable sprinkling of T. S. members could be seen in the room and I think our Indian friends would have been rather surprised at the claims of the vivisectioning professor as to the 'successful' results of his methods as applied to the suppression of the plague in India. Perhaps the boldest part of the Professor's remarks was the conclusion in which he quoted some great, but unnamed, authority to the effect that physiology in England had made such great strides coincidently with the opposition to the vivisection by which it is supposed to progress. The speaker entirely failed to see how fine an argument he was handing to his opponent, for it has always been the wail of English physiologists that they were handicapped by restrictions from which continental investigators were free; but if, on the other hand, physiology has actually benefited under the restrictions they ought to

welcome still stricter legislation. As theosophists we might have foretold this result, for we, of all schools, ought to realise that the end does not justify the means and that no knowledge worth the having can be bought from Nature at the price of evil doing.

A great event of the month in the religious world has been the Pan-Anglican Congress which has drawn together members of the Anglican Communion from the uttermost part of the earth. There have been meetings innumerable and other functions in great variety but, as usual in these cases, the programme was too crowded for full justice to be done to the large number of important subjects which came to the front. Still the bringing into closer touch of so many men and women from widely scattered centres and the ventilation even somewhat inadequately of great social problems is bound to be productive of good. Theosophy was one of the subjects presented and discussed at one of the preparatory meetings but there was no opportunity to bring the work of the T.S. into relation with the great meetings during the actual sitting of the Congress.

One other great feature of the month's work—and in that many T.S. members bore a part—has been the powerfully presented demand for the political equality of women. First by a procession of 10,000 women of all ranks through the streets of London to a mass meeting in the largest hall, and then by a gigantic meeting and demonstration in Hyde Park. In both a fine power of organisation was displayed and it is difficult to see how women can longer be reproached with not having shown that they want parliamentary representation. The T.S. has contributed a considerable quota to the roll of those who have gone to gaol for the cause and although we might not all agree that democracy is the ideal form of Government it is difficult to imagine a theosophist failing to realise the essential equality and solidarity of a humanity that wears bodies of both sexes many times in the course of its long evolution but which in its essence is of neither sex.

E.

HOLLAND.

Since my last letter from Holland we have had our annual Convention. The Convention took place at Whitsuntide, June 6th and 7th, and was differently arranged to the foregoing ones. It lasted two days instead of one, and the second was entirely reserved for debates and lectures.

Though Whitsuntide is the great time for travelling and paying visits over here, there was a good attendance on both days, especially on the second. On the first day we had the usual business meeting, over which Mr. van Manen presided, conducting the debates with his usual tact in an amiable spirit. He had just returned from a long stay with Mr. Leadbeater and in his opening speech gave Mr. Leadbeater's opinion on the state of the T.S. work in Holland. Nothing very important had to be discussed. The chief proposal of the Executive Committee, viz., to hold four Conventions every year instead of only an annual one was unanimously accepted. One Convention will be quite like the usual annual one, the other three only for debates on Theosophical and kindred questions, reading of papers, and for the social intercourse and mutual acquaintanceship of the members, so as to show the tie between older and newer members. These Conventions will be alternately held in different places where there are theosophical Lodges, and will be concluded by a public lecture.

The second day of our Convention was arranged according to this plan, and there were three questions put, viz.: I. Relation of Theosophy and Science; II. Relation of Theosophy to Christendom; III. Theosophy and Socialism. Each question was introduced by two members who each took a different standpoint, after which every member could speak for 10 minutes on the subject.

Everything went off in a very Theosophical spirit, though opinions varied greatly. But we found this way of speaking about things which are of value for the work and the cause a great help to enlighten us as to the different opinions existing in our section and also of great intellectual value. The day was quite taken up by the first two questions and the third could only be put. It will be taken up again at our next Convention in September.

The Convention was concluded the first day by a public lecture which was very well attended. The second day was concluded by a lecture by Mr. van Manen who read a paper from Mr. Leadbeater to the members on "The scientific analysis of a vision by clairvoyant observation." It was a very interesting paper, which was not only very useful from a moral standpoint of teaching "visionaries" to be careful to accept as truths what they "see," but had the additional charm of being very amusing. Altogether we can be very satisfied with this Convention, as I believe every one is. On all sides new life is showing now and great activity is being developed.

The Dutch Astrological Society had its first annual meeting on

June 21st. The state of this Society is satisfactory, the membership having started with 39 and being now 96, while its periodical *Urania* is being read by about 200 subscribers.

That the members must be F.T.S. was decided at the meeting and a rule made to that effect; associates may be non-members. After the business meeting several lectures were held on astronomical and astrological subjects. This Society may be considered as the first under *The T. S. Order of Service* in Holland. Several others are now in course of formation. In the first place I mention a political one; some members of the socialistic party, who are at the same time F.T.S. are uniting themselves in such an order and will in this way help this party with theosophical ideas as a basis for economic change. There will also be formed a Christian order on the same plan to influence theological ideas.

This summer a great exhibition will be held for "The education of the child," the organisation of which is chiefly due to theosophical workers. There will be a lecture held on "Theosophy and Education," by one of our members at this exhibition, and probably this will be the commencement of a League for work in that direction.

To help these movements three original Dutch books on "Theosophy and Christendom," "Theosophy and Science," "Theosophy and Socialism," will be published. The first book is by an orthodox Christian who defends Theosophy as a means to defend the Christian dogmas and faith. An English translation of which will soon be sent to Mrs. Besant for her criticism, and I hope it will be published in English also, for it seems to me to be the best book on the subject by a non-F.T.S. It shows also in what a different position Theosophy stands now from, say, ten years ago. Appreciation on all sides and if not appreciation at least it is taken note of, and it certainly seems that we are going to greatly influence public life in this country.

We also have to notice great changes in the mental attitude of our scientists. Professor Dr. W. A. Julius of the University of Utrecht said at the celebration of the 272nd anniversary of that University " . . . and yet a greater blessing natural science spreads by its ethical value. For the existence of such an intricate system of clearly defined ideas, of which the logical cohesion must be equally felt and enjoyed by all the technicians of all countries of the earth, strengthens our realisation of the unity of human consciousness and supports the philosophical conception, that our own consciousness is

one of the temporary points of concentration in an universal, eternal, psychical whole. And thus the strong web of physical science forms one of the ties, by which we feel ourselves united as parts of a larger unit."

In Amsterdam there exists also now a Psychological Laboratorium where experiments are taken on the lines laid down by de Rochas, Baraduc, etc. A quarterly *Annals of the Amsterdam Psychological Laboratorium* is published.

A fortnight ago the building of our E.S. hall was begun. We hope to see it opened by Mrs. Windust, who continues to progress favorably in health. In this building will also be held the meeting of the Co-masonic Lodge which is also progressing slowly but surely. Last year it published in its name Dr. J. D. Bucks *Mystic Masonry*, in the hope that the book might influence Dutch masonry in a theosophical direction.

A very useful movement was inaugurated some years ago by Dr. Demier van der Gon, our librarian who formed, with some fellow-workers *Society for the Study of Masonic Symbolism*. This Society is doing good work among Dutch masons and numbers about 450 members. It publishes a periodical, *The Freemason*, entirely devoted to masonic symbolism. The outlook for the influence of Theosophy on all departments of life, study, etc. in our country is hopeful.

H. F.

AMERICA.

The work of the American Section has developed very favorably during the past few months. New Centres have this year been formed in Albany (New York), Berkeley (California), Helena (Montana), Joplin (Missouri), Kansas City (Kansas), Louisville (Kentucky), and Newark (New Jersey). In addition, some new Branches have been formed by division in two or three of the larger cities in order to bring about more effective work through smaller and more homogeneous groups.

A discussion that arose some time ago as to the editorship of the Query Department in the *Messenger* suggested to the General Secretary the propriety of taking a referendum vote in accordance with the provisions of the Constitution, in order that the question might be definitely settled in a manner consonant with the wishes of the majority of our members. The final counting of the ballots showed 285

votes against and 1245 in favor of continuing the department as at present conducted. The overwhelming proportion of more than four to one measures fairly well the rapidly increasing tendency to unanimity of attitude within the Section in regard to the various points concerning which discussion was somewhat impassioned some months ago. All true friends of this movement will heartily rejoice at the prospect of entirely united and harmonious action in the future. The General Secretary, in his article entitled "Correspondence Between the Planes" in the May issue of the *Messenger*, called, in a pointed manner, the attention of all members to the desirability of conforming to the policy of the Society and suggested that those who feel radically opposed to this would do well to free themselves from a connexion which has become thus, not a help, but a hindrance, to their growth.

The recent numbers of the *Messenger* have constantly increased in interest and value. A helpful department has been labeled "Contemporary Thought," and to this Janet B. McGovern has made valuable contributions. Mention was made in these pages some months ago of the significant play by Augustus Thomas entitled "The Witching Hour," which has been presented to very large audiences in all parts of the country by several different companies. Another play of equally vital interest by Charles Rann Kennedy has been the most important dramatic production on the New York Stage in the past few weeks. The title of the play is *The Servant in the House*, and the cast of characters rather daringly includes an English butler, named *Manson* (Man's Son), who is pictured as almost the living image of Jesus, and who, by his purity and force of character, becomes the deciding influence in the solution of a complicated plot, fairly revolutionising not only the ideas but the lives of all who come into touch with him. This servant turns out at the end to be of oriental race, the Bishop of Benares, a point which, otherwise of no importance, becomes significant as a suggestion of the uplifting of Western religions through the greater spiritual devotion of the East.

The fiction of this country continues to expound in its own way some of the dominant ideas of the newer psychology. Margaret Potter has written a novel entitled *The Princess* (Harper and Brothers, New York), a story located in Russia, of which the plot involves as a major element communication from the unseen.

Mary Harriott Norris has woven the theory of reincarnation very skillfully into *The Veil*, which was published some months ago by

R. T. Badger of Boston. A story of obsession has been published by Harpers from the pen of Margaret L. Woods, and is entitled *The Invader*. An interesting review appears in the same department, of an article in the *Cosmopolitan* for May, 1908, by Garrett P. Serviss, on *The New Philosopher's Stone*, a careful summary of recent experiments which point conclusively to the transmutation of metals. Mention should be made finally in this connexion of a remarkable series of articles prepared for *Everybody's Magazine* by the well-known novelist, Hamlin Garland. The articles, although cast in the form of fiction, professedly recount only the actual experiences of the writer in the field of psychic research, and they bear the title of "The Shadow World." Three instalments have so far appeared, and it is already clear that Mr. Garland will have little to offer which is new to anyone who has followed this kind of investigation, although he is putting together in convenient form data drawn from many countries and from many years of experimentation. Nevertheless, the very large circulation of the magazine and the popularity of the writer will doubtless attract public attention more than ever to the reality of the unseen, while the discriminating judgment manifest in the articles will doubtlessly attract the careful consideration of each rational mind, because exaggeration and sentimentality are alike excluded from the exposition.

G. F. J.

ITALY.

In the last number of the *Cænobium* there appears in the place of honor an able article by one of our prominent members, Mr. C. Jinarājaḍāsa, translated into Italian and entitled "Il Buddismo secondo un Buddista." (Anglice: "Buddhism according to a Buddhist").

The author begins by pointing out that there is really, "only one book in the West that sets forth Buddhism as the Buddhist feels itnamely *The Light of Asia*. He further asks: "Why does the Buddhist withdraw with impatience from the marvellous erudition of Germany, France, and England to turn to the work of an English poet?" and answers: "It is because for the West it is a philosophy, a religion, a system of ethics, an intellectual conception, but for the Buddhist in his own country Buddhism consists in the Buddha." The article is written in reply to one by Professor Labanca which appeared in a previous number of the same magazine and which, *inter*

alia, contains the surprising statement that "the logic of the Religion of the Buddha excludes all sense of charity no less material than spiritual, for" he continues "a religion that inculcates to an absolute degree cessation from every form of desire, as Buddhism does, cannot desire the good whether material or spiritual of its fellow-creatures." The Professor goes on to point out how it is otherwise in Christianity and how "Jesus prohibited wicked desires and taught compassion and charity." In reply to all of which Mr. Jinarājaḍāsa refers Professor Labanca to the following quotation from Mahāvagga 8, XXVI, 2, *viz*: "If any, oh brothers, desire to help me, let him help a sick man." He gives a picturesque description of Buddhist ceremonies, and briefly touches upon the general teachings and precepts of the Buddhist religion, taking occasion to once more dispel the erroneous Western ideas regarding Nirvāna. He ends up showing the relation of Theosophy to Buddhism and Christianity and how the fundamental teachings of all great religions are in reality one, and are but partial expressions of the Great Eternal Truth.

In the same number of the *Cænobium* is published the final result of a rather interesting enquiry which has lasted some months in the course of which readers were asked to compile a list of the 40 volumes they would preferably select if they were about to retire into seclusion and were limited to this number of their favourite authors. The enquiry was responded to by a very large number of people including many prominent and well-known names in literary and philosophical circles.

And looking at the result who shall say people are not fundamentally idealists! It would be interesting in so cosmopolitan a society as the T. S. to institute a similar enquiry, and the results in each Section would be an instructive study of temperaments and tendencies.

For years it has generally been known that Professor Morselli has been preparing a work on Spiritualism, and much curiosity has been evinced as to what position the eminent psychologist would take up in regard to this much debated branch of science.

With the prudence characteristic of his class he has abstained from committing himself and has 'sat on the fence.' No doubt the greater courage of his compatriot Prof. Lambroso, together with the ever-increasing and less sceptical interest shown towards spiritualism and psychic phenomena has caused him to see the necessity of publishing his ideas and experiments along these lines if he did not wish

to be left behind the times. His work has at last appeared in two large volumes of over 500 pages each, under the title *Psychologia e Spiritismo* and consists of three main divisions:

1. General problems of spiritualism and mediumship.
2. Critical notes and observations on phenomena witnessed by the author from 1901 to 1907 covering some 30 sittings with the well-known medium Eusapia Paladino.
3. Recapitulation and consideration of the various phenomena observed, and reasons given where the author does not accept spiritual inferences.

The work contains a useful bibliography of the principal works and publications on physical phenomena of recent years, but is as a whole distinctly disappointing not only as containing nothing new, but as wanting also in breadth and depth of thought. It is the work of a scientist with a box-full of labels, who sorts and catalogues and thinks he has explained when he has stuck the label on with a long name. Professor Morselli's few remarks on Theosophical ideas show his utter ignorance of the subject and its literature, and his mistaken notions of H. P. B. and her work indicate the unscientific method of getting information third or fourth hand, instead of from reliable sources, which without much trouble he could have procured. This month's *Ultra*, in an Editor's note, very opportunely points this out; and takes occasion to print the interesting article by G. R. S. Mead on H. P. B. as he knew her, which appeared in the *Theosophical Review* some time ago.

The demand in Italy evidently continues for philosophical and metaphysical works, and publishers both in North and South Italy are rising to the occasion by continually issuing new and interesting editions of well-known works. Among the more recent may be mentioned certain parts of Schopenhauer's *Parerga und Paralipomena*, *Biblioteca di Scienze Moderne* series under the title "Morale e Religione" and the Editor Laterza of Bari publishes the second volume of Giordano Bruno's Italian writings, which for the most part are rare and difficult to come across. It is to be hoped that the public will encourage and justify the enterprise and courage of publishers in thus raising the standard of Italian publications.

A matter of local interest but one important for Genoa members is that at last they have been able to secure suitable premises for lecture and reading-rooms for the three Lodges in that town. A library is rapidly being formed and it is generally hoped that the centering of

energies will lead to much new force and more extensive powers of usefulness, as well as of propaganda by class meetings and open lectures.

W.

FRANCE.

The inquiry of the *Matin* into the mysteries of the beyond has been pursued further during the month although interest has somewhat slackened. A few of the published interviews are worthy of remark. Doctor Baraduc when questioned affirmed the reality of certain phenomena and declared he had photographed the etheric double producing an impressionist photograph of his wife after death surrounded by a misty cloud which might, if it does not arise from some fault in the plate, represent the double.

D'Arsonval, a well-known man of science, agrees with Doctor Le Bon—"I neither affirm nor deny the reality of certain phenomena." Doctor Le Bon then returns to the charge with a well-meant but naive suggestion to offer a prize of 500 francs to any medium who will produce a well proved phenomenon of levitation under certain stated conditions. Doctor Encausse, better known under the nom-de-plume of Papus (formerly a member of the Theosophical Society) in reply to the article of Doctor Le Bon affirms the reality of the mediumistic faculty and of the possibility of the movement of objects without contact, but he declares that the proposal of Doctor Le Bon is practically impossible to carry out. "Science" he remarks "does not produce facts to order." The mission of science is to verify fact and the part of the true Savant is to adapt his methods of investigation to the phenomena, and not to try to force phenomena to submit to the control of laws imposed by the investigator." The well-known astronomer Camille Flammarion questioned in his turn declares that: (1) The phenomena are certain; (2) that their explanation is in the present state of our knowledge impossible.

"There are many things that we cannot explain; we live amid the unknown and can explain nothing. What is weight. What is the attraction of the earth? No one knows. When shall we ever realise that we cannot understand everything?"

A.

INDIAN SECTION—BENARES.

We have been exceedingly quiet here during the last month, nearly every one being away, and all activities suspended except the Sunday afternoon addresses by the Joint General Secretary. The College and schools are, however, re-opening this week, and the Headquarters are becoming a little more lively. On July 11th an "At Home" was given in the College grounds for the purpose of saying farewell to Mr. Radice, Collector of Benares, who is leaving for a trip to England, and on his return will be stationed at Lucknow. Mr. Radice will be very much missed in Benares; he has always thrown his influence on the side of reform, and has been a good friend both to the College and the Society, and he will carry away with him the good wishes of many friends.

We have an addition to our Theosophic workers in Babu Rameshwar Prasād, late Branch Inspector, who has come from Allahabad to take charge of one of the boarding houses in connexion with the College. On July 12th Miss Lilian Edger left for Srinagar, Kashmir, where she will be working with the Branch for the next two months. The Office, which has been in her charge since the beginning of May, will now be in the charge of the Executive Committee until the General Secretary's return.

M. J.

CEYLON.

On the 17th June last the 28th Anniversary of the Buddhist Theosophical Society was celebrated at the Buddhist Headquarters. Mr. R. A. Miranda was appointed President, Mr. Amadoris Mendis as Secretary with two Assistants, and Mr. D. B. Jayatilaka as General Manager of Buddhist Schools, with Mr. C. P. Gunawardana as assistant. After the usual business of the day a cablegram of greetings of members assembled was sent to our beloved President, Annie Besant. The usual dinner of the members followed, which in years gone by was often presided over by the late Colonel Olcott, whose memory is ever kept fresh and green by his grateful Buddhist friends. Ceylon counts the Ananda College, the Mahindā College, the Dharmaraja College, the Musæus Girls' Boarding School, and over two hundred schools in the villages. But still there is much room for extension of work, and every reader's moral and material support will be most welcome.

In my last letter I gave a sketch of the work to be done by the

Hope Lodge, of Colombo. Already during the last month Mr. Tyssul Davis read his paper on "The Occultism of Buddhism" followed by Mr. Peter de Abrew, by a paper on the "Symbolism of the Southern Buddhist Church"; Mr. H. Frei will speak on the "Introduction of Buddhism into Ceylon" which will be followed by Miss. Albarus with a paper on the "Ethics of Buddhism."

Before she sailed to Europe Mrs. Higgins, the Principal of the Musæus School, was enabled to add a wing to the school buildings through the generosity of Mr. P. D. Khan. This new addition is a decided improvement to the buildings, and a much felt want has been now supplied. Mrs. Higgins wants a little money to make some further improvements as in the "Sick Room," etc., of the school. If somebody would send her some help for this purpose, she would be grateful. She returns to Ceylon during the latter part of September or early in October. She writes of being much benefitted in health by the voyage and the quiet rest she is having.

Mr. Fricke is expected to make a lecturing tour in Ceylon during August.

H.

The University of Leyden has offered a prize, for which it is expected that many members of the Society will compete. The notice runs:

"The extensive material brought to light by ethnological and religious-historical research, and the publications of magical texts, have started the possibility of building the mutual relation of religion and magic on a sounder foundation. With a view to this the Council of the Stolpian Legacy wish to publish the following prize-subject: What is the mutual relation between magic and religion?"

Answers to this question are to be sent in before 31st December 1909 to the President of the Curatorium, Professor Dr. P. D. Chantepie de la Saussaye, Leyden. The answers must be written in Dutch or Latin, under a nom-de-plume and accompanied by a sealed letter, on the outside of which is the nom-de-plume and inside which the name and address of the writer are to be found.

The prize for an approved answer is a gold medal at an intrinsic value of £ 20 and £ 8. in cash, or if preferred, the whole in cash."

If any of our members feels able to answer this question but cannot write the answer in Dutch or Latin, he should write it in English and have it translated for him.

REVIEWS.

ADYAR POPULAR LECTURES.*

Two more pamphlets, the Nos. 4 and 5 of the Adyar Popular Lectures Series, have been issued by the *Theosophist* Office. They are highly interesting lectures of our President, and deserve a careful ear of Theosophists all the world over. Both in the East and the West these excellent pamphlets, rich in thought, sentiment and language, will find a ready and large sale, while for propaganda work and free distribution these cheap pamphlets will serve a very useful purpose.

B. P. W.

THE CHALDÆN ORACLES.†

The eighth and ninth volumes of Mr. Mead's Manuals, *Echoes from the Gnosis*, are somewhat difficult in evoking a connected train of thought; naturally so, owing to the fragmentary character of the materials at his disposal. Nevertheless, much light is thrown on such mystic subjects as the Triune nature of the Godhead and of the Soul in Man; of the female element in the Trinity under the name of Hecate the Great Mother; of the true Sun and true Moon, of which the visible and mundane luminaries are but faint reflections; of those "Royal Souls" to whom is given the power to become one with the Divine; and of the right ruling of conduct, so as to be worthy to enter into the "Paradise of True Worship." Mr. Mead, amid much conflicting uncertainty, considers the date of the Oracles to have been between the first and second centuries A.D. To lovers of the Gnosis these volumes will maintain and strengthen the deep interest which Mr. Mead's contributions to Gnostic literature must necessarily call forth, and carry to the mind of the student a still stronger conviction of the Unity of Truth, as discerned by the real seeker under her many enshrouding veils.

M. O. M. S.

* *The Necessity for Religious Education, and The East and the West* by Annie Besant; P. T. S., published by the *Theosophist* Office. Price one anna : 100 copies Rs. 5; 500 copies Rs. 21; 1000 copies Rs. 40.

† By G. R. S. Mead, Theosophical Publishing Society, 161, New Bond Street, London, W.

THE SONG OF THE FLAMING HEART—SONNETS—
THE WAY OF BEAUTY.*

Pleasant reading for leisure hour is what this book supplies. Theosophy would fain to be said to perform its full duty if its votaries neglect art in all its departments, and it is really satisfying to note that Mr. Arthur H. Ward's Song, Sonnets and the Mystical Play are inspired by theosophic knowledge and sentiment. For example:

"When Brother hates unjustly, him forgive;
T' was thine own hate, when thou before did'st live:"

and again:

"The Quest is thine; turn not thy steps again,
Till thou has lost thine all. Farewell! Farewell!"

express well theosophic ideas, and no doubt the *Song of the Flaming Heart* will be appreciated by those who walk the "Way of Beauty." The *Sonnets* also contain nicely expressed thoughts such as—

"But knowledge comes to him that listens long,
At Wisdom's silent shrine his heart within;
And Life's returning path, and struggle strong,
He traces through the maze of death and sin."

The Way of Beauty is a play in one act, and of course has its own lessons to teach.

B.P.W.

The Study of Theosophy by Samuel Stuart is the transaction No. 1 of the Auckland T. S. sold at 1/—and will be found useful for Branch work.

Facts about the Theosophical Society is a Gujarāṭi pamphlet of which 21,000 copies are issued for free distribution. Mr. D. D. Jussāvālā has put together useful material re the Society's position and its work.

MAGAZINES.

The Theosophic Messenger, June, contains "Prisoners in Theosophy," by a prisoner-pupil of the late Miss Jefferson, the second instalment of Professor Larkin's "From the Day Hemisphere of Nature;" Query Department conducted by Bro. C. W. Leadbeater is interesting. It is a number full of news.

The Vahan, June, is full of business notes and notices. July Number announces the election of Mrs. Sharpe as the General Secretary of the British Section.

* By Arthur H. Ward, Theosophical Publishing Society, 161, New Bond Street, London, W.

Theosophy in Australasia, June, besides the usual Editor's "Outlook" has articles on "The Easiness of Goodness," "Theosophical Ideas applied to Art," and "The Plan of Evil;" also a translation of Dr. Courme's "Right and Duty."

Theosophy in New Zealand, June, publishes the programme of our President's tour which begins on the 26th July and ends on the 10th August. "The True Mission of Sunday," by Ella Wheeler Wilcox is copied from *San Francisco Paper*; J. Griffiths writes on "The Power and Possibilities of Art."

The Revue Theosophique, June, has an article by Dr. Steiner, "Mysteries of Ancient Knowledge," in addition to Dr. Pascal's "Consciousness," and translations and notes.

The Theosophical Review, July, has come too late for a proper review. It contains "Christian Mysticism," "The Symbolism of the Master-Builder," and other readable articles.

The Lotus Journal, June, with "Lotus Lessons," "Self-Reliance," "The Wanganui River," and the concluding portion of Miss Mallet's contribution on "Mozart." The July No. contains report of Mrs. Besant's lecture on "Religion and Psychology," "Outlines of Theosophy," by Miss Mallet, etc.

The South African Bulletin, June, has "Theosophic Mind," by Alfred Holtzer besides Editorial Notes, correspondence and business notices.

American Theosophist, June, contains "Some convincing Psychic Phenomena," "Liberty and Theosophy," "The Hidden Side of Evolution," and the "Hints to Young Students," is continued.

The Message of Theosophy, June, besides Notes and News contains "Phenomena," "The Founder of Sikhism," "Venus," "Hypnotism and Mesmerism," etc.

The C. H. C. Magazine, July, The usual "In the Crow's Nest," is followed by Mrs. Besant's article on "Nature's Influences," the C. H. C. Historical Society's Transaction No. 2 entitled "An Historical Problem," "What a Boy did," which every young Theosophist ought to read, "Sati Sanyukta," by Josephine Ransom, "Hot Weather Musings," by G. S. A. and other readable matter makes up a very interesting number. "How the Movement Goes," says: "The construction of four school rooms for the lower classes in a separate block has been commenced. The plan of adding rooms to the existing school building was abandoned after full consideration. The rooms will be of larger size and will each cost about Rs. 2,000. We have received

promises for two of them and we hope two more generous donors will come forward to contribute towards the construction of the other two, and add their names to the list of Patriotic Indians who have helped in the raising of this Institution."

We acknowledge with thanks June No. of the Italian *Ultra*, French *Theosophic*, Dutch *Theosophia*, *Theosophische Maandblad* and *De Theosophische Beweging*, Spanish *Sophia*, Finnish *Tietaja*, Bulgarian *Path*, French *Annales Theosophiques*, and *Bulletin Theosophique*, South American *La Verdad*, Scandinavian *Teosofisk Tidsskrift*, Cuban *Revista Theosofica*, and the Gujarati *Cherag*. Also May and June *Brahmarādin*, May *Mysore Review*, *Research and Review*, an instructive number, June *Notes and Queries* and *The Mahā Bodhi*; *The Modern Review* for July with nice readable articles, a couple of them well-illustrated, *The Siddhanta Deepika* containing "Christianity and Vaishnavism," "The Characteristics of Yugas," "The Inner Meaning of Brāhminic Grace before meals," etc., *The Vedic Magazine*, *The Theist*, *The Metaphysical Magazine* with Dr. Wilder's "Some Marvels of Mind," "Consciousness and its conditions" and other interesting articles, *The Christian College Magazine*, *Prabuddha Bhārata*, *The Rosicrucian Brotherhood*, *Modern Astrology* with "Astrology and Karma," by Bessie Leo, *The Olcott Kindergarten Review*, *The Light of Reason*, and *The Jñāna*.

Here is the Australian national song, which the Adelaide Lotus circle sang before our President, and which is heard all over Australia. It was written by Mrs. Carleton, who came to Australia in 1839, and became a well-known literary woman; she won the Gawler Institute prize in 1859 for the best poem on Australia, and it has become the national song.

There is a land where summer skies
Are gleaming with a thousand dyes.
Blending in witching harmonies;
And grassy knoll and forest height
Are flashing in the rosy light,
And all above is azure bright—

Australia! Australia! Australia!

There is a land where honey flows,
Where laughing corn luxuriant grows,
Land of the myrtle and the rose.
On hill and plain the clustering vine

Is gushing out with purple wine,
And cups are quaffed to thee and thine—
Australia ! etc.

There is a land where treasures shine
Deep in the dark unfathom'd mine,
For worshippers at Mammon's shrine ;
Where gold lies hid and rubies gleam,
And fabled wealth no more doth seem
The idle fancy of a dream—

Australia ! etc.

There is a land where homesteads peep
From sunny plain and woodland steep,
And love and joy bright vigils keep ;
Where the glad voice of childish glee
Is mingling with the melody
Of nature's hidden minstrelsy—

Australia ! etc.

There is a land where floating free
From mountain top to girding sea,
A proud flag waves exultingly ;
And freedom's sons the banner bear—
No shackled slave can breathe the air :
Fairest of Britain's daughters fair—

Australia ! etc.

"Wait, and Love himself will bring
The drooping flower of knowledge changed to fruit
Of Wisdom. Wait ; my faith is large in Time,
And that which shapes it to some perfect end."—Tennyson.

18 SEP 1908

MADRAS

THE THEOSOPHIST.

FROM THE EDITOR.

SYDNEY, July 7, 1908.

We left Melbourne by the afternoon express of June 29th, for the capital of New South Wales, and travelled through the evening, night, and the morning of June 30th, reaching Sydney at 11 A.M. It was bitterly cold in the early morning, thick hoar-frost covering the landscape, and the water, chilly as ice, depriving the fingers of feeling. The Sydney friends, headed by Mr. John, the well-loved General Secretary, gave us warm greeting on the platform, and we drove to our temporary abode ; curiously enough it was the room long occupied as the Headquarters of the Australasian Section, 42, Margaret Street, now divided into various rooms, the whole house having been transformed into self-contained flats. So we look out over the pleasant square of green grass and varied trees, which has refreshed the eyes of T.S. workers during so many years. When the Section was obliged to seek another home, it moved into its present comfortable quarters in Hoskins' Buildings ; but a company has now been formed to give it a permanent abiding place, and a piece of land has been bought, and the houses on it are to be adapted to T.S. purposes, and a good hall is to be built. The Section is growing strong, and the Sydney Lodge forms its strongest Branch, so that it is well that they should have their own dwelling, independent of landlords' whims. In fact, there has been some difficulty in making arrangements for all the activities connected with my visit, and we have to use rooms in different buildings for the various meetings. It is pleasant to see, in all the Lodge rooms that I have so far visited in Australia, how loyally the Australian members cling to the prominent workers of the T.S. The President-Founder and his great colleague, H. P. Blavatsky, form the dominant pair of portraits ; near them, C. W. Leadbeater and myself appear, and this quartet is every-

where. Miss Edger is also generally to be seen, and Mr. Staples, the first General Secretary, is not forgotten. As years go on, this portrait gallery will become better and better filled, and later generations of workers will look with interest on their fore-runners.

* *

The first public lecture was given on July 2nd, in the large Centenary Hall, and the crowd taxed its seating-room, and the energy of our workers. It was a very attentive and interested crowd, and listened with eager keenness to the discourse on Reincarnation—a subject which seems to attract people in Australia more than any other. We are having many members' meetings here for the subjects which specially interest our own people, as well as the usual public conversations, E.S. meetings and interviews. Since I landed, every evening has been occupied, except that of the day of arrival here, and those spent in travelling, so we are not wasting much time.

* *

We had a curious experience over the first Sunday lecture; Australia keeps alive the disreputable old statute of George III against Sunday meetings, and only the clergy are allowed a free hand. They may charge pew-rents, but no charge may be made for lectures or concerts. No charge was to be made, therefore, for my Sunday lecture, for which free tickets were issued, so as to avoid a crush. But as we had arranged to allow people who had bought tickets for the course of six public lectures to use these tickets for the Sunday meetings, instead of giving them additional free tickets, we received on Saturday notice from the police that this brought us under the law! We accordingly admitted any one who came, and asked for no tickets. It is odd in a country like this to see the ancient rags of bigotry, which have been thrown on the dust-heap in England, flaunted in the faces of the public, and the police appealed to to annoy decent and harmless folk. Were I a denizen of Australia, I should certainly try to get rid of this objectionable statute; but a mere visitor is bound to submit to the laws of any State he visits.

* *

On Sunday morning, I lectured in the church of the Rev. George Walters, a gentleman who had had the courage, in the seven-

ties, when prejudice ran high, to take the chair for me in Lancashire. He was then a bold and progressive thinker, and is one still. In the evening was the lecture—attended by a vigilant policeman and an informer, watching that we did not break the law—on "Theosophy and Christianity," and the crowded audience showed profound interest in the subject.

* *

Some of the Trades' Union leaders came to see me one morning, and I was glad of the opportunity of listening to their views. They wanted me to lecture on industrial problems, but that I could not do, not having studied them closely for many years, and not possessing the detailed knowledge necessary for dealing rightly and wisely with them. I told them that my views were, that no changes of environment could be permanent when character was left out of account, and that this view of the situation might not be palatable to their supporters. They, however, were willing to give me a free hand, so I agreed to give a lecture at the Trades' Hall, on my return from Brisbane, on "What Theosophy has to say to the Workers."

* *

July 13, 1908.

The last week has run its swift course with nothing remarkable to relate, save the fact of the astonishingly large audiences. "Brotherhood, Real and Unreal," evoked much interest and some curious press comments, as, for instance, the remark that the idea of a physical, moral and mental brotherhood from which escape was impossible was "a really terrifying idea." Yet, as it is true, the more widely it is known the better. The lecture on India, with its lantern illustrations, was evidently much enjoyed, and one may hope that it corrected some of the wild ideas current here about Indians. The last paid public lecture on Saturday was a successful ending to the course, many being turned away, and the crowd within being tensely interested. The last lecture on Sunday was given in the hall used every Sunday by the Sydney Lodge, and was free; the place was packed in every corner, by an audience keenly alive and receptive.

* *

Now, we are starting for Brisbane, a 28 hours' journey, over some of the fairest scenery in Australia, I am told. Many a pleasant memory remains of this visit to Sydney, for all the arrangements have been so well made, and the friends so cordial and affectionate, that it would have been impossible to suggest or to wish for any improvement. Australia stands solid for loyal co-operation, and for earnest work for the cause without constant bickering over the faults or supposed faults of individuals, and I feel that I may rely on the Section for support in guarding the Society's liberty, and in maintaining it on the broad basis that some are so anxious to narrow.

*
* *

BRISBANE, July 18, 1908.

Mrs. John and I steamed out of Sydney station on July 13th, amid the loving farewells of a crowd of members, assembled to bid us God-speed. The railway carriage was fragrant with a great heap of violets and roses—for violets and roses are in flower together in Australia—so that we bore northward with us the kindly thoughts of the Lodge, materialised into exquisite flowers. Through the evening and the night we fled onwards, and the morning found us on the northern highlands of New South Wales, with hoar-frost whitening the tree-branches, and the sun gleaming redly through mist-laden air. At 11 on the morning of the 14th, we changed at the boundary line of the adjacent States, and went on by the narrower gauge of Queensland. Presently we were whirling down the curves cut along the mountain-sides of the Toowoomba range—reminding one of the line across the Ghauts to Bombay—and on through the darkening twilight till night fell again, and then, at 9 P.M., into the brilliance of the Brisbane station, and into a crowd of new faces but loving hearts, that gave welcome as warm as had been the farewells of the Sydney brethren. There the hospitable Dr. Taylor claimed us, and drove us to his comfortable home where we were greeted, in kindest fashion, by his wife.

*
* *

On the following day, July 15th, the formal proceedings opened with a pleasant reception by the Brisbane Lodge, in their room in the School of Arts. The Branch President voiced the members' welcome, and I replied; then the members were introduced one

after another, and after this we drank tea, and ate cakes, and chatted to each other. A pleasant feature of these Australian gatherings is the meeting with friends of the past that one knew in England in earlier days, and now and again with some one who knew and loved our H.P.B. One old gentleman told me how, in London long ago, he had looked round the Society, and wondered how it would go on, when H.P.B. passed away for a while, and how he had rejoiced when, from the outer world, I had entered the Theosophical circle, and H.P.B. had welcomed me to the work. Yet such anxiety need never be, for, as Upendranāth Bābu wisely and rightly said last Christmas, so long as the T.S. is under the guidance of the Masters there will always be some one who will command the confidence of the large majority of the Society.

*
* *

The first public lecture was delivered on the evening of the 15th, to a large audience, but one that by no means filled the great Exhibition Hall, which the Lodge had been obliged to take. The attention was keen and well-sustained, and the audience showed warm appreciation of the Theosophic message. The "large" became "larger" with the succeeding lectures, and the Queensland work made a good conclusion to the Australian tour. On Sunday, the 19th, I again lectured in a church, this time for the Wesleyan Methodists. Monday saw us in the train, once more steaming southwards, *en route* for New Zealand.

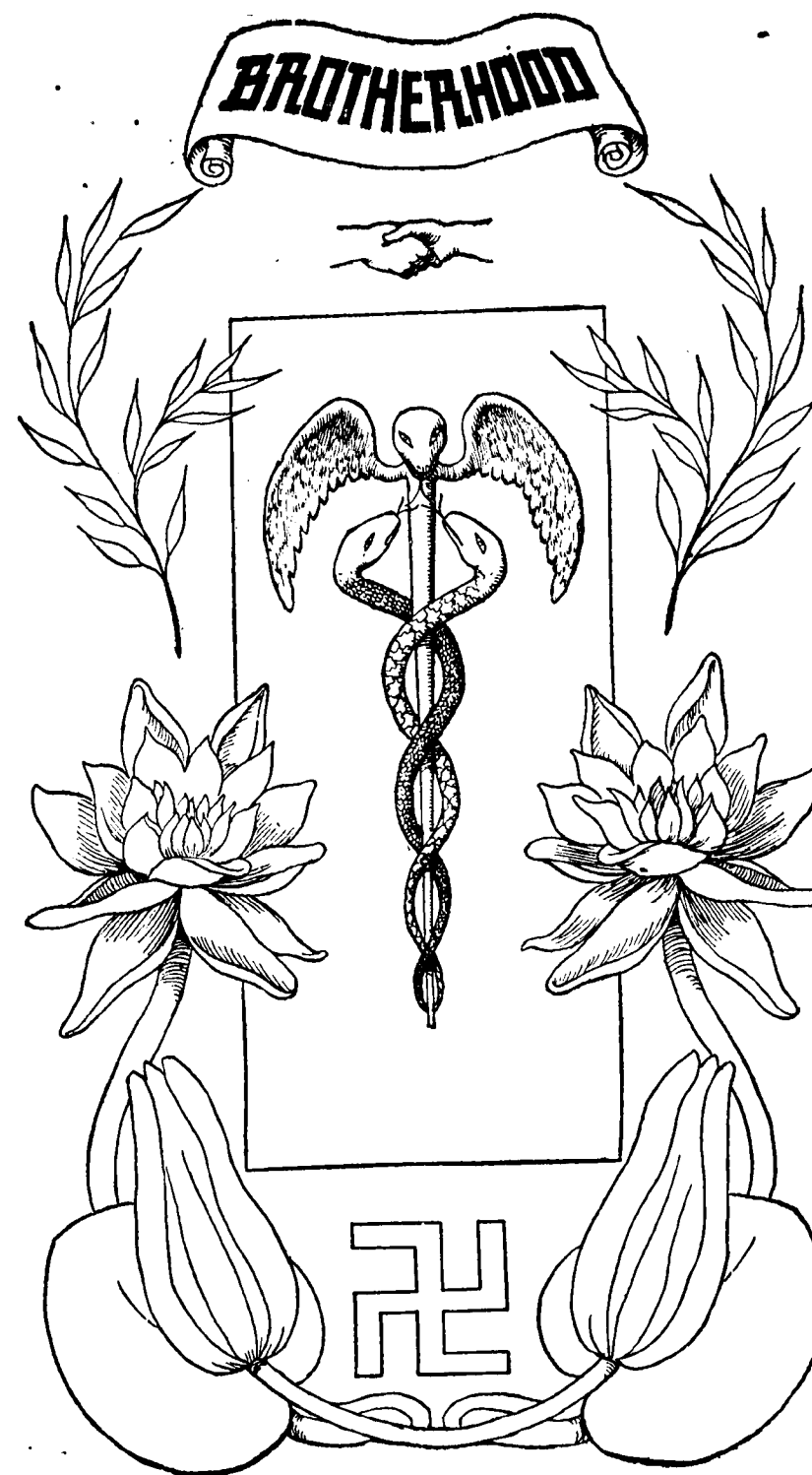
*
* *

The democracy here has done nothing in the way of preventing strikes, apparently, for despite the high wages paid for manual labor, strikes seem to be more frequent than in the old country. A strike of bakers greeted our arrival at Sydney; a strike of milkmen a little before had cut off the milk-supply; and so on. The reproof of a boy for bad work made all his comrades strike, and a whole iron-works was laid idle by the insubordinate lads. The car-drivers at Melbourne threaten to strike during the visit of the American fleet, unless they are given screens. None of these folk seem to care that they hurt tens of thousands of innocent people, so long as they get what they want, and they take swift advantage of any public need to wring from the employers anything they desire. It is the Karma of

the past harshness in rejecting the fair demands of labor, but every effort should now be made to train the young in the sense of public duty and responsibility, so as to prevent the social *débâcle*, which will otherwise ensue. Another difficulty is the ignoring of natural facts; Labor Unions do not allow milkmen to deliver milk twice on Sunday; as the cows are not yet trained to give double supplies of milk on Saturday and none on Sunday, the milk arrives but may not be distributed; the milkmen do not like to lose it, and mix it, sterilised, with Monday's milk, and in the hot weather numbers of babies die from the unwholesome milk thus provided. The enforcement of Union rules which bring difficulty and suffering into every household is embittering social life, and adding to the difficulties of the problems that Australia has to solve.

*
* *

In our July issue an article on "The Probation System" appeared, from the pen of Miss Lucy Bartlett, who, after studying the system in America, has been working for its introduction into Europe. She has already achieved a large measure of success in Italy, where the Minister of Justice has incorporated in a circular lately issued by him a wise reform, urged upon him by her in a private interview, separating the trials of minors from those of adults in all the large cities of Italy. Miss Bartlett has founded Societies for the reform of criminal procedure as it affects the young in Rome, Milan, Turin and Florence; she was the President of the Rome Society, but, as soon as it could run alone, she resigned it into the hands of an Italian, who was largely instrumental in drafting the circular above mentioned. A pleasant meeting was held by the Rome Society, ere she left the city for the summer, at which the members presented her with an address and a gold medal, modelled on the *bullæ* worn by noble Roman youths in the days of the Empire. It is a joy to see members of the T. S. initiating movements which will help in raising Society to the more brotherly level of the coming civilisation, and on all such movements the blessing of the Masters rests.



THE GENESIS OF SECTS.

A moment when religious factions are battling with faith-fomented fury over the form of spiritual instruction necessary for the souls' salvation of the offspring of the poor ; a moment when religious fanaticism is restrained from committing the horrible excesses of mediæval history, only by the fact that, in this country at any rate, no sect is of itself sufficiently powerful to enforce orthodoxy upon the nation at large ; a moment when the question of religion is foremost in men's minds ; that is a moment at which Free-thinkers, that ever increasing body of men and women who decline to have dogma of any kind thrust down their throats, who prefer individually to seek and ever to continue to be seeking after Truth and Light, may well pause to reflect how it is that faiths, religions and sects have come into being, to ponder their causes and also, in a measure, their effects.

Let us bring our minds back to a period in the world's history when men were indeed but primitive animals, whose general thoughts did not extend beyond the means of securing self-preservation, able to provide food for themselves and their young, banded together in little families or clans as a protection against the forays of wild beasts and perchance of other men.

Imagine one of these men a tender of sheep or swine. His brothers—hunters and warriors—lead a strenuous existence and have no opportunity for thought beyond the necessities of the day ; but with him it is different. The unseen Power at the back of all things, which Theists call "God" and Atheists "Nature," has not fitted him for war or the chase ; but ever striving as it does to afford a compensation or effect a balance it has given him the ability and the opportunity to *think*. It has endowed him with the power of observation and beautiful expression, the mind of a philosopher and the feelings of a poet, a combination not uncommon amongst shepherds and of which perhaps the psalmist David may be taken as a type.

Imagine such a one as he who reclines basking in the sun on the sloping hill-side, his flocks grazing placidly around. He listens half thoughtlessly to the humming of the bee ; lazily he wonders at its humming. Why does it hum ? Unconsciously he has stumbled on the Great Question of existence—"Why" ?

He returns home in the evening, and perchance he asks the headman of his tribe "Why is it that bees hum" ? The headman

knows not ; but knowing that a confession of ignorance would involve a loss of prestige, he answers, even as many mothers answer the "whys" of their children : "Because it is so." This answer does not satisfy the thoughtful shepherd ; but he perceives that it is intended to be final, so, wise in his generation, he holds his peace.

He returns to his avocations and tries to answer from his own experience the "whys" that keep recurring to him. He becomes an observer. He knows that he and his brothers work in the day-time and sleep at night, it is the headman's order ; but so also do the birds of the air. They are not subject to the headman's order. He essays an answer to this "why." It must be because one cannot see to work in the darkness of the night. Why is it dark ? Because at night the sun which gives the light has set. He finds that it is not so hard to find answers to meet the questions ; but each answer leads to another question. Why does the sun set at night ? Because it is tired and wants to sleep. No this can not be so. It does not rise in the morning from the spot at which it set at night. It must move in a circle. Why does it move, and why in a circle ?

He climbs the hill and views the sunset. As he does so he scans the horizon. He sees what he takes to be the whole world, and lo ! it also is in the form of a circle.

Next day whilst watering his flocks he amuses himself by casting a stone into the pool. It sinks but round the spot where it has disappeared the disturbed water forms circles, ever widening till they reach the edge of the pool. Again circles. It cannot be merely chance. There must be some reason for this, some hidden cause.

He draws a rough circle in the sand with the end of his staff and gazes at it. It begins and ends in itself ; it encloses a space. It represents the world and things finite. Within this roughly drawn horizon is the known universe, the things which he can see and hear and feel. Beyond is the unknown, the unseen. He is strangely pleased with himself, this simple shepherd and first free-thinker. Strangely pleased, yet strangely dissatisfied. Pleased because he has been able to record his thoughts in the form of a symbol, a symbol of the simplest form which yet suffices to show the confined and coherent universe within and the great mysterious limitless infinity beyond. Dissatisfied because as a symbol of the world it lacks a sign of the one all-pervading mystery—*Life*,

"Yes, some mark must be added to denote vitality or life, without which the universe is but a stagnant mass of confined inertia. How shall he depict Life ? His thoughts take him to the most virile member of his clan, a giant standing straight as a lath. He idly watches a flight of swans as they fly straight from the horizon. A fox disturbed in its slumbers rouses itself and runs straight to its hole. Yes, as the inertia of nature is best described by a circle ; so its life and movement can best be shown by a straight line. Taking up his pointed staff our philosopher draws a straight line across his mystic circle. His symbol now represents Life and Matter. Has he completed his task ? He looks at his picture and lo ! something has happened to it. The straight line or diameter has divided his circle, but has not broken it. The symbol now represents two semi-circles, balancing each other perfectly and together completing the universe. Has he spoilt his symbol ? Has he by creating two semi-circles introduced a third and non-existent aspect of nature ? No. Some unseen hand, call it chance if you will, has brought out in this rough symbol another mystery, the relation and perfect balance of the sexes ; without the union of which life cannot be brought into being ; each supplying the shortcomings of the other and the combination pervading the entire universe.

The simple shepherd has completed his symbol, a symbol representing life and substance, mind and matter, motion and immobility, a symbol denoting in its simplest form all that the observer of nature could see around him. But this symbol does not answer any of his "*whys*." It shows him that which is ; but it does not tell him why it is. His observations have carried him no further than the headman's reply : "Because it is so."

There must be a *cause*. Perchance he sought that cause for years, finding naught in natural phenomena to give him a clue. He finds no other mark or sign within the horizon. No, he must not seek the cause within the horizon among the things that are known ; this conclusion is at last forced upon him ; he must seek it without the horizon among the things which are not known. The great cause lies beyond his limited circle, its existence is indisputable, its nature and form indescribable. Till the moment at which our observer had completed his symbol he was merely a natural philosopher. From the moment at which he commenced pondering the great cause

beyond he becomes a religionist. Observation has led him to philosophy, philosophy to faith.

Confucius the Chinese philosopher once said : " 'Tis sweet, to be wise and to show the world what wisdom is ; delightful, so to live that from the distant quarters of the earth, men come to listen to your words ; but the true sage is he, who wise for wisdom's sake is utterly unmoved though no man knoweth of his wisdom."

Our first observer was however no "true sage." Like many who have come after him, he thirsted for the sweetness of showing to the world what wisdom is. So he became the maker of a creed. Suffering from the common weakness of mankind—vanity, a passion fanned by the open mouthed adulation of his disciples, he did not preach freedom of observation and thought in others, but rather held himself out as a divine messenger, one inspired by the great invisible Cause, to teach to others that which had been revealed unto him. Vanity restrained him from encouraging others to observe and think for themselves and perchance to find other and greater truths which he had been unable to find. Had he done so his mind would have been the mind of the scientist not that of the maker of a creed. He takes his disciples not from among the free and independent thinkers of his tribe, possible rivals ; but from among men who hunger for his precepts and are willing to be satisfied therewith, wild-eyed enthusiasts, men to be found in every community, men whose power of faith is limitless, whose power of analysis is insignificant. Men who will answer the "Whys" of the inquisitive by replying : "It is so ordained by the incomprehensible Powers which are beyond the universe and which control it." When asked how they know, they answer : "The Lord has said it."

Thus we arrive at the genesis of communistic creeds. Not the faith of an individual in the existence of a controlling Force beyond, but the faith of a community or church in the infallibility of the inspired doctrines of its founder. The vanity of the teacher and the hero-worship of the disciples has ended in orthodoxy.

The members of this new-found school of orthodox thought are proud of their school and of themselves as members of it. They ask their master for a badge or sign that they may use to distinguish the elect from the unbelievers, from those who are too worldly to accept the great Truth. A badge is ready at hand in the form of the

symbol the master has traced in the sand in the dim distant days when he was struggling after Light—the circle and the straight line. This symbol, the probable origin of which we have attempted to disclose, is to be found in every religious or semi-religious society, veiled indeed in some, embellished in others, but existent, in some form or another, in all. We find it in the Cross and Halo of Christianity, in the symbol of the Yin and the Yang of Chinese philosophy, in the Circle and Pointer of the Druid Temples, in the Set-square and Compass of Masonry.

Having traced the origin of orthodox faith let us try to trace the cause of schismatic movements, the birth of sects within religions. We have arrived at the stage in the world's development when every tribe or community had its form of religion. In the beginning all forms were probably alike in their simplicity. Each recognised that the things which were visible and could be comprehended owed their cause to the things which were invisible and could not be comprehended. The Athanasian Creed was no new thing. Each tribe ascribed all incomprehensible phenomena to the workings of spirits, spirits of good and spirits of evil. Gradually the priests or teachers of different tribes, starting from the same point, elaborated the original faith in different directions and, perchance claiming some measure of acquaintance with the incomprehensible, gave names to the spirits. Some tribes were taught to believe that there was but one Great Power, others that there were two, the Power of Good and the Power of Evil, others that there were several powers each with its own functions—the God of War, the Goddess of Peace, the Spirit of Literature, of Agriculture, of Health. Others again taught that there was one Power with several attributes—the belief in a triad Godhead is not confined to Christianity alone. Some fashioned idols and graven images to represent in tangible and visible form their conception of the intangible and the invisible ; but none save perhaps the veriest savages regarded their idols as other than a representation of the spirits ; they did not regard them as the spirits themselves.

As one tribe prospered in war, it forced its religion on the conquered, till religions became not tribal but national affairs. Religion became inextricably bound up in affairs of state. The national church offered the best means of advancement for the politically ambitious. Every stroke of political fortune, every success in war, would be

regared by superstitious persons, trained and educated by the priests of the church, as caused by the direct intervention of Gbd ; every misfortune and calamity would be ascribed to divine wrath at the neglect of some ceremonial observance. National services of lamentation, supplication or thanksgiving became, and have remained, the order of the day. So the faiths of nations or groups of nations prospered and grew with the march of centuries. Sage would follow sage and teacher teacher.

So long as each new teacher accepted absolutely the dogmas of his forerunners, merely adding new dogmas and fresh ceremonials of his own creation, he preserved the reverence and respect of his church and remained a shining light therein, a great divine, a pope or a saint. But whenever a teacher arose, who preferred to think for himself, who declined to admit Divine inspiration in all the added dogmas of his predecessors, who attempted to cast off the embellishments and to seek after fundamental truth, whenever such a one arose he invariably drew upon himself the wrath of the orthodox and was driven out from the fold.

Excommunicated and an outcast, if he were left alone he might become a true free-thinker, one who thinks for himself but does not try to think for others, one who may arrive at the truth, though he perish in obscurity. But the outraged orthodox would be false to their tenets if they left such a one alone. They pursue him, persecute him, perchance they make a martyr of him.

Persecution and martyrdom are the nurseries of each new sect. There are ever to be found in this world men and women who are moved with compassion for those that suffer persecution ; and also not a few who are ready to fall at the feet of anyone who has attained a cheap notoriety. And so this outcast free-thinker, whose one desire at first is probably to minister to his own soul and conscience, finds himself with a following. Disciples flock to him clamoring to be taught. His vanity is touched. He tastes the sweet delights of teaching and founds a sect, a branch lopped off from the parent tree of the state religion, but rendered antagonistic to it by the terrors of persecution and increasing in strength and numbers in proportion to the virulence of that persecution. Had the founder been ignored by the orthodox, had he not been forced by them into notoriety, he would have remained a free-thinker perhaps ; but he would have

founded no sect, to become in after years as orthodox and dogmatic as the parent stem. It is persecution which has created the sects and it is the growth of religious toleration which has led in recent years to the encouragement of freedom of thought or as it is sometimes called unsectarianism.

Such is the genesis of sects and of sectarian movements. They have been founded in the main by free-thinkers, men who have started with no fixed intention of forming a sect, men strong enough to see the fallacy of dogma, yet weak enough to be forced by clamoring disciples to lay down fresh dogmas for them to follow. Luther would not have become the shining light of Protestantism, had he not been excommunicated by the Pope. The salvation army would not have been included in the number of so-called dissenting organisations, had its founder not received the cold shoulder from the dignitaries of the established church, and had its members not been persecuted by the skeleton army.

We have in these few pages attempted to trace the origin of Faith, the growth of National Religions and the birth of the greater and more enduring sects. There are other sects ; sects founded deliberately by charlatans and by persons mentally deranged. So long as there exists a public yearning for spurious excitement and a public craving to be duped, so long will these minor sects continue to spring up, to flourish for a time, and finally perish.

As civilisation continues to advance ; as the education of children ceases gradually to be in the hands of the professors of orthodoxy, that orthodoxy whether it be the orthodoxy of a sect or the orthodoxy of a national faith, will gradually disappear. Individuals will cease to form themselves into religious societies and organisations holding fixed and immutable beliefs. Everyone will become not an atheist but a free-thinker indeed, who like the "true sage" of Confucius "is wise for wisdom's sake and utterly unmoved though no man knoweth of his wisdom."

C. GRENVILLE ALABASTER.

SOME ASPECTS OF DIVINE LIFE.

IT is with a considerable feeling of awe that I approach a subject so fraught with mystery, as the different aspects of Godhead. The knowledge of it is only possible when the power of Ātmā quickens, and great care must be exercised to avoid the error of exoteric faiths, and refrain from picturing in vision, however transcendent, what is formless—Arupa—and beyond sight. For, the descent of spirit cannot be imaged, not even as light—that great “Light of all Lights”—can be present to the mind. A pure essence It hovers round us, drawing to It that which is akin in us to Itself, and every sense is stilled in the Holy Presence, that is beyond all sight, all touch, and all sound.

Necessarily any statements made on such a subject must be brief. The puny mind dare not speculate on it. Reverently we recall what those who possessed illumination have recorded for our benefit, and try by grouping the rare facts we possess to make our own thinking a little clearer, on matters so vital to our spiritual welfare ; for of what avail is knowledge without the effort on our part to understand? Always throughout my study that searching text in the *Amṛitabindū Upaniṣat* is before me : “ Veiled by ignorance one never goeth by darkness to the Holy Place, and when darkness is dispelled the One alone sees the Unity.

* * * *

Contemplating the Cosmos, according to that great occultist the late Subba Row's enumeration, we have to deal with a quaternary, beginning with the Absolute, the One Power underlying Cosmic activity, in whom the germ of all universes eternally exist, put forth during Manvantara, withdrawn into Himself in Pralaya, inconceivable, as no qualities cognisable by man exist in the vast isolation in which He energises. From Him proceeds the mystery, second only to Himself, the great Cosmic Logos who represents to us all that can be conceived of the Absolute. Emerging from the night of non-being, clothed with the power that is to evolve all worlds, no human comprehension can ever grasp His infinite perfection. It is by negatives the sacred writings themselves endeavor to raise us to these heights. “ The man ” they tell us “ thinks best of Him, for whom He passeth thought ” ; and again, “ speech falls back not reaching Him, and Mind as well.”

Mūlaprakṛti, the undifferentiated root of matter, existing as space from all eternity, “ appearing from the objective point of view of the Logos, as the veil thrown over Parabrahmam.” (Subba Row, *Gītā Lectures*, p. 22). It is the source from which springs all differentiated matter as later we see it, forming the basis of our world. Devoid of attributes in its unrevealed aspect, as it draws round it the qualities that enslave the soul imprisoned in flesh, it appears as the root of evil, the opponent of Spirit, the burden of desire, that till wisdom arises, fetters with illusive chains Ātmā Itself.

Ḍaiviprakṛti, the Light of the Logos, the one creative energy that brings the whole Cosmos with its millions of solar systems into existence, “ and is the link so to speak between objective matter and the subjective thought of Ishvara. It is called in several Buddhist books Fo-hat, it is the one instrument with which the Logos works.” (*Ibid*, p. 27.)

So we may think of it as the vital spark in every energy, cosmic or human, manifesting as it descends, as will, wisdom, and power ; and above and beyond all, it is pure spirit, the second of the eternal pair of opposites, the other being opposing matter materialised, ever working towards perfection in the evolution of worlds and of man. Turning from these great principles common to the whole Cosmos, we will try to trace the manner in which they permeate our own solar system, and later becoming incorporated into the human body constitute the link that makes us one with Brahman.

As Vaishvānara, the creative power manifests matter shaping itself into the possibilities of expressing life. As in its grosser form it evolves worlds, so in its subtlest form it becomes the basis on superphysical planes, of the vehicles in which the Hiraṇyagarbha and Sūtrātmā work, and without which those great principles must have remained undifferentiated from the One Existence whence they spring.

“ Hiraṇyagarbha is the basis of the Astral Light but not to be confounded with it, bearing the same relation to it as Vaishvānara does to the objective world,” (*Ibid*, p. 31.)

In another aspect Hiraṇyagarbha becomes the Sūtrātmā, and it is these different facets of that One Light as expressed in the human kingdom, the student should strive to put clearly before him.

I do not wish the words “ human kingdom ” to convey any

limitations. We know that the divine life is everywhere, mounting upwards in the quickening seed, pulsating in the axes of the crystal, that all creation is held together solely by its presence and omnipotence; but I would specially designate the points where 'it' overshadows man, in this brief study.

Hiranyagarbha is spoken of more than once in the scriptures as "the First." It is the primary ray thrown on darkness, the light we are considering. In our world it is, as the meaning of the word implies, the golden womb of divine consciousness in which the monad exists and grows. Also it is that aspect of the Logos which as the evolution of man proceeds becoming differentiated, forms the individual ego, and presents itself to every separate intelligence as the I, apart from all other I's, constituting the self-consciousness we speak of as Ahankāra, the vehicle with which man contacts matter, and in which the Prajyagātmā first enters Samsāra.

The exact manner in which this Light manifesting either as the Hiranyagarbha or Sūtrātmā, descends through our own Solar Logos, is a mystery that at our present level of development we cannot fathom. That it does so descend is undoubted; intermingling with His Life, transmitted by Him to His System, and yet, though the very essence of His Being, remaining itself a direct emanation from the Most High, able to lift the soul who recognises this, beyond the unimaginable glory of the Solar Logos, into the being of Brahman Himself.

And so those possessed of occult knowledge no longer worship the Sun, which is the outward expression of the Ruler of our System, the Author to us of all good things, but we dare not risk losing sight of the Supreme who stands behind this splendor, the Mighty One who is also ourselves.

The Gāyatri has a mystical signification beyond the apparent meaning of the words, and represents an absorption of the worshipper in Brahman, that is in perfect harmony with occult truth.

To turn to the second division of our subject, the Sūtrātmā we are informed in its highest signification, is the eternal germ of the manifested Universe existing in Mūlaprakṛti.

Descending through the aeons into our world, it is the individual consciousness of the monad growing within the golden womb of light, differentiating itself into the Kāraṇa Sharīra, a centre of

prājña or seed of consciousness, which stores the individuality which runs through the monad's many incarnations,—the thread soul.

The Annamaya, the Prāṇamaya, the Manomaya, the Ānandamaya Koshas constitute the physical veil of the Sūtrātmā as they permeate the body, manifesting Ātmā as the creator and enjoyer of all sense objects, till in the words of scripture, "As the silk worm spinning its cocoon on every side shuts itself in by self-made threads, even so Ātmā though it transcends all attributes invests itself on every side with attributes, and thus deprives itself of freedom."

The emancipation of the mind from this self-illusion, the identifying ourselves with the pure and passionless Ātmā that only seems to act in the unrest of the body, remaining ever in reality the disinterested witness, this is the aim of evolution, the reason for the connexion between ourselves and these manifestations of Divine Life.

The five sheaths which on the objective side limit our consciousness while in the body, and on the subjective side deal with superphysical planes, are swayed by the two aspects of Deity we are considering, so closely are they interwoven, that the attempt to disentangle them, to make our thinking clear is hopeless, till we remember that whether energising as Hiranyagarbha, or the Sūtrātmā, the One Light is the informing principle, and every ray it puts forth must partake of the nature of its parent source. And as the divine rays meet and interpenetrate, so do the human bodies whose tabernacle they are, join in mystical union with the higher principles that receive the outpouring from above. "A portion of mine own Self, transformed in the world of Life into an immortal Jīva, draws round Him the senses veiled in Prakṛti."

As in a vision we see the Holy Flame descend, enveloping the brain that is to grow Godlike, enters Sushumnā that vitality may suffuse every nerve and vein, so also, because humanity must run its own course, learn its own lesson, at the base of Sushumnā Kundalini sleeps, sleeps till Purusha wakes, till the power of Yoga bids it arise, and the Flame leaps forth to meet the universal Fire, Fohat, messenger of the Great Light.

Thus we realise the triumphant saying of the Vedas: "Taṁ tvam asi."

— ALICE C. AMES.

THE EDUCATION OF CHILDREN FROM THE
STANDPOINT OF THEOSOPHY.

PRESENT day life calls into question many things which man has inherited from his forebears ; hence the numberless questions of the day, as for example : the Social Question, the Problem of Woman, Education and School Questions, Law Reform, Hygiene, Sanitation and so forth. We try to grapple with these questions in manifold ways. The number of those who bring forward this or that remedy in order to solve this or that question, or at least to contribute something towards its solution, is immeasurably great, and every possible shade of opinion is manifested in these endeavors ; radicalism, carrying itself with a revolutionary air, the moderate view, full of respect for existing things and desirous of fashioning out of them something new, or conservatism, up in arms, whenever old institutions and traditions are touched ; and alongside of these main attitudes, there are all sorts of intermediary points of view.

He who is able to probe deeply into life cannot help feeling one thing with regard to these phenomena—that the claims which are placed before men in our time are met repeatedly by inadequate means. Many would like to reform life, without really knowing it from its foundations. He who would put forth a proposition as to life in the future, must not content himself by merely learning to know life superficially. He must probe it to its depths.

Life is like a plant that contains not only that which is visible to the eye, but also a future condition concealed in its secret depths. Consider for instance a plant that is just in leaf ; you are aware that later on blossoms and fruits will be added to the leaf-bearing stem. The germs of these blossoms and fruit are already concealed within the plant. But it is impossible for one who merely regards it in its present condition to say how these organs will ultimately appear. Only he who is acquainted with the nature of the plant can do so.

Human life also contains within itself the germs for its future. But to be able to say anything about this future one must penetrate into the hidden nature of man, and this, the present age, has no real inclination to do. It busies itself with the surface and thinks itself treading unsafe ground if it should advance into that which is hidden from external observation. With the plant it is true the matter is considerably simpler. We know that its like has often and often brought forth flowers and fruit. Human life exists but once and the flowers

which it is to bring forth in the future were not previously there. None the less they exist in human life in embryo, just as much as the flowers of the plant which at present is only just bearing leaves.

And it is possible to say something about this future, when one penetrates beneath the surface, into the heart of human nature. The different reformatory ideas of the present can only become really fruitful and practical, when they are the result of this deep research into human life.

Theosophy is suited by its very nature to give a practical philosophy, comprehending the whole sphere of human life. Whether or not Theosophy, or that which in our time so often passes for it, is justified in putting forth such a claim, is not the point. The point concerns rather the nature of Theosophy and what, by means of this nature, it is able to accomplish. It ought not to be a colorless theory to satisfy the mere curiosity of knowledge, nor yet a medium for those men who, out of selfishness, would like to win for themselves a higher grade of evolution. It can contribute something to the most important problems of present day humanity, in the development of its well-being.

Of course if it acknowledges a mission of such a kind it must expect to undergo all manner of opposition and doubt. Radicals, Moderates and Conservatives of all departments in life will surely raise such doubts against it. For at first it will be unable to please any one party, because its doctrines reach far beyond all party motives.

And these doctrines have their roots solely and singly in the true understanding of life. He who understands life will be able to set himself his problems from life itself only. He will draw up no artificial schemes, for he knows that no other fundamental laws of life will prevail in the future than such as prevail in the present. Theosophy will therefore of necessity have respect for the existing state of things. Even, should it still find in what is existent, very much that might be improved, yet it will not fail to perceive in the present the germs of the future. But it knows too that for all things nascent there is a growth and a development. Therefore the germs for a transformation and for a future growth will appear to Theosophy in the existing state of things. It invents no schemes, it only calls them from what already exists. But that which is so called becomes in a certain sense itself a scheme, for it contains within itself the Nature of Evolution.

Just for this reason the theosophical way of delving into the nature of man, must yield the most fruitful and practical means for the solution of the vitally important questions of the present time.

It is my purpose to apply this to one such question, namely that of education. We do not intend to advance any claims or pronounce a learned dissertation, but to portray simply the child nature. From a study of the nature of the growing man, the educational standpoint here suggested will develop quite naturally. But to rightly proceed with such a study it is necessary to contemplate the hidden nature of man in general.

That which is cognised by the physical perception, that which the materialistic view of life considers to be the only important element in the nature of man, forms, according to spiritual research, only a part, a principle of human nature, namely its physical body. This physical body is subject to the same laws of physical life, is composed of the same matter and forces, as all the rest of the so-called lifeless world. Theosophy, therefore, maintains that man possesses this physical aspect in common with the whole of the mineral kingdom. And all that is physical in man it considers to be contained in that which offers the very same materials for mixing, uniting, forming and dissolving, which also work as materials in the mineral world, and after identical laws.

Now apart from this physical body, Theosophy recognises a second element in the constitution of man—namely a vital or etheric body. And that there may be no cause for the physicist to reject the term etheric body we would point out that etheric is here used in a different sense from the hypothetical ether of physics, and it must be taken to mean here that which is now to be described.

It has been considered for some time past a most unscientific proceeding to speak of an "etheric body" of this kind. At the end of the eighteenth and in the first half of the nineteenth centuries, it is true, it was not considered "unscientific." Then it was said that matter and force operating in a mineral could not of their own power form themselves into a living being. For this there must be an especial indwelling "force," which was termed "vital-force." It was represented indeed that such a force operates in plants, in animals and in human bodies and produces the phenomena of life just as magnetic force in the magnet causes attraction. In the succeeding period of materialism this theory has been abandoned. It

was then said that a living being builds itself up in the same way as a so-called lifeless being; no other forces prevail in an organism than those which are in the mineral—they only operate in a more complicated manner; they build up a more complex structure. At the present time, only the most obstinate materialists cling to this denial of the "vital-force." A number of natural philosophers have taught that one must nevertheless admit some such thing as a vital force or a life-principle.

Thus the new science approaches in a certain sense the teaching of Theosophy in regard to the vital body. Nevertheless there is a considerable difference between the two. Science to-day, by means of intellectual observations founded on the facts of ordinary perception, has accepted the idea of a kind of vital force. But this is not the method of a truly Spiritual research, such as Theosophy aims at, and from the results of which proceed the theosophical . . . It cannot be pointed out too often, how Theosophy . . . point differs from the current science of the day. The latter . . . considers the experience of the senses to be the basis of all knowl . . . and whatever is not built upon this basis it treats as unknow . . . able. From the impressions of the senses it draws deductions an . . . conclusions. But anything that goes further it puts aside, saying, . . . is beyond the limits of human knowledge. To Theosophy such a . . . prospect resembles the view of a blind man who only takes into con- . . . sideration those things that he can touch, and what he may infer . . . from the touched object by reasoning; but who sets aside the state- . . . ments of those who can see as being beyond the faculty of human . . . perception. For Theosophy shows that man is capable of evolu- . . . tion, that through the unfolding of new organs he may conquer . . . for himself new worlds. Around the blind man there is color and . . . light, but he cannot perceive them, because he does not possess the . . . requisite organs. Around man, so Theosophy teaches, there are . . . many worlds, and he can observe them, if only he develops the . . . organs necessary for the purpose. Even as the blind man looks . . . upon a new world as soon as he has undergone a successful opera- . . . tion, so can man through the developing of higher organs, perceive . . . worlds quite different from those which he observed at first with . . . his ordinary senses. Now whether or not it is possible to operate on . . . one who is bodily blind, depends on the conditions of the organs; . . . but those higher organs, by which one may penetrate into the upper

worlds, exist in embryo in every human being. Anyone can develop them, who has the patience, endurance and energy to make use of those methods which are described in this journal (*Theosophist*, commencing October 1907) in the articles under the title "The Superphysical World and its Gnosis." But Theosophy does not say at all, that there are limitations to man's knowledge through his organism; but it says, there are for man those worlds for which he has the organs of perception. It speaks only of the means by which to expand the temporary limits.

It also sets itself to the investigation of the vital, or etheric body, and to what in the following may be called the yet higher principles of human nature. It admits that only the physical body can be accessible to the investigation of the bodily senses, and that from this standpoint one can at most only chance on something higher by a train of reasoning. But it gives information as to how one can open for oneself a world, in which these higher principles of human nature appear before the observer, just as the colors and light of objects appear before the blind-born person after his operation. For those who have developed the higher organs of perception, the etheric or vital body is an object of actual observation, and not a theory resulting from intellectual activity or a train of reasoning.

Man has this etheric, or vital body in common with the plants and animals. It causes the matter and forces of the physical body to form themselves into the manifestations of growth, of reproduction, of the internal motions of the fluids, etc. It is also the builder and sculptor of the physical body, its inhabitant and its architect. The physical body can therefore also be called an image or expression of this vital body. Both are approximately the same in man as regards form and size, yet they are by no means quite alike. But the etheric body in animals and still more in plants, differs considerably from the physical body with regard to its shape and dimension.

The third principle of the human being is the so-called body of feeling, or astral body. It is the medium of pain and pleasure, of impulse, desire, passion and so forth. An entity composed merely of a physical and an etheric body has nothing of all this, to which may be ascribed the term—sensation. The plant has no sensation. If many a learned man of our time concludes that plants have a certain power of sensation, from the fact that many of them respond to a stimulus, with movement, or in other ways, he merely shows

that he does not know the essence of sensation. The point is, not whether the being in question responds to an outward stimulus, but rather whether the stimulus reflects itself through an inner experience, such as pleasure or pain, impulse, desire, etc. If this be not the standard of sensation, one would be justified in asserting that blue litmus paper has a sense of feeling for certain substances, because on coming into contact with them, it turns red.

Man has the astral body in common with the animal world only. It is thus the medium for the life of sensation and feeling.

One must not fall into the error of certain theosophical circles and think that the etheric body and astral body consist merely of finer matter than that which exists in the physical body. For this would mean simply the materialisation of these higher principles of human nature. The etheric body is a form of living forces; it is composed of active forces, but not of matter—and the astral body or body of feeling is a form consisting of colored luminous pictures revolving within themselves. The astral body differs in form and size from the physical body. It appears in man in the form of an oblong egg, in which the physical and the etheric bodies are imbedded. It projects on all sides over both of them like a figure enaureoled.

Now in the nature of man there is a fourth principle which he does not share with other earthly creatures. This is the vehicle of the human "I." The little word "I" as we call it in English is a word that separates itself from all other words. He who reflects in a fitting manner on the nature of this word, gains access at the same time to an understanding of human nature. Every other word may be used by all men in the same way to suit some corresponding object. Anyone can call a table "table," any one can call a chair "chair," but with the word "I" it is not so. No one can use it as an indication of some one else, for each person can only speak of himself as "I." Never can the word "I" sound against my ears as a reference to myself. For a man in designating himself "I," must name himself within himself. A being that can say to himself "I" is a world in himself. Those religions which are built up on the basis of Theosophy have always felt this. They have therefore said that with the "ego" the God begins to speak within—the "God" who, among lower beings, is manifested only from without in the surrounding phenomena.

He who is possessed of this capacity, is now "the body of the

ego," the fourth principle of the human being. This body of the ego is the vehicle of the higher human soul, and through it man is the crown of the earthly creation. But the ego in present humanity is by no means a simple entity. Its nature can be recognised when a comparison is made between men of different stages of evolution. Take for instance the uneducated savage and the average European, and compare these again with a lofty idealist. Each one of them has the faculty of saying to himself "I," for the "body of the ego" is existent in each of them. But the uncivilised savage gives way with this "I," to his passions, his impulses and appetites, almost like an animal. The more highly developed man allows himself certain inclinations and desires, others he checks or suppresses. The idealist has formed in addition to the original inclinations and passions, others that are higher. This is all due to the fact that the "ego" has been at work on the other principles of the human being. And it is precisely the mission of the "ego"—to ennoble and purify the other principles by its own power.

So the lower principles under the influence of the "ego" have become more or less changed within a man who has surmounted the conditions in which the outer world has placed him. Take the case of the man who is just raising himself above the level of the animal—when his "ego" flashes out he still resembles the animal with regard to his lower principles. His etheric, or vital body is solely the medium of the living constructive forces of growth and propagation. His astral body only gives expression to such impulses, desires and passions as are stimulated by his outer nature. All the while the man is struggling on through successive lives, or incarnations, from this degree of culture to an ever higher evolution, his ego is remodelling the other principles. In this way the astral body becomes the medium of purified pleasurable and unpleasurable sensations, refined desires and longings. And the etheric, or vital body, also transforms itself. It becomes the vehicle of habits, of permanent inclinations of memory and of temperament. A man whose ego has not yet influenced his vital body has no remembrance of the experiences he undergoes. He lives just as he has been brought up by Nature.

The whole development of civilisation expresses itself for man in this working of the ego upon the subordinate principles. This working penetrates even to the physical body. Under the influence

of the ego, the physiognomy, the gestures and movements, the whole appearance of the physical body, change.

One can also discern how differently the various mediums of civilisation affect the individual principles of the human being. The common factors of civilisation influence the astral body. They bring to it other kinds of pleasures, displeasures, impulses etc., than it originally had. Absorption in the work of art influences the etheric body, for a man obtains through a work of art, the presentiment of something higher and nobler than that which is offered by the environment of the senses, and thus transforms his vital body. A powerful means to the purification and ennoblement of the etheric body is religion, and religious impulses have, in this way, their sublime mission in the evolution of humanity.

That which is called conscience is nothing but the result of the work of the ego on the vital body, through a succession of incarnations. When a man perceives that he must not do certain things, and when through this perception, an impression is made on him, deep enough to communicate itself to his etheric body, the conscience begins to be formed.

Now this work of the ego on the subordinate principles can either be one that belongs rather to the whole human race, or it can be quite individually a work of the single ego upon itself. In the first change of man to a certain extent the whole human race takes part; the latter must depend on the inner activity of the ego. When the ego grows strong enough to entirely remodel the astral body through its own strength, then that which the ego makes out of this astral body or body of feeling is called the soul or as they say in the East, Manas. This transformation consists essentially in a learning, in an enriching of the inner being with higher ideas and perceptions. But the ego can arrive at a yet higher and more intimate work with regard to the special entity of man. This occurs when not merely the astral body is enriched, but when the etheric or vital body becomes transformed. Man learns a certain amount in the course of life, and when he looks back on his life from any point, he is able to say to himself: "I have learnt much," but how much less is he able to speak of a change of temperament and character, of a bettering or deteriorating of the memory, during life. Learning affects the astral body, whilst the latter's transformations affect the etheric or vital body. It would therefore be no inapt simile to compare the

change of the astral body in life to the movement of the minute hand of the clock, the change of the vital body to that of the hour-hand.

When a man enters upon the higher, or so-called occult training, the chief thing to bear in mind is that he begins at once this latter transformation, by the innermost might of the ego. He must work quite consciously and individually at the changing of habits, temperament, character, memory, etc. As much of this vital body as he works upon in this way, becomes transformed into the spiritual soul or as the Eastern expression has it, into Buddhi.

On a yet higher stage of evolution, man attains to powers by which he can produce a transformation of his physical body (as for example, changing the pulse and the circulation of the blood). As much of the physical body as is transformed in this way, is called the Spirit—Ātmā.

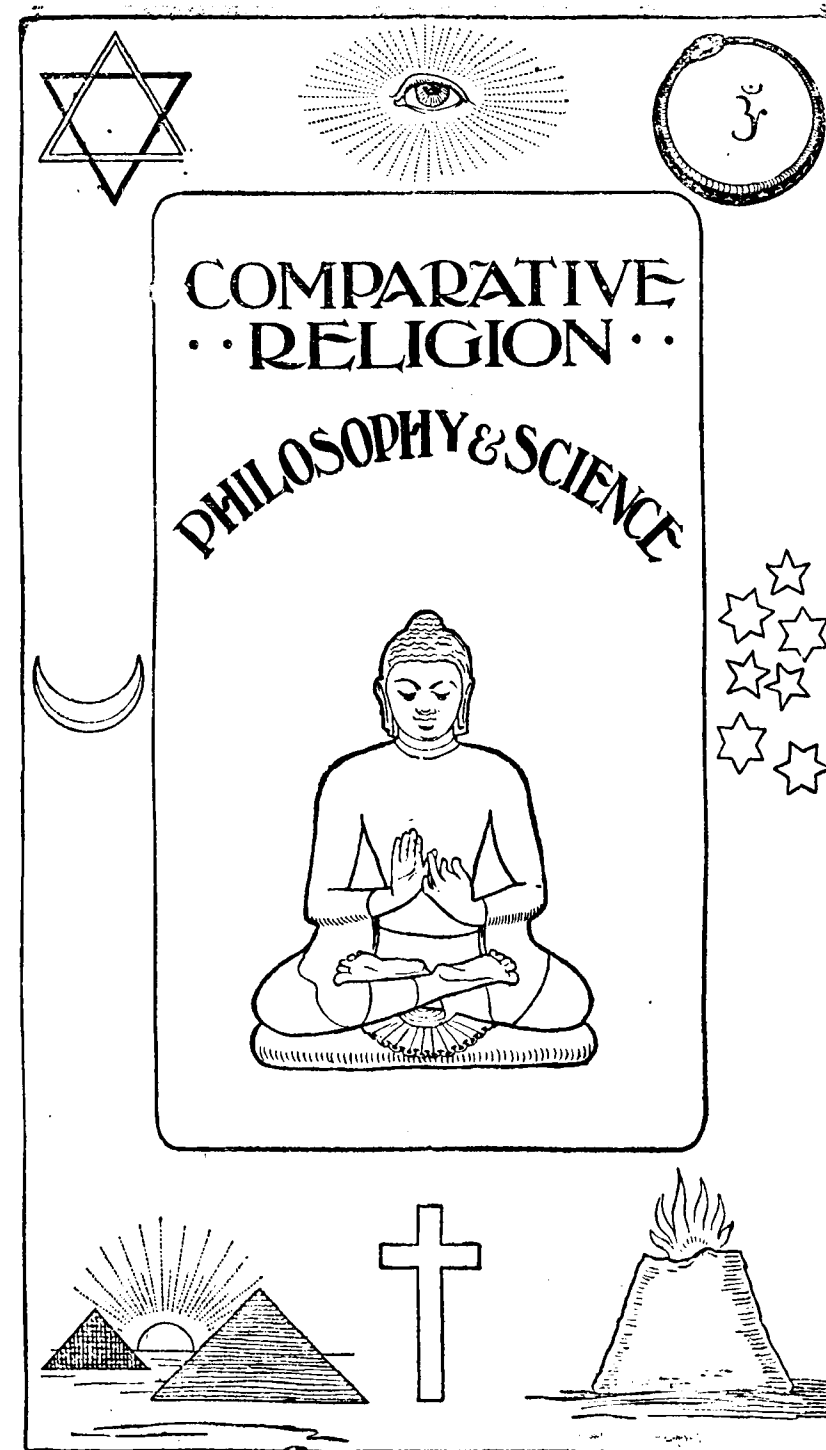
The changes which are effected on the lower principles, by man, not as an individual but rather as a whole group of the human race, or a part of it, such as a nation, a tribe or a family—have in Theosophy, the following names. The astral body or body of feeling when transformed by the ego is called the astral soul; the transformed etheric body becomes the thinking soul, and the transformed physical body, the celestial soul. But it is not to be supposed that the transformation of these three principles takes place in succession. It takes place in all three bodies simultaneously, from the moment when the ego flashes out. Indeed the work of the ego is not generally speaking perceptible until a part of the celestial soul is formed.

It will be seen from the foregoing paragraph that there are four principles in the Being of Man: the physical body, the etheric or vital body, the astral or body of feeling and the ego-body—the astral soul, the thinking soul, the celestial soul—(and indeed the yet higher principles of human nature also,—the soul, the spiritual soul, the pure spirit) appear as the products of the transformation of these four principles.

As a teacher one works upon these four principles of the human constitution. To work in the right way one must penetrate into the nature of these divisions of man. Now it must by no means be imagined that these parts develop themselves in man in such a way, that at any one moment of his life—say at his birth—they are all equally advanced. On the contrary their development takes place at the various life-periods, in a different way. And the right foundations for education and instruction depend on the knowledge of this law of the evolution of human nature.

DR. RUDOLF STEINER.

(To be continued.)



AN OCCULT VIEW OF LORD BACON.

(Concluded from p. 1016).

NOW one of the great impediments to an investigation into the actual literary output of this extraordinary man is the unparalleled extent of his achievements, which would be incredible, but for the very exceptional circumstances. To recapitulate—he was, in the writer's belief, and in that of a rapidly increasing number of intelligent people, the real Shakspeare, and, as such, among the very greatest writers of this country and even of Europe. The reader may be reminded of the well known comparison with Homer and Virgil—

Three poets in three distant ages born
Greece, Italy and England did adorn,
The force of nature could no further go
To make a third she joined the former two.

Ben Jonson, the Secretary and friend of S. Alban, speaks of him as having "*filled up all numbers* and performed, that in our tongue which may be preferred to insolent Greece or haughty Rome," and curiously enough (at least it must be curious for those who do not know the identity) he applies the identical expression to Shakspeare in the following lines :

Or when thy socks were on
Leave thee alone for the comparison
Of all that insolent Greece or haughty Rome
Sent forth or since did from their ashes come.

The expression "*filled up all numbers*" is interesting and probably meant either that he had carried poetry to the greatest possible height, or that he had given us examples of all forms of verse, perhaps, both ideas were in Ben Jonson's mind. Compare the lines of Pope, written, I believe, by S. Alban himself :

I lisped in numbers and the numbers came,

and again

Yet should the Muses bid my numbers roll.

It is interesting to note in passing that, if the *Essay on Man* was by Count S. Germain, he refers to his own last birth in the lines :

If parts allure thee, think how Bacon shined
The wisest, brightest, meanest of mankind.

I have heard the word "*meanest*" explained (by one who agreed with me as to the authorship) as meaning "*humblest*," so that the line may be understood as :

"The wisest, brightest, humblest of mankind; but my own idea is that he used it in the ordinary sense of "most contemptible," accepting with indifference the careless and cruel judgment of his contemporaries, which was repeated by Lord Macaulay and even at the present day prevents any intelligent appreciation of the man on the part of the general public."

To return to our subject—as if it was not enough for one man to be, perhaps, the greatest of poets, he was also one of the greatest of lawyers, although he was driven to that career much against his will—witness the expression already quoted in his prayer or psalm, where he blames himself for not having put what he calls "the gracious talent of Thy gifts and graces to exchangers where it might have made best profit, but misspent it in things for which I was least fit." He says again in a letter to Sir Thomas Bodley quoted by Mr. Ignatius Donnelly in the *Great Clyptogram*, Vol. 1, page 137: "I do confess since I was of any understanding, my mind hath in effect been absent from what I have done and in absence errors are committed, which I do willingly acknowledge; and amongst the rest this great one which led the rest; that knowing myself by inward calling to be fitter to hold a book than to play a part, I have led my life in civil causes, for which I was not very fit by nature, and more unfit by the preoccupation of my mind" and in *The Advancement of Learning* VIII. 3: "This I speak to posterity, not out of ostentation, but because I judge it may somewhat import the dignity of learning, to have a man born for letters rather than for anything else, who should by a certain fatality, and against the beat of his own genius, be compelled into active life."

Mr. Donnelly—who has been the subject of cheap ridicule from those unable to understand him but whose book is a fascinating monument of loving study and erudition—gives at the end of a most able chapter on S. Alban as a Lawyer, the following summary of the subject: "The man who wrote the plays must have lived and breathed in an atmosphere of the law, which so completely filled his whole being that he could not speak of war or of peace, of business or of love, of sorrow or of pleasure, without scintillating forth legal expressions, and these he placed indifferently in the mouths of young and old, learned and unlearned, Greeks, Romans, Italians, Frenchmen, Scotchmen, and Englishmen."

Even his selection of the drama as a means of expression seems

to have been in one sense accidental. We cannot suppose that the author of *Venus and Adonis*, *The Fairy Queen*, and the *Sonnets*, felt himself to be a specialist unfitted for other forms of poetry than the dramatic, or that he chose it as the line best fitted to bring him personal fame, seeing that he deliberately concealed his authorship from his own and succeeding generations. My conception of him is as of a great spiritual teacher returning to earth-life with a single eye to God's glory and to "the reformation of the whole wide world," brimming over with the "waters of life," and eager to avail himself of any and every channel for conveying them to his fellows. Had he lived now instead of then, he might very likely have chosen the novel as exerting an even more commanding influence than the stage, but in his days there was no choice, the novel being unknown and only quite "the upper ten thousand" being able to read. It is more than probable that the supposed author of the plays was himself unable to read. It is pretty clear that he had great difficulty in penmanship, as the only scrap of his writing of which any one has ever heard was a sprawling signature to his will. Apparently S. Alban's quick eye saw that the readiest way of reaching the intelligence of the largest number was through the stage, which in fact was an insignificant factor, in public life before his great genius placed it rapidly at the height of its glory—a level far superior, in the writer's humble judgment, to that which it now occupies—when actor-managers, if they do venture to put him on the boards, think it necessary to apologise for the supposed poorness of the matter by splendor of staging and untold liberties with the text and thought, which they evidently do not understand. It is no wonder that plays massacred in this way fail to attract.

It is important to realise that his genius was far too wide and comprehensive to be in any way limited to the drama. It was able to express itself with equal facility in other lines, and if we conceive of him as a soul with vast but specialised talent for play-writing, we shall quite fail to understand his powers and performances. In whatever author of his own day and later we find deep religious philosophy combined with poetic ability of the first order—spiritual teaching that is distinctly Theosophic, with fertility and splendor of fancy, beauty and dignity of expression—we may reasonably enquire whether such an one may not really have been S. Alban, hiding

under one of his very numerous masks. Not until we begin to conceive the vastness of his mind and aims shall we be in the least prepared for the task of stripping off those masks and recognising the real man beneath. The writer's attention was first directed to this subject by Mrs. Pott, who, as has been said, expressed her conviction that Pope's *Essay on Man* was really Bacon's. That *Essay* was then carefully studied and found to be full of statements about the designs and methods of Providence in dealing with man which, when read in youth, had been assumed to be mere pious guesses, but which now, in virtue of Theosophic studies, were recognised not only as being profoundly true and important, but as showing a first hand acquaintance with the methods of the governing Hierarchy of this planet, which can be obtained only from the Holy ones of the Earth—either face to face as Initiates obtain it, or indirectly as we do in Theosophy. Such information was not obtainable when the poem was written, nor for 150 years afterwards, through any Theosophical Society. Knowledge there was in the world no doubt, as there always is, but it must have been confined to Initiates and their scattered pupils; and S. Alban's possession of such knowledge curiously confirms the observations of those highly developed psychic investigators already referred to, who accidentally discovered him to be the only Initiate or "offshoot of the Great White Lodge" working in Europe in his time. Notice in this connexion the wonderful words in his Psalm: "This vine which thy right hand hath planted in this nation, I have ever prayed that it might have the first and the latter rain, and stretch its branches to the seas and floods." The vine is the ancient symbol for the wisdom teaching—compare its use by the Christ—"I am the true vine and my Father is the husbandman." And if he was this and was also the real Shakspeare, we may be prepared to find that Mrs. Pott is also right in attributing to him, as she does, after full research on her own industrious and scientific method, the authorship of *Paradise Lost*. On hearing this, the writer naturally asked: "What about *Paradise Regained*?" but her answer was to the effect: "That may be, but I cannot say because I have not made the minute examination that I have as to *Paradise Lost*, about which I am certain."

To return to the *Essay on Man*. Having satisfied himself that it was S. Alban's, the writer extended his study of Pope's works, fully

expecting to find that the rest were of a very different order, but to his surprise, was quite unable to draw the line at the *Essay*, and, also to his surprise, Mrs. Pott, when asked, expressed the opinion that Pope did not himself write anything of any value. Here is really a vast field of research—big enough for several earnest workers—and attention is called to it, in the hope that a reader here and there may possibly be attracted to it. If so, it can be promised,—from personal experience—firstly that the excellence of S. Alban's work and the very unusual kind of knowledge which it betrays are such that, after a little study, he is pretty easy to recognise, and one acquires considerable confidence in deciding whether or not a composition is his; and secondly that, in virtue of that excellence and knowledge, the enquiry soon becomes profoundly interesting for its own sake and quite apart from any discoveries that may be made. One obvious question which suggests itself is whether Dryden, slightly earlier than Pope but very similar, may not have been another "mask". For instance, the poem entitled *Alexander's Feast, or the Power of Music*, is strongly suggestive of S. Alban—though he must have been in the S. Germain body when it was written.

If, as some assert, the Count has been living in the same body from about 1670 to the present day (in the case of a Master of the Wisdom such a thing is quite possible) and if he had previously been the real Shakspeare, it would, indeed, be surprising if he had not continued to use his divine gifts for the helping of the Race—seeing how supremely easy to him such work evidently was—and once people generally become aware of the existence of this literary mystery, we may hope that eager and enthusiastic workers will not be wanting. By way of contribution, some other works and authors already known or strongly suspected as his by some people may be mentioned, viz., Bunyan's *Pilgrim's Progress*, *Don Quixote*, some beautiful collects in the book of Common Prayer, which were not taken from the Roman Mass at the Reformation, and some supposed writings of the Elizabethan Divines.

ERNEST UDNY.

STUDIES IN COMPARATIVE SCIENCE.

V.

THE researches of Professor Jagadish Chandra Bose, which I have briefly outlined in previous papers, prove that there is a physiological identity between mineral, vegetable, animal, and man, that however complex and complicated the physiological functions of the human body appear to be, yet all can be traced back to simple reactions which are met with in all these four kingdoms of Nature. The differences in the four kingdoms are differences in *degree*, not differences in *kind*. An interesting question arises out of their similarity in physiological function, which has been demonstrated to exist in inorganic and in organic structures, namely, the question of the meaning to be attached to the terms 'morphological-unit,' or 'vital-unit,' or 'life-unit,' as used in books on Physiology, Pathology, Biology, and other sciences. Turning to the *Handbook of Physiology*, by Dr. Halliburton, Professor of Physiology in King's College, London, we read on page 4: "Just as the wall of a house is made up of bricks united by cement, so the body walls are built of extremely minute living bricks, united together by different amounts of cementing material. Each one of these living units is called a cell." So too, in Pathology, we find the 'cell' regarded as the vital unit; and in his well-known book, *Cellular Pathology*, Dr. Virchow, Professor in the University of Berlin, wrote, p. 13: "Every animal presents itself as a sum of vital units, (cells) every one of which manifests all the characteristics of life." This idea of the cell as the 'vital unit,' or 'unit of life' dates back some seventy years, to the work of Schleiden and of Schwann, whose researches into the structure of plants and animals revealed to them, the fact that all the tissues of plants and of animals are made up of elements which they named cells,—and this is known to-day as the 'cell-theory.' Professor Schwann in the interesting preface to his book (*Microscopical Researches, etc.*, which was written in 1839) says: "It is one of the essential advantages of the present age, that the bond of union connecting the different branches of natural science is daily becoming more intimate. . . . This circumstance therefore renders it so much the more remarkable, that, notwithstanding the many efforts

of distinguished men, the anatomy and physiology of animals and plants should remain almost isolated, though advancing side by side, and that the conclusions deducible from the one department should admit only of a remote and extremely cautious application to the other." He goes on to say that the object of his book is "to prove the most intimate connexion of the two kingdoms of organic nature, from the similarity in the laws of development of the elementary parts of animals and plants." "The principal result of this investigation, is," he says, "that one common principle of development forms the basis for every separate elementary particle of all organised bodies, just as all crystals, notwithstanding the diversity of their figures, are formed according to similar laws." The microscope had revealed the great simplicity of the structure of plants, as compared with that of animals. Plants appeared to be composed entirely of cells; but "the elementary particles of animals exhibited the greatest variety, and for the most part presented nothing at all in common with cells." With improved, better microscopes, Schwann, was able to prove that these elementary particles which presented so great variety were all of them similar elements, or cells, more or less modified. This discovery gave rise to the cell-theory, which regards the cell as the life-unit,—a theory which has been very generally accepted in the scientific world, and which has led, I think, largely to what is known to-day as the germ-theory of disease. According to this theory, disease is due to the invasion of the body by bacteria, bacilli, or micro-organisms, or germs. Such micro-organisms are regarded as abnormal, when met with in the body, or in the cells which make up the vegetable, the animal, or the human body; they are regarded as invaders that have to be got rid of at all costs, even at the cost of giving disease to healthy bodies. This fallacy is the plea urged for compulsory vaccination and so-called 'preventive' inoculation against plague, cholera, typhoid fever and other diseases. Occult Science does not endorse this teaching. It does not accept the cell as the life-unit; "Science", writes Madame Blavatsky, "dimly perceiving the truth, may find bacteria and other infinitesimals in the human body, and see in them only occasional and abnormal visitors, to which diseases are attributed, Occultism—which discerns a life in every atom and molecule, whether in a mineral or human body, in air, fire or water—affirms

that our whole body is built of such lives; the smallest bacterium under the microscope being to them in comparative size like an elephant to the tiniest infusoria." * Or, as already said (February *Theosophist*, p. 519), the physical body is shaped by the "lowest terrestrial lives, through physical, chemical and physiological evolution." Professor Béchamp and his pupils of the Medical School of Montpellier have, it would seem, long been on the right track; but Béchamp's work appears to have been ignored by most medical scientists. My attention was recently drawn to it by a pamphlet which was sent to me, † in which Dr. Levenson gives a brief account of Béchamp's researches. For details, I would refer students to Béchamp's book. ‡ Unfortunately it has not yet been translated into English. The researches are most interesting, for they prove conclusively that bacteria are formed in the cells of the body from smaller structures, which Béchamp calls microzymas and which he regards as the 'life-unit.' These microzymas appear as granules in the cells, and are considered by most scientists to be amorphous granules, but Béchamp proves that they are *living* granules—i.e., vital units. They are found also outside the living body, in the air, in chalk, and are the well-known 'micrococci' of the medical scientist and pathologist. Béchamp shows that these granules, or microzymas, are "ferments of great power" and that they are "organized in the sense of structure" †; he demonstrates that they can, under certain conditions, "evolve physiologically to beget other organisms," or bacteria; and that under certain conditions they can reconstitute cells. His discoveries show that disease is born of us and in us; that 'germs' of disease are "nothing but the microzymas," or "the organised products of their evolution"; that these microzymas "exist primarily in the cells of the diseased organism, and become diseased in the cell itself"; that diseased microzymas can be cultivated like normal microzymas; and, what is more important still, in these days of vivisection controversy, and of inoculation with animal fluids, he demonstrates that the microzymas of two species of animals, more or less allied, are not necessarily, nor generally, the same. These researches of the

* *Secret Doctrine* I, 245.

† *Researches and Discoveries of A. Béchamp and his school*, by M. R. Levenson M.D.—a paper read before the Hahnemannian Union, Brooklyn, May 30th 1903.

‡ *Les Microzymas*, by A. Béchamp.

Montpellier School, to which Dr. Levenson seeks to draw medical attention, confirm the occult teachings, in so far as they show that the tiniest granulations found in the body are 'lives', 'living units'. Further than this, modern science cannot go without the help of clairvoyance, which reveals the same "infinitesimal *invisible* Lives" composing "the atoms of the bodies of the mountain, and the daisy, and of man." * The same "invisible lives" are in all; hence the "similarity of physiological response," discovered by Professor Bose, and the presence of microzymas in all plants and animals which has been demonstrated by Professor Béchamp. Perhaps the most interesting fact of all, to the theosophical student, is Professor Béchamp's discovery of these ferments, or microzymas, in a "piece of marble which belonged to the upper lacustrine chalk formation of the Fetiary," and which "is, therefore, of enormous antiquity."

LOUISE C. APPEL, B.Sc., M.B., B.S.

VISION.

When I from life's unrest had earned the grace
Of utter ease beside a quiet stream;
When all that was, had mingled in a dream
To eyes awakened out of time and place;
Then in the cup of one great moment's space
Was crushed the living wine from things that seem:
I drank the joy of very Beauty's gleam,
And saw God's glory face to shining face.

Almost my brow was chastened to the ground,
But for an inner Voice that said: "Arise!"
Wisdom is wisdom only to the wise:
Thou art thyself the Royal thou hast crowned:
In Beauty thine own beauty thou hast found,
And thou hast looked on God with God's own eyes.

JAMES H. COUSINS.

* *Secret Doctrine*, I, 281.

KARMA AND REINCARNATION IN ISRAELITISM.

(Concluded from page 1007.)

THERE is another form of the doctrine of reincarnation, the transmigration of souls into animals, current among some, who believe that the soul of a wicked person passes into an animal form. This is a misconception of the truth taught by Plato, Pythagoras, and others, and by the *Zohar* as well. This belief is in conflict with the truth and purpose of universal evolution. Knowing as every enlightened person does that man is the highest and most developed creature in the scale of evolution on our planet, having already passed through the animal kingdom and gained all the experiences possible there, it is unlikely, nay, even impossible, that he would revert to that kingdom again to learn nothing new. The object of evolution is to progress upwards and not to retrograde. No school boy, who has gone through the educational course of a school and successfully passed the final examination, would, to prosecute his studies further, revert to the same school where nothing new can be taught him, and thus degrade himself and uselessly spend his time there; but will certainly join a higher institution—a college or an academy—where he can pick up new knowledge and experience. Besides, animals are merely animated with nephesh-haiyah, animal soul, to speak roughly; and it is only man that is endowed with Nishmath Haiyim, human soul—the Bene-Elohim, the Thinker—and to suppose that an animal body could be a fit vehicle for such an entity, or that the latter could so degrade itself and become a non-thinker like animals is neither logical nor reasonable.

Our sages neither teach nor countenance the idea of the transmigration of human souls into animal bodies on this planet of ours as is generally understood. By 'animals' or 'beasts,' they tell us, is represented the particular type of the animal, the propensity and inclination encouraged by the wicked person during earth-life, and in the inner meaning, it refers to the constellations of the Zodiac and the "Holy Living Creatures" or "Sacred Beasts" of the "Mercaba" (Ezek: i), which have their profound signification on the origin of life and evolution of the cosmos and of man. This is made very clear by our esoteric books, from which I quote a few instances.

"From the features of man", says the *Zohar* (book iv. Sec.

Naso, page 123 a), "is known the type of the creature he represents, whether the 'Lion', the 'Bulls', the 'Eagle', or the 'Man'; and whether his soul is from the 'Mercaba' (the chariot of the Blessed One, that of the Archangel or of Samael (*Yaser-ha-ra*, the evil inclination, or the side of the Qelippoth); or whether he is merely of the four elements of the world, unconscious of good and evil, just like ordinary animals which such men represent each according to his kind." And on page 123 b the same authority tells us that "the beasts of the earth", "the fowls of the air", and "the fishes of the sea", etc., mentioned in Genesis ix. 2 "denote symbolically the various types of the majority of mankind (the peoples of the earth, worldly men of all creeds and colors), each of whom exhibits the characteristics of one kind of animal or another; and upon such as these shall be the fear and dread of the righteous, who are in the image and likeness of the Blessed One, and are called by the name of Jehovah, as it is written (Deut. xxviii. 10): 'And the peoples of the earth shall see that thou art called by the name of Jehovah, and shall be afraid of thee.'"

With reference to Exodus xxi. 1-11, which the '*Zohar*' interprets in the light of reincarnation of the Nephesh, Ruah and Neshamah of man, it is explained (book ii. Section Mishpatim, page 94 b) that "by the terms 'beast,' 'servant,' and 'mistress' is meant the 'heavenly vehicles' or 'wheels' and the holy 'Living Creatures,' from which descend the souls of man." And it goes on to say: "Come and see; when a good man is born he is given a Nephesh from the animals called the 'holy wheels'; if he make himself deserving, he is given a Ruah from the plane of the 'Living Creatures' or 'holy Beasts'; if he prove more deserving, he gets Neshamah from the 'Holy Throne'; and these three signify the 'maid,' the 'servant' and the 'mistress' of the 'Daughter of the King.' If he is still more deserving, he gets Nephesh through the path of 'Asilooth' (the archetypal world) from the 'only Daughter'—the Daughter of the King." When more deserving he draws Ruah from the centre Pillar of Asilooth (Tiphereth), and is then called a son of God, as it is written (Deut. xiv. 1, etc.): 'you are the children of Jehovah your God'; progressing further, he is given Neshamah from the sphere of the Father and the Mother (Hokhmah of Asilooth, which is Yah or Jah—the first half of the name of Jehovah)

and lastly obtains the full name of Jehovah, that is, the Heavenly Man of the archetypal world, who is in the likeness of His Lord (Kether, the Crown), and of whom it is written (Gen : i. 28) : " And have dominion over the fish of the sea, over the fowls of the air, and over every living thing that moveth upon the earth "; meaning thereby that His dominion extends over the heavens, the Angels and all heavenly ' Wheels,' ' Chariots ' or ' Beasts,' as well as over all celestial and terrestrial hierarchies and every thing in the universe." The first chapter of Genesis speaks of the celestial creatures, etc., and of the ' Heavenly Man.' The ordinary animals of our planet were created after the ' Man of dust ' was made (Gen : ii. 19).

Our sages, to be fully and rightly understood, took the precaution of explaining the right meaning of what they taught, in order that their teaching, instead of being a stumbling-block, might prove to be a stepping-stone to the correct idea of the grand truth of reincarnation, as it is evident from their teachings on the subject scattered throughout our esoteric books, a few instances of which we have just quoted.

There is another point, however, worthy of notice. Our divines who spent much of their time in investigating the truth of the evolution of man, and studied its bearing on the higher planes, speak of the imprisonment of the Nephesh of a wicked person in the astral world, in an animal shape to which he had formed a strong link of attachment by his inclination and desires, as a reformatory punishment ; and this the common people misunderstand for the incarnation of souls in animal bodies. This is what our esoteric books say :

" Whoever persists in transgressing the Divine Law intentionally, undergoes a great many incarnations on that account. If he do not reform himself in them, his (astral) body descends into Abaddon, and his Nephesh assumes a white color, in the shape of a grey horse, the Nephesh's own body which it is made to inhabit for the first time. If he reform, it will be said of him, ' Though your sins be as scarlet they shall be as white as snow ' (Isa : i. 18) ; and if he does not, he is made to inhabit the next time the shape of a red horse. If he reform, of him it shall be said, ' though they (the sins) be red like crimson they shall be as wool ' (*ibid*). If he still does not improve, his Nephesh finds itself inhabiting the third time the shape of a yellow horse, which is in reality its own body. These different types of

animals represent the various constellations of the ' Lion', the ' Bull', the ' Eagle', etc., Should he still persist in his wickedness, his Nephesh is cut off from among its people." (*Tiqunin*, Section 32, page 229.)

This point is made still more clear on pages 167 a and b, section 70 of the authority just quoted, which reads thus : " Rabbi Eleazer (the son of Rabbi Shimeon, the prince of Qabalists) asked his father, saying : ' Father, we have heard that the Nephesh (of a very wicked person) is embodied in a dog. . . . ; can the soul be so embodied ? ' His father replied : ' No, my son. By the term dog is meant *Yeser ha-ra*, the evil inclination of man, which causes him in that world to be embodied in it as a punishment. There are souls which are embodied in the shape of various types of creatures of the signs of the Zodiac, such as the Lion, the Bull, etc., as we find with regard to the twelve sons of Jacob, each of whom was likened to a particular animal (Gen : xlix). This is the secret of gilgool of the inclinations of men, some are like a lion, some like a beast, some like an ass, and so on—every man according to his doings, which make him of the type of an animal whose qualities he had encouraged Blessed is the righteous who rules his lower nature as a rider does his horse or his ass ; and woe unto him who is ruled by the beast of his lower nature, which will make his enemies (*Yeser ha-ra*, his evil inclinations) triumph over him, ' " and send him down to the lowest pit.

Here we have our sages' own explanation on this point. They tell us plainly that human souls can not take animal physical bodies, but incarnate only in the human, in this material world, under the influence of the signs of the Zodiac, of course, in accordance with their own doings ; and that only the Nephesh, with the end of reforming itself, may, in the case of a reprobate and very wicked person (and such cases are happily very rare), find itself embodied or rather imprisoned for a time in that world (the astral, the proper sphere of Nephesh, the seat of animal appetite), in the shape, or the astral vesture, of an animal—the Nephesh's own astral body on that plane conforming itself to the type to which it assimilated itself during the many human incarnations it had passed through. This is quite natural. It is a well-known fact that every thought and passion takes shape and form on the astral plane, where they are visible : and when the creator of vicious and passionate thoughts, which assume the

forms of the animals of their types, arrives on that plane, they compass him about and he is embodied in them, just as the affinities of his actions do when he comes into physical human life again. This is indeed a punishment which is the outcome of nature's law, but it is reformatory in its object. As man sows so he reaps, and this is true not only with regard to this material world, but with the higher spheres as well. He must personify his own deeds and thoughts wherever he goes. We have seen above that when a person gives himself up entirely to wickedness and evil and does not reform, his "Ego" (Neshamah) leaves him to incarnate itself on its own account, and only the Nephesh-behemith, the gross animal passions and desires, remains of such a person. He is then, truly and verily, an animal in human form, to last so long as these affinities do, and then "is cut off from among its people."

The ignorant make no distinction between Nephesh, Ruah and Neshamah, terms not properly understood by them, and each of these they indiscriminately render as soul or spirit, as is also done in the English Version. Our sages do not only distinguish between these and give the right meaning of each, but tell us that Nephesh itself has different attributes, such as Nephesh-behemith, the gross animal passions, Nephesh-tib'ith, the natural desires and feelings, and Nephesh-sikhlith, the intellectual capacity, which assimilates itself through Ruah and Neshamah with the highest faculties of the mind, *Haiyah*, the Living Soul, called in theosophical teachings the Human Soul,—the fifth principle of man (compare *Zohar*, book II., Section Teromah, pp. 141 b, 142 b, etc.).

There is one more mistake the common people make in connexion with the doctrine of gilgool, or reincarnation, and that is the belief that a person dying at the age of 70 years and over will not come into reincarnation any more, even though he be not high in the scale of evolution, quoting in proof of this strange supposition Psalm xc. 10. There is nothing in this passage, or anywhere else in the *Bible*, to warrant such an idea, which is contrary to the aim and object of universal evolution, and in direct conflict with the teachings of our sages, who tell us as plainly as possible that the soul of man continues to be reincarnated in physical life till it returns to its pristine place entirely perfect, as we have seen above. The prayer of Moses (Ps : xc.), on the contrary, will be found to be in complete agreement with the

doctrine of evolution, when understood in its inner meaning. By taking the Hebrew words *dor* and *shanah* (therein used and rendered "generation," and "years") in their right meanings, viz., "race" and "renewal of earth life," respectively, as explained above; and bearing in mind the allusion to the Deluge made in verse 5, the import of the Psalm becomes quite clear, even in its superficial sense. After setting forth the greatness and nearness of the Almighty, the frailty of human nature and the brevity of physical life, Moses proceeds to explain that divine chastisement through reincarnation is for the good of man. God, he says, "turneth man into contrition and sayeth, 'Return ye children of men.' He carried them away by a flood (alluding to the destruction of men by the Deluge) to sleep (to die—to be in unconscious state, during the night of inactivity succeeding the submersion of the continent), and be renewed like grass in the morning" (the dawn of the day of activity). "In the morning he (man—speaking of the ordinary course of life) grows up and flourishes, and in the evening is cut down and withereth," (compare Ps. ciii. 15, 16, etc.). "We are consumed" in the "anger" of the Lord and "troubled" by his "wrath" on account of our "iniquities" and "secret sins" (evil deeds of our past life), which are all known to him (verses 7 and 8). Moses then cheers us up by drawing attention to the patent fact that all our days (physical lives) pass away as fleetly as a thought; though they be 70 in each race, and, by reason of forces (of each race) 80, and are mostly full of trouble and sorrows, yet they soon pass off and we fly away (get rid of matter and soar to our original Home, as if provided with wings by the power of the Spirit as angels are). He concludes this most solemn prayer with the fervent hope that we might be taught to "number" (shorten) our days on earth by applying our hearts unto wisdom, and be satisfied with the mercy of the Most High, that we may rejoice and be happy all the days of our spiritual life in requital for the afflictions and sufferings undergone during physical lives.

Verse 10 of this highly important psalm is very instructive and conveys a depth of meaning highly theosophical. To quote again from *Esoteric Buddhism* (pp. 63-4, 6th edition): after explaining that each monad "incarnates twice in each branch race," or "686" times in "one round," the writer goes on to say: "again, there is a curious cyclic law which operates to augment the total number of incarnations be-

yond 686. Each subdivisional race has a certain extra vitality at its climax, which leads it to throw off an additional offshoot race at that point in its progress, and again another offshoot race is developed at the end of the subdivisional race by its dying momentum; so to speak. Through these races the whole tide of human life passes, and the result is that the actual normal number of incarnations for each monad is not far short of 800." This is exactly what the passage in question tells us in a few words. The literal meaning of the original text is: "The days of our renewals in them are 70 and, if with forces, 80, and they are chiefly trouble and sorrow; but as soon as they are cut down we fly away." The pronoun "them" refers to *dorwa-dor* race and race (each race) at the beginning of this psalm, rendered "all generations" (and in the margin, "generation and generation"), in the course of which we pass our earth lives; and *geburoth* (plural of *geburah*), forces or strengths, allude to the extra vitality of the "climax" and "momentum" of each race. This passage then plainly and clearly tells us that an individual monad incarnates in each race 70 times, and to be strictly correct 80, by reason of the forces of vitality of each race; and multiplying 70 and 80 each by 10 we get 700 and 800, the exact number (in round figures) of the earth lives of an individual in one round (*iddan* or *moed*). The difference in the numbers of incarnations in a race as shown here and as recorded in Genesis vi. 3 (see my explanation above) is simply a seeming discrepancy, and will disappear when we bear in mind that each of the seven *iddanin* or *moedim* (rounds) which make up the life or duration of a world-system is taken to consist of 7 subdivisional races, in conformity with the septenary law of nature, as Theosophy teaches, but that Qabalists, having regard to the Ten Sephiroth or Emanations, the root of abstract numbers (1 to 9 and the zero), divide an *iddan* into 10 races. Whether a round is taken to consist of 7 races, as in Genesis, which deals with the manifestation of the world and every thing in nature under the operations of the septenary law, or of 10 as in this psalm, in the mind of the writer of which the Qabalistic number 10 seems to have been predominant at the time,* the gross result is the same— 120×7 or

* Generations or races with which this psalm opens and deals throughout are generally taken by us to represent a group of 10, "10 generations from Adam to Noah, 10 from Noah to Abraham" and so on (*Talmud*, "Aboth," V. 1-9). And the phrase "a thousand years . . . are as one day" (verse 4) is qabalistic and alludes to the 10 Sephiroth, each of which contains number 10 in itself and is a multiple of 10.

80×10 . We must remember the facts that all rounds are not equal to one another in their durations, and that none of the figures given, theosophically or qabalistically, represent the actual number of incarnations in a round, which is withheld from the general public, even, in our own esoteric books. They are simply gross round figures, intended to give us a rough idea as to the working of the law of evolution.

It is a well-known fact that a person dying at a ripe old age will not come back immediately into objective life, as the person who was cut off by an accident in the prime of life; but passes into *Gan-Eden Elohim* (Ezek: xxviii. 13), *Devachan*, till his time comes for his next objective birth; and the ignorant, with whom the term *Gan-Eden* or paradise means the highest heavenly abode for eternity of the righteous and godly, and the idea of coming back from there to this *Olam ha-shafel*, abject world of woes and sorrows, is very objectionable, ignore the word "immediately" and say that such a person will not come back in gilgool. As the extent of the period between death and the next physical rebirth of an individual is "of varying length in the case of different persons, but rebirth in less than fifteen hundred years is spoken of as almost impossible", such a belief as the common one is indeed a desirable one for most, since, taking the duration of the world to last only 6,000 human years, of which over 5,668 years have already passed by according to their calculation, and 5,911 (4,004 1,907) according to that of the Christians, they would otherwise place themselves in the awkward position of not knowing where to locate a person who now dies and comes back after 1,500 years at the very least, when the world would be no more and chaos reign supreme! Thus they have been for some time past naturally obliged to modify, or rather pervert, the truth to suit their fancy.

N. E. DAVID.

EVOLUTION.

Behold, a dark volcano, glorious strong,
That stands in fiery action 'gainst the blue ;
I was so proud—a crystal in its breast—
For in its life, Beloved, it was you.

Behold, a stately pine in grandeur wave,
And stretch its arms to me—a flower that grew
Beneath its cooling shade—so joyous, glad,
Since in its life, Beloved, it was you.

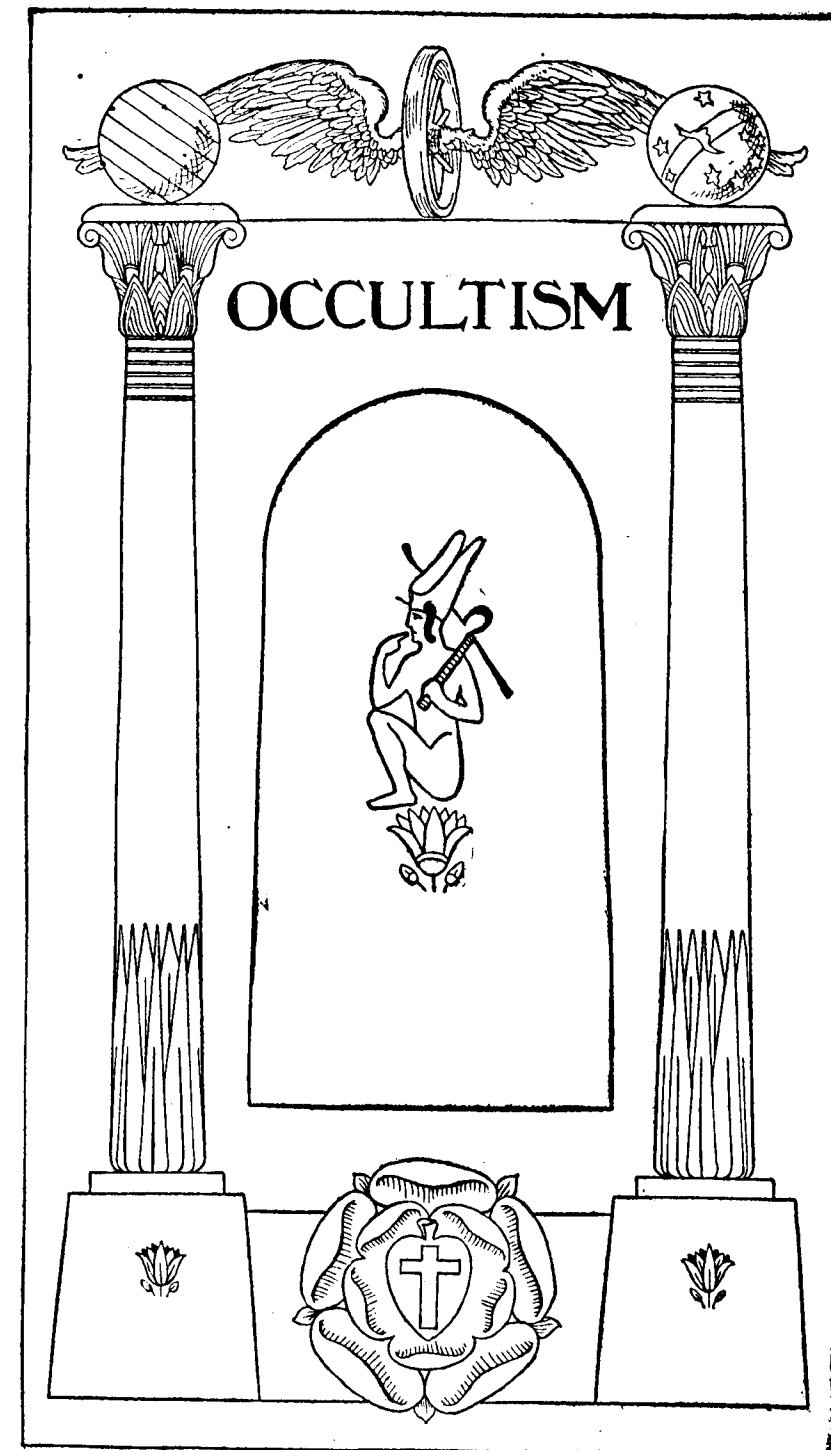
Behold, a lordly antler proudly bend,
Above its gentle mate, so tender, true ;
Could there be otherwise than sweet content ?
I was the mate, Beloved, fed by you.

Behold, a priest revered in temple old,
And at his feet a youth ; so well he knew
That in his Guru lay his very life ;
I was the youth, Beloved, loving you.

Behold, a woman striving, giving all,
Full service to humanity to do ;
I was among the rest who worshipped her,
And tried to aid her, always, for 'twas you.

Behold, long years a soul from earth is freed,
And at its Master's feet rests loyal true ;
It takes my hand, it questions, and a star
Shines forth—I'm saved, Beloved, saved by you.

S.....ā



OCCULT CHEMISTRY.

IX.

IV. THE OCTAHEDRAL GROUPS.

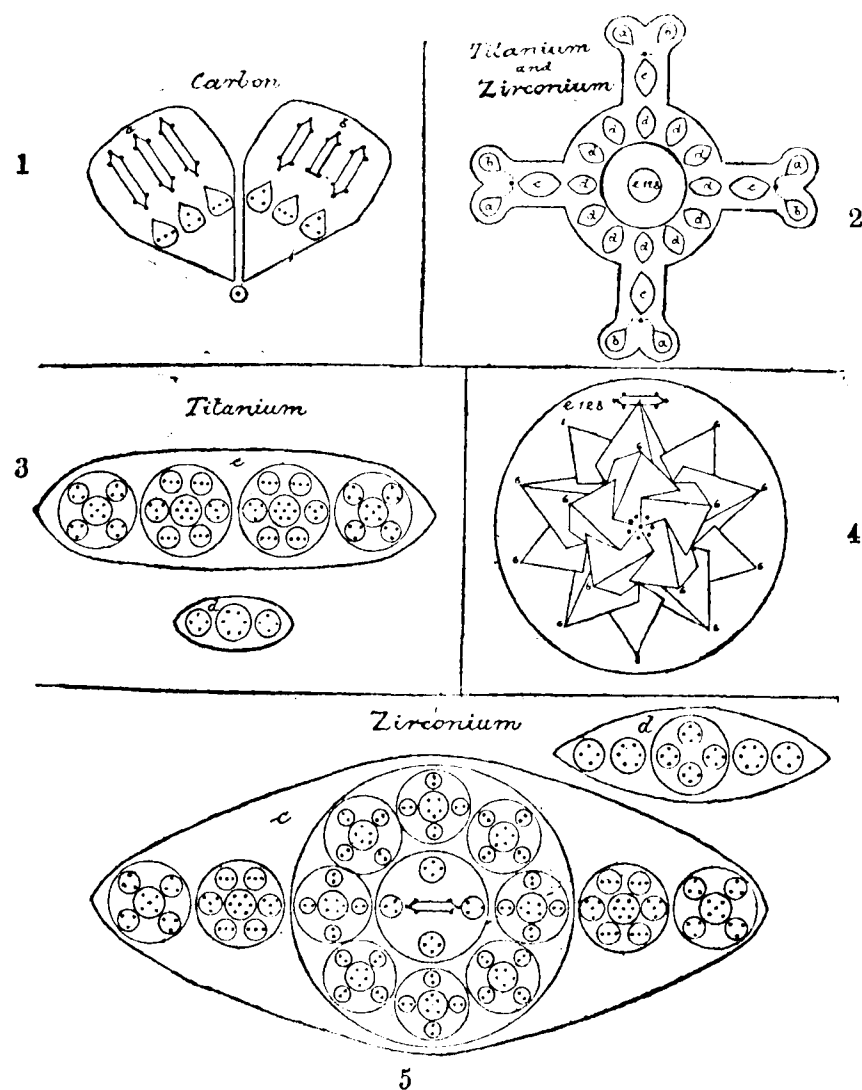
THESE groups are at the turns of the spiral in Sir William Crookes' lemniscates (see p. 377, February). On the one side is carbon, with below it titanium and zirconium; on the other silicon, with germanium and tin. The characteristic form is an octohedron, rounded at the angles and a little depressed between the faces in consequence of the rounding; in fact, we did not, at first, recognise it as an octohedron, and we called it the 'corded bale,' the nearest likeness that struck us. The members of the group are all tetrads, and have eight funnels, opening on the eight faces of the octohedron. The first group is paramagnetic and positive; the corresponding one is diamagnetic and negative. The two groups are not closely allied in composition. Though both titanium and tin have in common, the five intersecting tetrahedra at their respective centres.

CARBON (Plate III., 5 and XV., 1) gives us the fundamental octohedral form, which becomes so masked in titanium and zirconium. As before said (p. 379, February), the protrusion of the arms in these suggests the old Rosicrucian symbol of the cross and rose, but they show at their ends the eight carbon funnels with their characteristic contents, and thus justify their relationship. The funnels are in pairs, one of each pair showing three 'cigars,' and having as its fellow a funnel in which the middle 'cigar' is truncated, thus losing one atom. Each 'cigar' has a leaf-like body at its base, and in the centre of the octohedron is a globe containing four atoms, each within its own wall; these lie on the dividing lines of the faces, and each holds a pair of the funnels together. It seems as though this atom had been economically taken from the 'cigar' to form a link. This will be more clearly seen when we come to separate the parts from each other. It will be noticed that the atoms in the 'leaves' at the base vary in arrangement, being alternately in a line and in a triangle.

CARBON: One pair of funnels $\left\{ \begin{array}{l} \text{left } 27 \\ \text{right } 26 = 54 \\ \text{centre } 1 \end{array} \right.$

4 pairs of funnels of 54 atoms	...	216
Atomic Weight	...	11.91
Number Weight $\frac{216}{18}$	...	12.00

PLATE XV.



TITANIUM (Plate III., 6 and XV., 2) has a complete carbon atom distributed over the ends of its four arms, a pair of funnels with their linking atom, being seen in each. Then, in each arm,

comes the elaborate body shown as 3c, with its eighty-eight atoms. A ring of twelve ovoids (3d) each holding within itself fourteen atoms, distributed among three contained globes—two quartets and a sextet—is a new device for crowding in material. Lastly comes the central body (4e) of five intersecting tetrahedra, with a 'cigar' at each of their twenty points—of which only fifteen can be shown in the diagram—and a ring of seven atoms round an eighth, that forms the minute centre of the whole. Into this elaborate body one hundred and twenty-eight atoms are built.

Titanium: One Carbon Atom	...	216
4 c of 88 Atoms	...	352
12 d of 14 ,,	...	168
Central Globe	...	128
Total	...	864

Atomic Weight	...	47.74
Number Weight $\frac{864}{18}$	...	48.00

ZIRCONIUM (Plate XV., 3) has exactly the same outline as titanium, the carbon atom is similarly distributed, and the central body is identical. Only in 5 c and d do we find a difference on comparing them with 4 c and d. The c ovoid in zirconium shows no less than fifteen secondary globes within the five contained in the ovoid, and these, in turn, contain altogether sixty-nine smaller spheres, with two hundred and twelve atoms within them, arranged in pairs, triplets, quartets, quintets, a sextet and septets. Finally, the ovoids of the ring are also made more elaborate, showing thirty-six atoms instead of fourteen. In this way the clever builders have piled up in zirconium no less than 1624 atoms.

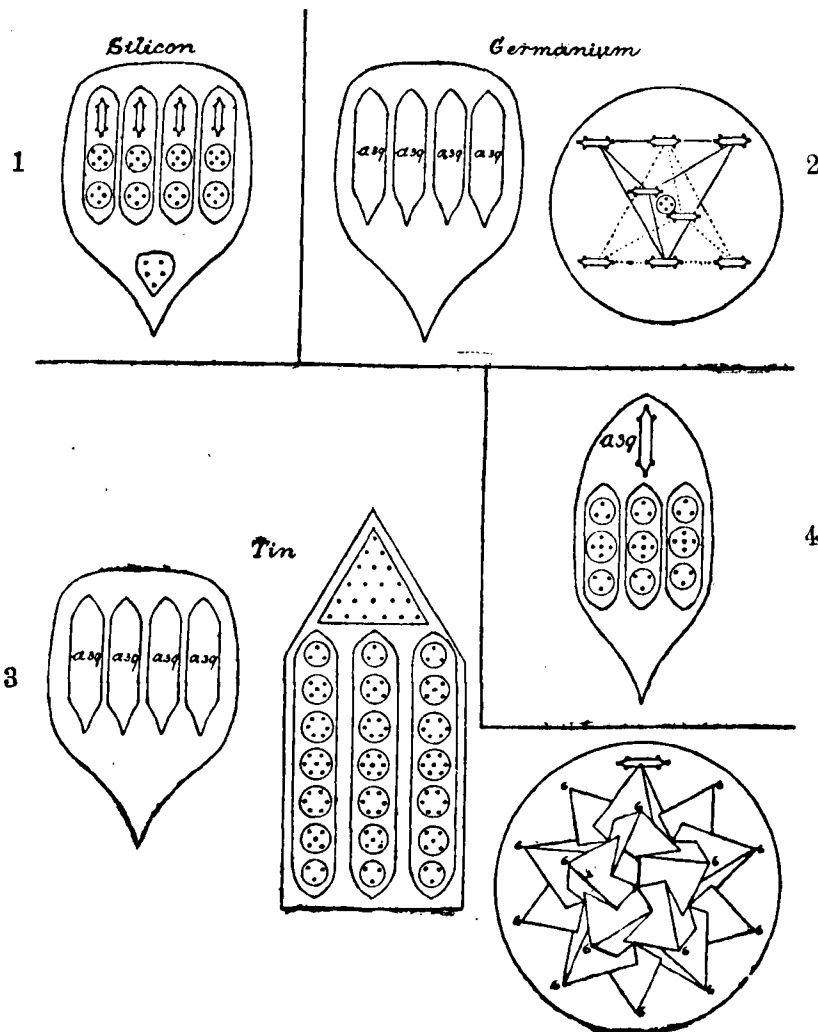
Zirconium: One Carbon Atom	...	216
4 c of 212 Atoms	...	848
12 d of 36 ,,	...	432
Central Globe	...	128
Total	...	1624

Atomic Weight	...	89.85
Number Weight	...	90.22

SILICON (Plate XVI., 1) is at the head of the group which corresponds to carbon on the opposite turn of the lemniscate. It has the usual eight funnels, containing four ovoids in a circle, and a truncated 'cigar' but no central body of any kind. All the funnels are alike.

SILICON : 8 funnels of 65 atoms	...	520
Atomic Weight	...	28.18
Number Weight $\frac{520}{18}$	...	28.88

PLATE XVI.



GERMANIUM (Plate XVI., 2) shews the eight funnels, containing each four segments (XVI., 4), within which are three ovoids and a 'cigar'. In this case the funnels radiate from a central globe, formed of two intersecting tetrahedra, with 'cigars' at each point enclosing a four-atomed globe.

GERMANIUM : 8 funnels of 156 atoms	...	1248
Central Globe	...	52
Total	...	1300

Atomic Weight	...	71.93
Number Weight $\frac{1300}{18}$	...	72.22

TIN (Plate XVI., 3) repeats the funnel of germanium, and the central globe we met with in titanium, of five intersecting tetrahedra, carrying twenty 'cigars'; the latter, however, omits the eight-atomed centre of the globe that was found in titanium, and hence has one hundred and twenty atoms therein instead of one hundred and twenty-eight. Tin, to make room for the necessary increase of atoms, adopts the system of spikes, which we met with in zinc (see p. 735, Plate IX., 2, May); these spikes, like the funnels, radiate from the central globe, but are only six in number. The twenty-one-atomed cone at the head of the spike we have already seen in silver, and we shall again find it in iridium and platinum; the pillars are new in detail though not in principle, the contained globes yielding a series of a triplet, quintet, sextet, septet, sextet, quintet, triplet.

TIN : 8 funnels of 156 atoms	...	1248
6 spikes of 126	...	756
Central Globe	...	120
Total	...	2124

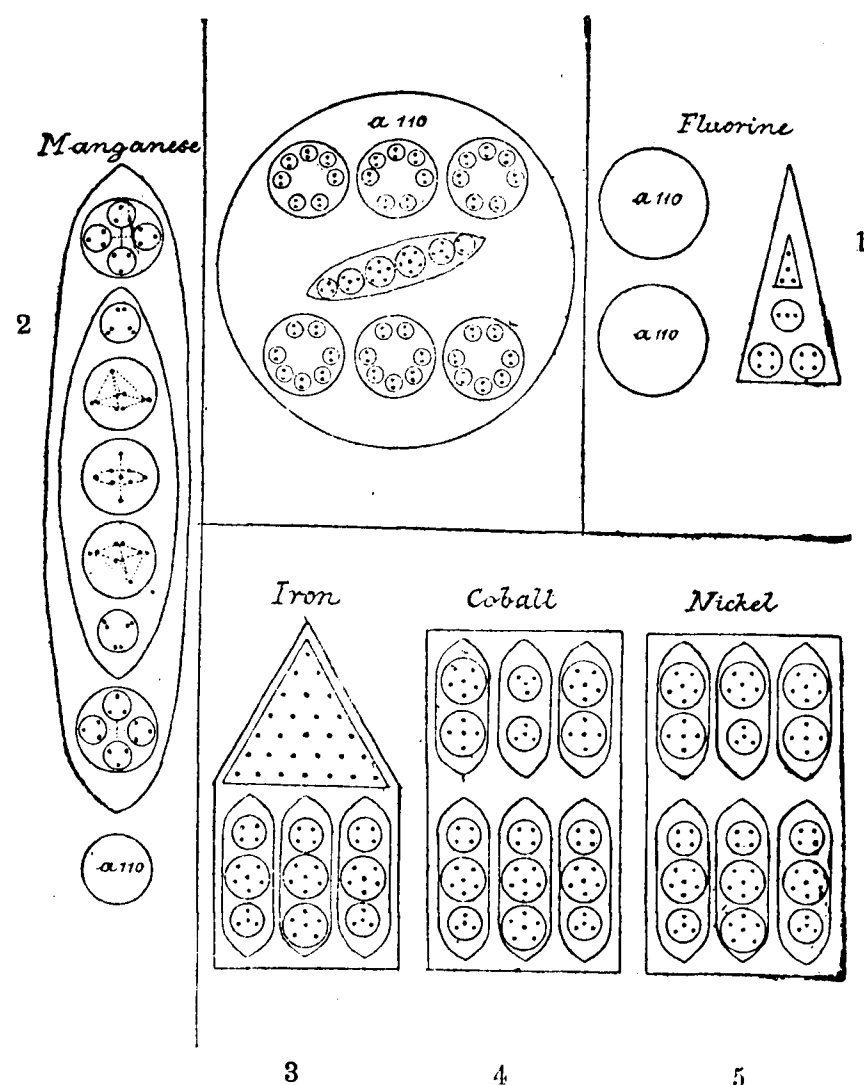
Atomic Weight	...	118.10
Number Weight $\frac{2124}{18}$	...	118.00

V. THE BARS GROUPS.

Here, for the first time, we find ourselves a little at issue with the accepted system of chemistry. Fluorine stands at the head of

a group—called the inter-periodic—whereof the remaining members are (see Crookes' table, p. 377, February) manganese, iron, cobalt, nickel; ruthenium, rhodium, palladium; osmium, iridium, platinum. If we take all these as group V., we find that fluorine

PLATE XVII.



and manganese are violently forced into company with which they have hardly any points of relationship, and that they intrude into

an otherwise very harmonious group of closely similar composition. Moreover, manganese reproduces the characteristic lithium 'spike' and not the bars of those into whose company it is thrust, and it is thus allied with lithium, with which, indeed it is almost identical. But lithium is placed by Crookes at the head of a group, the other members of which are potassium, rubidium and cesium (the last not examined). Following these identities of composition, I think it is better to remove manganese and fluorine from their incongruous companions, and place them with lithium and its allies as V a, the Spike Groups, marking by the identity of number, similarities of arrangement which exist, and by the separation the differences of composition. It is worth while noting what Sir William Crookes, in his *Genesis of the Elements*, remarks on the relations of the inter-periodic group with its neighbors. He says: "These bodies are interperiodic because their atomic weights exclude them from the small periods into which the other elements fall, and because their chemical relations with some members of the neighboring groups show that they are probably interperiodic in the sense of being in transition stages."

Group V in every case shows fourteen bars radiating from a centre as shown in iron, Plate IV., 1 (opposite p. 380, February). While the form remains unchanged throughout, the increase of weight is gained by adding to the number of atoms contained in a bar. The group is made up, not of single chemical elements, as in all other cases, but of sub-groups, each containing three elements, and the relations within each sub-group are very close; moreover the weights only differ by two atoms per bar, making a weight difference of twenty-eight in the whole. Thus we have per bar:

Iron	72	Ruthenium	132	Osmium	245
Nickel	74	Rhodium	134	Iridium	247
Cobalt	76	Palladium	136	Platinum A	249
				Platinum B	257

It will be noticed (Plate XVII., 3,4,5,) that each bar has two sections, and that the three lower sections in iron, cobalt and nickel are identical; in the upper sections, iron has a cone of twenty-eight atoms, while cobalt and nickel have each three ovoids, and of these the middle ones alone differ, and that only in their upper globes, this globe being four-atomed in cobalt and six-atomed in nickel.

The long ovoids within each bar revolve round the central axis of the bar, remaining parallel with it, while each spins on its own axis; the iron cone spins round as though impaled on the axis.

IRON. (Plate IV., 1, and XVII., 3).

14 bars of 72 atoms	...	1008
Atomic Weight	...	55.47
Number Weight $\frac{1008}{18}$	...	56.00

COBALT. (Plate XVII., 4).

14 bars of 74 atoms	...	1036
Atomic Weight	...	57.70
Number Weight $\frac{1036}{18}$	...	57.55

NICKEL. (Plate XVII., 4).

14 bars of 76 atoms	...	1064
Atomic Weight	...	58.30
Number Weight $\frac{1064}{18}$	...	59.11

(The weight of cobalt, as given in Erdmann's *Lehrbuch*, is 58.55, but Messrs. Parker & Sexton, in *Nature*, August 1, 1907, give the weight, as the result of their experiments, as 57.7.)

The next sub-group, ruthenium, rhodium, and palladium, has nothing to detain us. It will be observed that each bar contains eight segments, instead of the six of cobalt and nickel; that ruthenium and palladium have the same number of atoms in their upper ovoids, although in ruthenium a triplet and quartet represent the septet of palladium; and that in ruthenium and rhodium the lower ovoids are identical, though one has the order: sixteen, fourteen, sixteen, fourteen; and the other: fourteen, sixteen, fourteen, sixteen. One constantly asks oneself: What is the significance of these minute changes? Future investigators will probably discover the answer.

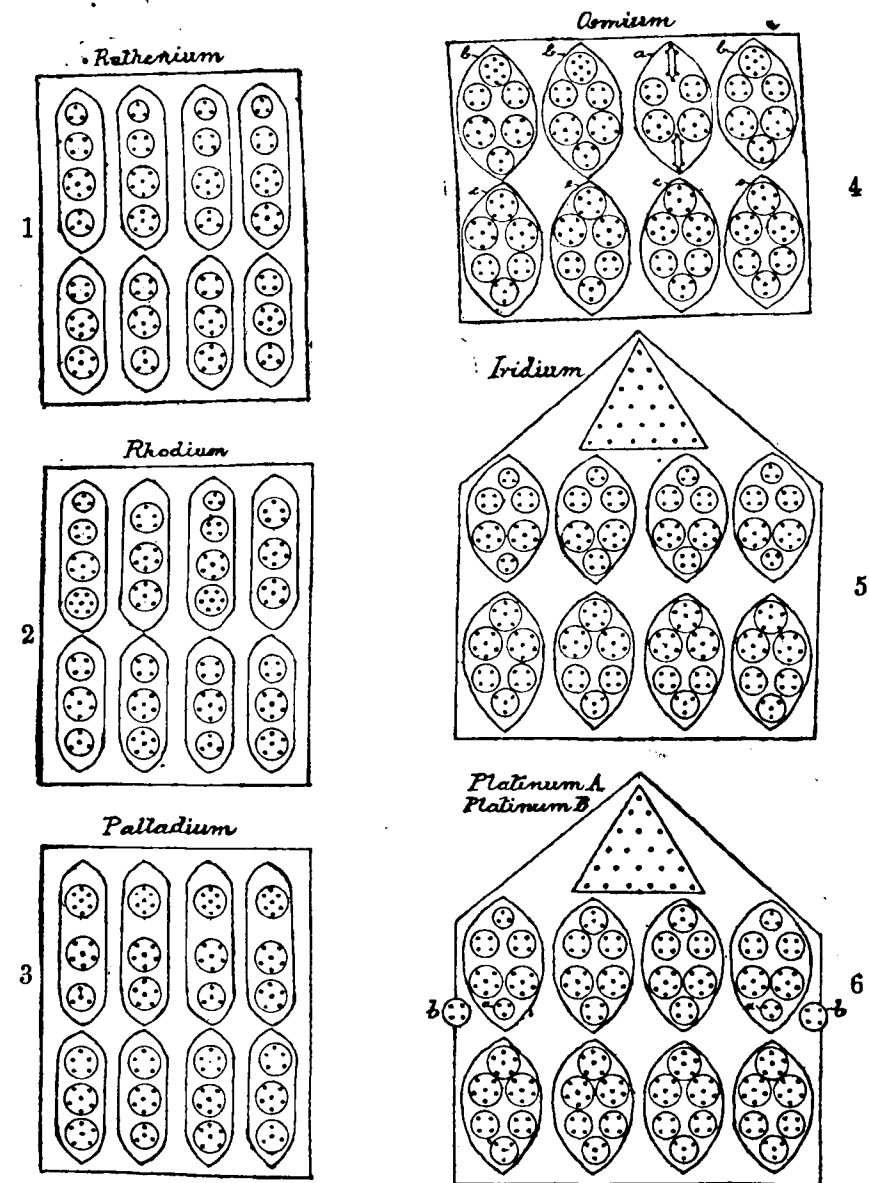
RUTHENIUM: (Plate XVIII., 1).

14 bars of 132 atoms	...	1848
Atomic Weight	...	100.91
Number Weight $\frac{1848}{18}$	...	102.66

RHODIUM: (Plate XVIII., 2).

14 bars of 134 atoms	...	1876
Atomic Weight	...	102.23
Number Weight $\frac{1876}{18}$	...	104.22

PLATE XVIII.



PALLADIUM: (Plate XVIII., 3).

14 bars of 136 atoms	...	1904
Atomic Weight	...	105.74
Number Weight $\frac{1904}{18}$	...	105.77

The third sub-group, osmium, iridium and platinum, is, of course, more complicated in its composition, but its builders succeed in preserving the bar form, gaining the necessary increase by a multiplication of contained spheres within the ovoids. Osmium has one peculiarity: the ovoid marked *a* (Plate XVIII., 4) takes the place of axis in the upper half of the bar, and the three ovoids, marked *b*, revolve round it. In the lower half, the four ovoids, *c*, revolve round the central axis. In platinum, we have marked two forms as platinum A and platinum B, the latter having two four-atomed spheres (Plate XVIII., 6 *b*) in the place of the two triplets marked *a*. It may well be that what we have called platinum B is not a variety of platinum, but a new element, the addition of two atoms in a bar being exactly that which separates the other elements within each of the sub-groups. It will be noticed that the four lower sections of the bars are identical in all the members of this sub-group, each ovoid containing thirty atoms. The upper ring of ovoids in iridium and platinum A are also identical, but for the substitution, in platinum A, of a quartet for a triplet in the second and third ovoids; their cones are identical, containing twenty-one atoms, like those of silver and tin.

OSMIUM : (Plate XVIII., 4).

14 bars of 245 atoms	...	3430
Atomic Weight	...	189.55
Number Weight $\frac{3430}{18}$	...	190.55

IRIDIUM : (Plate XVIII., 5).

14 bars of 247 atoms	...	3458
Atomic Weight	...	191.11
Number Weight $\frac{3458}{18}$	...	192.11

PLATINUM A : (Plate XVIII., 6 *a*).

14 Bars of 249 atoms	...	3486
Atomic Weight	...	193.66
Number Weight $\frac{3486}{18}$	...	193.34

PLATINUM B : (Plate XVIII., 6 *b*).

14 bars of 251 atoms	...	3514
Atomic Weight	...	—
Number Weight $\frac{3514}{18}$	...	195.22

VA. THE SPIKE GROUPS.

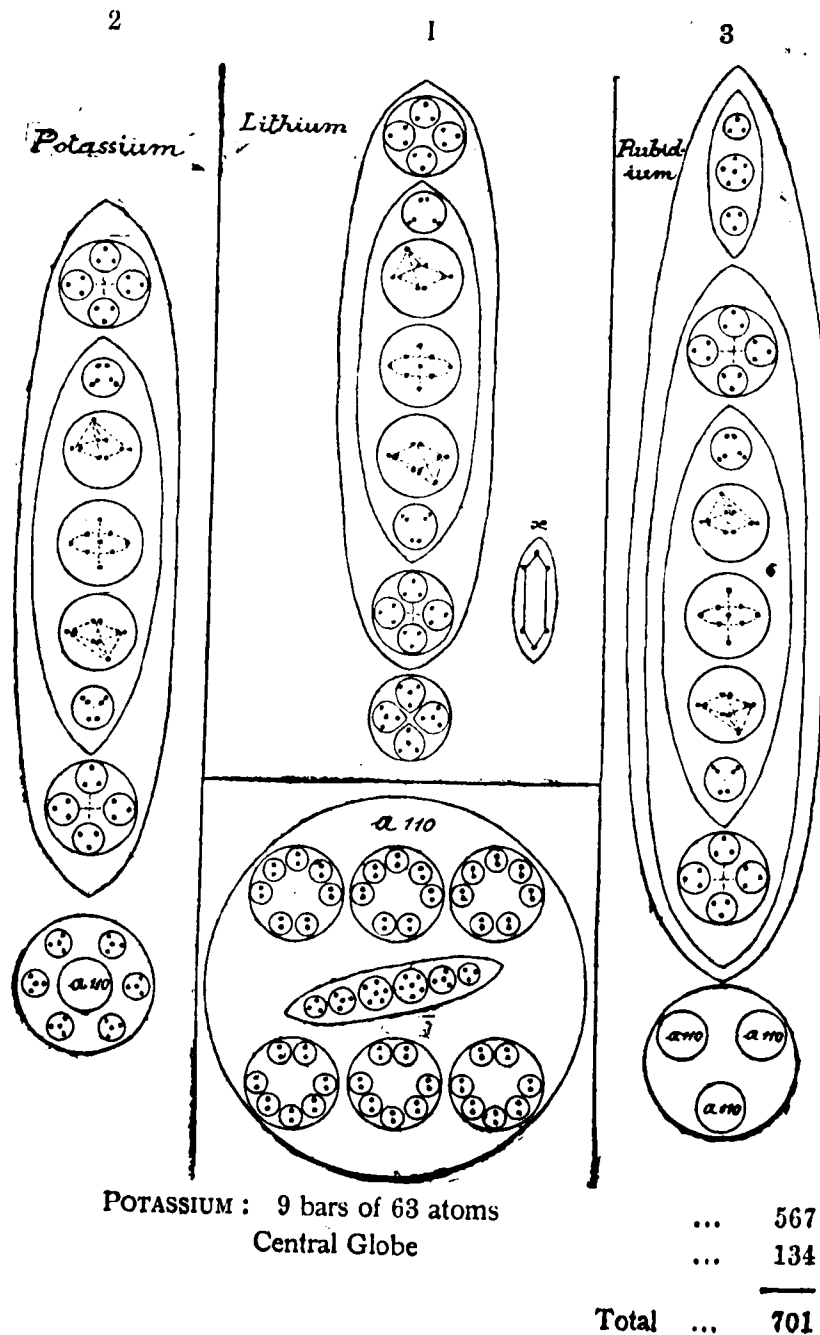
I place within this group lithium, potassium, rubidium, fluorine, and manganese, because of their similarity in internal composition. Manganese has fourteen spikes, arranged as in the iron group, but radiating from a central globe. Potassium has nine, rubidium has sixteen, in both cases radiating from a central globe. Lithium (Plate IV., 2) and fluorine (Plate IV., 3) are the two types which dominate the group, lithium supplying the spike which is reproduced in all of them, and fluorine the 'nitrogen balloon' which appears in all save lithium. It will be seen that the natural affinities are strongly marked. They are all monads and paramagnetic; lithium, potassium and rubidium are positive, while fluorine and manganese are negative. We seem thus to have a pair, corresponding with each other, as in other cases, and the interperiodic group is left interperiodic and congruous within itself.

LITHIUM (Plate IV., 2 and Plate XIX. 1) is a striking and beautiful form, with its upright cone, or spike, its eight radiating petals (*x*) at the base of the cone, and the plate-like support in the centre of which is a globe, on which the spike rests. The spike revolves swiftly on its axis, carrying the petals with it; the plate revolves equally swiftly in the opposite direction. Within the spike are two globes and a long ovoid; the spheres within the globe revolve as a cross; within the ovoid are four spheres containing atoms arranged on tetrahedra, and a central sphere with an axis of three atoms surrounded by a spinning wheel of six.

LITHIUM : Spike of 63 atoms	...	63
8 petals of 6 atoms	...	48
Central Globe of 16 atoms	...	16
	Total	127
	Atomic Weight	6.98
	Number Weight	7.05

POTASSIUM (Plate 2 XIX.,) consists of nine radiating lithium spikes, but has no petals; its central globe contains one hundred and thirty-four atoms, consisting of the 'nitrogen balloon', encircled by six four-atomed spheres.

PLATE XIX.



Atomic Weight ... 38.94

Number Weight $\frac{701}{18}$... 38.85

(The weight, as determined by Richards [*Nature*, July 18, 1907] is 39.114.)

RUBIDIUM : (Plate XIX., 3) adds an ovoid ; containing three spheres—two triplets and a sextet, to the lithium spike, of which it has sixteen, and its central globe is composed of three 'balloons.'

RUBIDIUM : 16 spikes of 75 atoms ... 1200

Central Globe ... 330

Total ... 1530

Atomic Weight ... 84.85

Number Weight $\frac{1530}{18}$... 85.00

The corresponding negative group consists only of fluorine and manganese, so far as our investigations have gone.

FLUORINE (Plate IV., 3, and Plate XVII., 1) is a most peculiar looking object like a projectile, and gives one the impression of being ready to shoot off on the smallest provocation. The eight spikes, reversed funnels, coming to a point, are probably responsible for this warlike appearance. The remainder of the body is occupied by two 'balloons'.

FLUORINE : 8 spikes of 15 atoms ... 120

2 balloons ... 220

Total ... 340

Atomic Weight ... 18.90

Number Weight $\frac{340}{18}$... 18.88

MANGANESE (Plate XVII., 2) has fourteen spikes radiating from a central 'balloon.'

MANGANESE : 14 spikes of 63 atoms ... 882

Central Balloon ... 110

Total ... 992

Atomic Weight ... 54.57

Number Weight $\frac{992}{18}$... 55.11

ANNIE BESANT.

(To be continued.)

SHIVA-SŪTRA-VIMARSHINĪ.

(Continued from p. 1027.)

[INTRODUCTION TO 20TH SŪTRA.]

NOW, it is said, that others, too, of the Siddhis, as desired by him, are developed in him by the Māhātmya (power) of this (Shakti sandhāna).

भूतसंधान भूतपृ घत्तविश्व संघट्ट : ॥ २० ॥

XX. The union with Bhūṭas, the dissociation from Bhūṭas, the conjunction with the Universe. *Bhūṭas*. Of the nature of body, *prāṇa*, *bhāva*, etc. Of these, the *union*, gratification, in (acts) which are gratifying. *Dissociation*. Separation from the body, etc., for the curing of disease, etc., *conjunction with the Universe*. Cognition, etc. (of the Universe) which is divided by Space and Time ; (these phenomenal powers are) produced during the union with shakti already described. This is also (found) in the chapters on Sādhana (practice) in all the āgamas. This is explained in the spanda. " One who attains it, though weak, engages himself in (great) actions ; even so, though very hungry, he controls his hunger. " (*Kār.* 38.)* " Disease is the thief in the body ; its spread is due to ignorance. When that (ignorance) is destroyed by the rise (of knowledge), how can that (disease continue to) exist, its cause being gone. " (*Kār.* 40.) †

" Just as an indistinctly apprehended object appears more distinct when the mind is concentrated (on it) by the energy of will, so on the attainment of will-power (shakti-saṅghatta), is soon manifested the truth in its own (form) and in its own (place). " (*Kār.* 36, 37) ‡ ; by these (shlokas) and others it is proved in the vibhūṭi spanda. §

Now, when without desiring the intermediate shaktis, he desires the extensive consciousness of the Self of the Universe, of him,

[INTRODUCTION TO 21ST SŪTRA.]

* Illustration of Bhūṭa sandhāna.

† Do of Bhūṭa prithāktva.

‡ Do of Vishvasaṅghatta.

§ Vibhūṭi Spanda is apparently the part of the *Kārikā* where phenomenal powers are described.

शुद्धविद्यो दयार्चकेशत्वसिद्धिः ॥ २१ ॥

XXI. By the rise of shuddhaviḍyā, the siḍdhi of being the Lord of chakras.

On account of the desire of the extensive consciousness of the Self of the Universe, when the shakti vibrates, then rises the Shuddhaviḍyā—i.e., the consciousness, ' I am all ' ; thence he gets the great acquisition of mastery of his shakti-chakras which constitute the Universe. It is said in the *Shrī Svachchhandā*, " It is the Supreme Viḍyā, because there is none other ; when he gets it, he at once gets the Supreme characteristics of Omniscience, etc. It explains the beginningless Dharma, teaches of Paramātmā, and leads to the state of Paramātmā ; hence it is viḍyā. Established in it, he manifests the light Supreme, the Supreme cause. When the Supreme light is manifested, he becomes fixed in it and reaches the state of Shiva. " This is explained in (*Kār.* 43), " when, with the desire of seeing all objects, he pervades (all of them), then there is no need of many words (to describe him) ; He knows (everything) himself. "

[INTRODUCTION TO 22ND SŪTRA.]

When he desires Svātmārāma (bliss of self),

महाहवानुसंधानान्मन्त्रवीर्यानुभवः ॥ २२ ॥

XXII. On account of attaining Mahāhvada, the experiencing of the power of Mantra.

When Samvit, of the form of Parā Bhattārikā fills the (whole of the) universe from Ichchāshakti (the root of the world) up to the gross known world (meva), it attains the characteristics of being the source of the flow of (energy through) Khecharī* and other chakras, of clearness, infinity, depth, etc., and is hence Mahāhrada (the great lake). By meditating on it, i.e., thinking, with intuned vision, uninterruptedly, of identity with it, is produced the experiencing of the power of Mantra, which consists of the extension of sounds, to be described [in Unmeṣha ii] as Parāhantā. (The experiencing of the

* Khecharī is explained in Unmeṣha ii.

power of manṭra) is its manifestation as one's own self. This is described in *Shrī Mālīnī Vijaya* (in the shlokas beginning with "she, the shakti of the creator of the world," where the shakti which fills the universe is shown to be of the form of mātrikāmālinī because the world is of fifty different forms from Ichchā downwards and thence the formation of manṭras is described.* Hence Mahāhrada is the Supreme Shakti. Hence it is right that on account of meditation on it, (should be produced) the experiencing of the power of manṭras which are groups of letters. This same is indirectly referred to in (*Kār.* 26) "approaching that strength."

[CONCLUSION OF UNMEṢHA.]

Having begun with (defining) consciousness (to be) ātmā, (he has said) that all bondage is due to ignorance and manifests itself by the independence (of ātmā). Becoming Bhairava, which, as said, is effort (udyama), puts a stop (to the bondage) and makes all the universe filled with one's own bliss, and gives all siddhis up to the acquisition of the power of manṭras. Thus has been taught the first part (Unmeṣha) describing the *Shāmbhavopāya*. Therein has (also) been described the nature of shakti, to indicate that shakti exists in the nature of Shambhu. May it be blessed.

This is the description of the *Shāmbhavopāya*, the first chapter of the vṛtti, called shiva-sūtra-vimarshinī.

CHAPTER II.

SHĀKTOPĀYA.

Now is explained the *Shāktopāya*. It has been declared at the end of the first Unmeṣha that shakti is the development of the power of manṭra. (The author) begins a new chapter with the object of describing its (shakti's) nature and explains the nature of manṭra.

चित्तं मन्त्रः ॥ १ ॥

I. Chittam is manṭra.

Chittam is that by which the Supreme Truth (Taṭṭva) is known (chetṣate), is meditated on (vimarshyate). It is the intellection

* The letters A to Ksha are fifty. The Shaktis of the universe from Ichchā downwards are also fifty. Hence the chain of shaktis corresponds to the alphabet. Hence the correspondence of each letter to each shakti should be known before a manṭra can be framed or used for purposes of Upāsana.

(samvedanam) in the meditation on Prāsāda,* Praṇava, etc., accompanied by full consciousness (Pūrṇa Sphuraṭṭā).

That is manṭra, with which the nature of Parameshvara mantiyate, i.e., is meditated on by means of a certain secret manṭra.† Hence manṭra, is explained (as made up of man + tra) as manana, meditation which is supreme consciousness and trāṇa, protection, which consists in the ending of saṃsāra due to knowledge of difference.

Again, Manṭra is the special chittam, the attainment of unity with the Devatā of a manṭra by means of meditation. (Manṭra is) not merely the aggregation of various sounds. ‡ It is said in *Shrī-vijñāna uttara*, "They do not regard as manṭras those which are pronounced. The Devas and Gandharvas, rendered proud by (this) false notion were deceived." It is said in the *Manṭrasaṃbhāva* "The indestructible shakti is regarded as the life of manṭras. Devoid of it, O fair-hipped one, they are as fruitless as an autumn cloud." And also in the *Shrīkantha-Saṃhitā*. "A manṭra separated from mantri (the Devatā of a manṭra) (and vice versa) cannot exist. All this (i.e., both) flow from jñāna (consciousness). They cannot otherwise exist." In the *Spandā*, also, it is referred to, indirectly, in (27), "Those are shivadharmis, who with the chitta devoted to Him."

AND OF IT,

प्रयत्नः सादकः ॥ २ ॥

II. Effort is the means. The natural effort to fix permanently the energy that first rises from the desire to meditate on a manṭra, defined as above, is the means that brings about the union of the practiser of the manṭra and the deity of the manṭra. It is said in the

* Prāsāda is a manṭra made of the letters ha and sa and therefore refers to the famous manṭra soham and its reverse form hamsa. 'Om Soham' leads to union with Shiva and 'hamsa' to identification with manifested universes.

† Manṭra is derived from 'maṭri guṇabhāṣhane,' manṭra is that which declares the secret. The text of the vṛtti refers the idea of 'secret' to the manṭra itself. But Krishṇāṣa defines a manṭra to be that by means of which the secret nature of the Ishvara is meditated on, thus transferring the adjective 'secret' to Ishvara's nature. As the Vārṭtika is but the versified form of the vṛtti, this points to a different ancient reading of this passage. Anyhow Krishṇāṣa's explanation is much the better one.

‡ This effectively exposes the absurdity of the modern Indian practice of muttering of manṭras while the mind is wandering on the "contacts of the sense." The essence of manṭropāsana is vimarsha, meditation.

Manṭrasadbhāva, "when a bird in the sky sees a bit of meat, it soon picks it up with great natural speed, O dear one; thus the Yogindra attracts manas, the bindu. Just as the arrow placed in the bow, flies when shot with effort (strength), so, O fair-hipped one, the bindu flies when pronounced." In another place (it is said), "the being of a manṭra is the attraction of it." [Comm. on the quotations.] Here, 'thus' by force of the natural effort, 'the Yogindra attracts, i.e., causes to attain Supreme Light, 'the bindu,' i.e., the functioning of 'the manas.' 'So, the bindu' i.e., the Supreme Light, 'flies', i.e., flows, by means of the pronunciation (of the manṭra) which is a natural effort. In the *Spanda* (31). "This is the rise of the object of meditation in the mind of the meditator; (this is) the attainment of union with it by the Sādhaka who desires it."*

[INTRODUCTION TO THE 3RD SUTRA.]

Now is described (the manṭravīrya), the strength, already hinted at, of (the manṭra) that is practised by the Sādhaka.

विद्याशरीरसत्ता मन्त्ररहस्यम् ॥ ३ ॥

III. The secret of manṭra is the nature (Sattā) of the vidyā-bodied. *Vidyā* is the consciousness of identity with the supreme. *Vidyā-bodied* is He whose form is vidyā, the Lord, (who is) the totality of sounds. His Sattā is the manifestation of the consciousness of being the ego of, of being identical with, the whole universe. This (Sattā) is the secret, the Upaniṣat of the Manṭras. It is said in the *Manṭrasadbhāva*, "Manṭras are all made of letters; these are the same as Shakti, O dear one; Shakti is to be known as mātrikā (the alphabet regarded as the mother of manṭras); she is to be known as the same as Shiva." There, (in this book), this subject, though very secret, is very

* A manṭra has already been defined to be a goddess, a shakti, embodied in a formula. The desire to meditate on it causes a flow of energy in the mind. The attempt not to let it go is the effort which ultimately leads to the union of the devotee and the object of his devotion. It is to be noted that bindu is explained in two ways, (1) mental functioning, (2) supreme light; for every time when the mind strives to fix itself on a manṭra, a flash of that supreme light of consciousness illuminates it. Bindu is also the final, fifth part of Pranava, the closing vibrations of it when pronounced, representing the supreme light in the hierarchy of gods. Hence it is said that pronunciation, i.e., the chanting of Pranava, is the effort that leads the Upāsaka to the supreme.

fully explained. (The passage) of the *Manṭrasadbhāva* where this subject of manṭras is explained is prefaced thus :—" They do not know the guru, the Deva, and the paths (samaya) described in the shāstras, who delight in deceit and falsehood, and are unsteady and destitute of (good) deeds. Hence, O Devi, vīrya (the power of manṭras) has been concealed by me; on account of that concealment, of (Vīrya) they (the powerful letters) have also been concealed. The other (i.e., ordinary) letters are mere * (letters and not manṭras)." Then (the passage) starts :—" The Mātrikā, O Devi, is possessed of supreme light (power); this universe from Brahmā down to the (physical) earth is filled with her. O Devi worshipped by the gods, when seated thereon it spreads throughout the universe, just as letters go everywhere united with 'A'; † O dear one, this I shall describe to you, so that you may understand it well." It (then) says :—

"This supreme subtle shakti is described to be nirāchārā (not functioning); she surrounds the bindu of the heart within, in the form of a sleeping serpent, O happy one. O Umā, while sleeping there she does not think anything (i.e., is unconscious). Having the 14 worlds with the moon, fire, the sun and the stars within her, she is (yet) as one fainted on account of poison. She awakes by the great sound of supreme knowledge when she is churned by the bindu within, O fair-complexioned; till then, the churning (is to be done) by the force of the whirling, O shakti-bodied one. The sparks (bindu) that are first-born of this churning (bheda) are excessively bright, when therefrom, the subtle Kālā, (called) Kundalinī is risen. The lordly bindu that is within Shakti is of four Kālas. On account of the churning of the one in the centre she becomes straight, O dear one. This is known as Jyeshthā shakti, seated between two bindus. The Rekhā (straight one) agitated by bindu, is the Amritakundatī. She is called Rekhinī, having two bindus at the ends. She who is called Tripathā, (three-footed) is called Raudri; she is (also) called Rodhinī, as she blocks up the path of Moksha. Thus the one Parāshakti, becomes three-fold, of the form

* The alphabet becomes the mātrikā, mother of the Shaktis, only when their mystic correspondences with the goddesses are known; otherwise, they are but ordinary letters without Manṭravīrya.

† Consonants are pronounced Ka, Ga, etc., always joined to A; so the formula of sounds, called manṭras, get power only when united to the supreme power of the mātrikā to be presently described.

of a fragment of the moon, ambikā, and of the form of the half-moon. On account of the conjunction and disjunction of these, (nine classes of letters) are born ; she, being united with these nine, becomes nine-fold. She enters the five mantras, *sadya*, etc., * in order ; hence she is known as five-fold, O mistress of the gods. She is said to be twelve-fold, O Devi, for the vowels are twelve. She is divided fifty-fold, because she is seated in 'A' to 'Ksha.' Seated in the heart, she is said to be one-atomed ; in the throat (she is said to be) two-atomed ; the three-atomed is known to be always established in the root of the tongue. The production of the letters is in the tip of the tongue ; there is no doubt about this. This is the origin of sounds. The moveable and immovable (beings) are filled with sounds." As the rise of all the letters has been described in this work to be from being connected with the flow of Shakti of the names of Jyeshthā, Raudrī, and Ambā from Parāvāk Shakti, the Mātrikā, which belongs to Bhairava, who is non-supreme, the same Lady already described to be vidyā-bodied is known to be the secret of all mantras made of collocations of letters. The description in every Āgama of the making of mantras after description of the combinations of Mātrikāmālīnī is with the same object. As the shiva sūtras constitute the essence of the secret Āgamas, we have said so much to reconcile them to the Āgamas. Hence we ought not to be condemned (for prolixity). If in this reconciliation any secret thing be discovered (by the reader), the guru has to be thanked for it. The meaning of this sūtra is seen in the *Spanda* (26, 27), beginning " Having obtained the strength, mantras, etc."

[The passages quoted from the *mantra sadbhāva* are obscure. They deal with a subject about which little is known and less said. The author professedly speaks with great reserve. Bindu, which means point, is the form of the chitta and resides in the heart. Kundalīnī shakti sleeps round it. By the intensity of meditation, the vigor of the churning by the bindu, at first sparks are produced. These sparks are, at the same time, sparks of light or of knowledge. Then the coiled Kundalīnī becomes straight, the subtle Kundalīnī becomes Amrita Kundalīnī and she is then called Jyeshthā, eldest, Rekhinī, straight ; she, by a further churning, becomes three-footed,

* The well-known five mantras, *Sadyojāta*, etc., which form the five forms of Shiva.

flowing in three channels ; then she is Raudrī, also Rodhinī. Bhāskararāya, the great Shākta scholar of the XVIII cent., calls the three goddesses Vāmā, Jyeshthā and Raudrī, and restricts the name Ambā to their synthesis. Just as the Parā Vākshakti round the heart becomes three, so the one bindu, among the letters becomes three, viz., the dot, the straight line and the semicircle and these three by their combinations constitute all the letters of the Samskr̥t alphabet. As 50 letters are evolved from these forms, the 50 shaktis presiding over them evolve from the one Parāshakti. This is the Mātrikāmālīnī, the garland of the goddesses as well as of the letters. The 'one-atomed,' etc., seated in the heart, the throat, etc., seem to be the four forms of Vāk, viz., Parā, Pashyanī, Madhyamā, and Vaikhari, which along with the goddesses and the sounds of the mantras are all ultimately evolved from Bhairava, which in the first unmeṣha has been defined to be effort, and which is here called 'non-supreme,' because it is subsidiary to chaityanya, consciousness characterized by independence.

It is noteworthy that in the *mantrasadbhāva* the Kundalīnī is said to be entwined round the heart. All other Hindū works that deal with the subject, so far as I am acquainted, place it differently. The only other passage where Kundalīnī is associated with the heart is in the *Voice of the Silence, Frag. i* where the "innermost chamber" is called the "abode of the world-mother" ; most Hindūs wrongly consider the heart to be identical with the Anāhata Chakra.]

P. T. SRINIVĀSA IYENGAR.

A LOTUS BLOSSOM.

O Love ! O Light ! Thou birth of beauteous mind
Merge thou my being into brilliance pure ;
And charge my soul with mighty power to bleed
Earth's darkness into joy so sure !

MILDRED PRAGER.

SOME OCCULT INDICATIONS IN ANCIENT ASTRONOMY.

(Continued from p. 1036.)

BUT as we shall find, there is at least one cycle which presents so many features of accuracy as to give color to the idea expressed not only by Josephus *, but by the general voice of antiquity, that the science of astronomy had originally been a revelation to mankind. However that may have been, it is evident from a study of the antique developments of this science that those who observed the solar, lunar, and planetary cycles, perceiving that the mechanism of the heavens was explicable by such means, and that the development of the longer cycles was only possible from the study of the smaller ones which were included in them (as in the case of the Naros and its 7,520 lunar periods) came to the conclusion that there must be some grand cycle of the whole system, in which every periodical inequality would be included; and consequently that at the beginning and end of such a period, or Great Year of the Cosmos, there would be found a general conjunction of the sun and all the planets—that is, they would all occupy exactly the same point in the heavens, and among the stars. From what we can gather concerning the ideas held in past times, this, if not the result of definite though occult knowledge, at least appears to have been a favorite speculation among the mystical ancients; for in Scipio's Dream, as it is related by Cicero, the phantom of his illustrious grandfather is made to speak of such an entire return of all the stars and planets to some original position which they had at one time occupied, as being the complete revolution of the universal *Annus Magnus*; and the phantom adds, "but I must acquaint you that not one-twentieth part of that great year has yet been accomplished" † And necessarily, seeing how diverse and numerous are the movements to be thus equated, and that it is the greatest common multiple of them all which is sought, the cycle would extend over an immense—nay, an unimaginable extent of time; so that even its closest approximation would necessarily extend to hundreds, not to say thousands of millions of years. An evident attempt at the formation of such a cycle is the Brahmanical Kalpa;

* Cf. Sibley's *Illustration of Astrology*, II. 37, ed. 1812.† *Tetrabiblos*, 8, note also addenda Ashmand's translation.

*; but in this time there would occur many lesser cycles arising from the multiplication and combination of the shorter periods included. And these would all of them produce general conjunctions of the sun and planets, with more or less approximation to accuracy as the periods were longer or shorter; but if we adopt the principle that the planets must all return to the same average position among the stars with a very close approach to exactness, then it appears that such a lesser multiple is the *Mahāyuga* referred to in the *Surya Siddhānta*, upon which the modern version of that work is founded, and which is made up of the total reigns of the Chaldean kings as they are given by Berosus † with three cyphers added.

Astronomers generally have not thought it worth while to speculate upon the origin or value of this period, because the difficulties of applying any satisfactory test were too numerous; and in fact until quite recent years they were insuperable. This arose from the fact that our planetary tables were not, in spite of all the united intellectual efforts and mechanical aids employed by the greatest Western astronomers, sufficiently exact to enable us to ascend or descend the stream of time to so great a distance, and thence to say definitely what positions the sun and planets would then occupy. But we have now reached so accurate a knowledge of the mean motions of the stars and the members of our solar system, that the further corrections which are still being applied to them are confined within such minute limits, that they are but doubtful improvements; and rather serve the purpose of setting limits to our quantities of error than to do away with them.

Given a definite period or date, we can say whether or not the planets had any assignable position at that time with a measure of certainty which varies inversely as the period elapsed—which means that the date must not be too remote for our tables to be depended upon with a fair degree of accuracy. In other words these limits depend largely on the length of time which intervenes between the present century and that for which we are to compute; and our uncertainty as to the exact places occupied by the planets at a far-distant epoch increases directly as the interval, but is limited by the known

* J. C. Dev, in *The Theosophist* November 1888, pp. 98 to 100.† Cf. *Anacalypsis*, 242.

amount of error in the tables. And even if the exact date, or the length of the period is not precisely given, and there appears upon examination to be a probability of a general conjunction at some date not much different from the one under consideration, we can easily determine thence the true date of the position in question—more particularly as, where “occult” cycles are to be dealt with, we are not left entirely without a guide as to the most probable corrections*. This we may now attempt in regard to the Mahāyuga, by the aid of our present nearly perfect planetary tables—as they would appear to be, judging by the result of this proceeding—but the same could not have been done by the Greeks, the Arabs, the Persians, or any European astronomers more than fifty years ago or thereabouts, without having forced the tables into accordance with the supposed conjunction by altering their mean motions. This it will be found does not appear to have been done, except in the case of the Indian tables; since we have the works in which they are all contained, and can prove this point accordingly.

The above deals with the state of the case when the true dimensions of the cycle are already nearly known; but if its value were totally *unknown*, (which our computers have always supposed to be the case) the difficulty becomes insuperable, even with the best aids we have. At least, such is the state of affairs if we are to accept the opinions of certain ancient writers of the Western world; for these have given a point-blank denial as to the possibility of making a calculation of value in obtaining the indisputable length of such a period when its approximate duration is unknown—and this is borne out by the modern calculations regarding the “Ice Ages” of Geology †, Thus Claudius Ptolemy, an astronomer who flourished at Alexandria in the second century of the Christian era says:

“For an *entire return* of all the heavenly bodies to the exact situation in which they have once stood with regard to the earth *will never take place*; or, at least, not in any period *determinable by human calculation*, whatever vain attempts may be made to acquire such *unattainable* knowledge ‡.”

Whatever guarantee this may seem to afford that the tables of

* *The Secret Doctrine*, II., 68.

† *Ibid*, 735, 823 note.

‡ *Tetrabiblos*, *loc-cit.*

the *Almagest* were not forced into accordance with any such assumed period, yet we might reasonably doubt the correctness of Ptolemy's assertion, seeing that the science of his day was very imperfect; but in our own day Mr. R. A. Proctor leads us to the inference that such a conjunction never could occur, owing to the planetary periods being “incommensurable” and so not having any common multiple, though he does not seem altogether to deny such a possibility.* We shall see that in view of the remaining uncertainties in those periods, he could not rationally do so; though such a fact might be admissible from theoretical considerations. Laplace, however, tried to discover such a multiple as the one we are discussing; but he failed lamentably, as he supposed it might extend over a duration of 17,000,000 years—which is four-fold greater than the Mahāyuga—but no value can be set upon his calculation, because the omission of the planet Neptune, unknown in Laplace's time, is fatal to the acceptance of his speculative effort. To this we may add, that if anyone will take the various sets of our planetary tables—as for instance those of Von Lindenau, Delambre, and Leverrier, and will calculate from them the places of the sun and the other bodies for, let us say, about 100,000 years from the present date, or only about one-fortieth part of the Mahāyuga, they will find such discordances in the results as will at once justify Ptolemy's opinion although that was founded upon data far less accurate.

But touching all such outstanding errors, and because it is here proposed to utilise the latest scientific results in this investigation of the Mahāyuga, as well as to forestall any attempts to invalidate the numbers used by a reference to such other data as were extant prior to the year 1877 with improvements up to 1900, we shall here make some quotations and examinations of these, as well as exposing some of the thoughtless mis-statements made in the name of that “exact” and dogmatic science of which so much has been heard. And the most careful attention can confidently be drawn to these.

To take that one element of all others which to every appearance ought to be the most correctly known, *viz.*, the solar year or tropical period of the sun, let us see what amount of agreement there has been upon the subject. All modern authorities are in accord as to the odd

* *Saturn and his System*, 142, and note.

minutes of the year, but they disagree as to the *seconds*, which may seem of little importance ; but we shall see. Delambre, in the year 1806, makes these odd seconds 51.6 *, a value then considered much more accurate than that assigned by his predecessor Laplace, who had, within a few years of the same date, made the odd seconds 49.7 ; but in 1858 Leverrier announced them as 46.0 †, and this has only been lengthened by 0.026s. since. So that the difference between Leverrier and Delambre amounted to no less than 5.6 seconds—notwithstanding which, another popular authority wished us to believe that the year was known in his time (1855) within the hundredth part of a second ‡. This 5.6 seconds is, in the eyes of astronomers, a glaring difference ; and it was made between two celebrated professors of the Paris observatory, with all the refined appliances in use in modern times ; yet Tycho Brahe, some 200 years ago, with his imperfect instruments and defective theories, had arrived at a value which only differs from Leverrier's by two-thirds of a second ; whilst Flamstead and Kepler, not much later, differed only one-tenth of a second from each other—which shows that, though they were dabblers in the occult side of things §, they could nevertheless be accurate in matters of fact.

S. STUART.

(To be continued).

* Ball's *Elements of Astronomy*, 372. Sir J.F.W. Herschell, in 1828, says the Solar Tables ought to be "of great and admitted excellence", and that "Delambre's Solar Tables . . . appeared entitled to this distinction." (*Outlines of Astronomy* p. 688. ed. 1867)

† Ball's *Elements of Astronomy*, 374.

‡ Lardner's *Museum of Science and Art*, v. 167.

§ *The Secret Doctrine*, I, 720.

THE N RAYS.

(Concluded from p. 1041.)

But what special interest has all this for theosophists ? Granted that M. Blondlot's experiments are an investigation of unexplained laws of nature, and as such are included in the third object of the Theosophical Society, are these experiments not purely physical, and without any direct bearing on that large mass of problems that, rightly or wrongly, have come to be considered within the purview of Theosophy ? It is quite true that the N rays are physical, and physiological, and in themselves do not, so far as they have been investigated, afford much information that is new concerning the constitution of the universe or of man. Their value lies in their suggestiveness. They suggest that theories and hypotheses that in the past have been unstintedly condemned as imaginative may not have been so far from the mark. Although they are physical, they are on the very borderland of the physical ; they suggest the supra-physical, and from the fact that not every experimenter can perceive the N rays, science is being pushed, much against its will, to admit that certain phenomena, not subjective, may be observed by some investigators and not by others. As soon as this is definitely and officially recognised, a vast tract of the unknown will be claimed by science ; the pioneers who are at present working under great disadvantages will be largely reinforced, and the discoveries made will be proportionately more important and more reliable.

I have said that the N rays do much to rehabilitate certain theories and hypotheses also based on experiments which for long have been rejected with contumely. Blondlot and Charpentier have been hailed as clever and fortunate researchers, and very different treatment is meted out to them from that which was recorded to Mesmer, Du Potet, Reichenbach, many years ago. It is probable that the N rays constitute a part of the radiations studied by Reichenbach under the name of *God*. Yet Reichenbach received nothing but abuse, while M. Blondlot and his collaborators,—even from the beginning,—have received only praise and felicitations. Doubt, as we shall see presently, has indeed been cast on the new discovery, but the savants do not refuse to examine the N rays. Can the scepticism and open hostility encountered by Reichenbach have been due to the fact

that he did not belong to the staff of any university? The mandarins of official science have so acted before. But let us be thankful for small mercies. Science has set her seal of verification on the fact of human radiations, and that step forward almost atones for the scant justice that is accorded to the careful thinkers and observers of over fifty years ago in the field of animal magnetism. To-day we are being told with great impressiveness in certain quarters that the new discovery has naught to do with the researches of those scientific heretics we have named, which were but absurd romancers and wretched magical trash utterly discredited, and at the same time that the discovery is not new at all, since it has for long been known to science that the human body radiates heat, and the N rays *ejusdem generis*! Methinks they do protest too much, and more heed will be paid to Dr. Robert Kennedy Duncan, Professor of Chemistry in Washington and Jefferson Colleges, United States of America, who has said:

"Many people believe either tacitly or openly that around every human being there is an 'atmosphere' or aura, attractive or repellant as the case may be. The words 'personal magnetism' are sometimes used to describe this. Is it not possible that this 'atmosphere' may be due to radiations of the type we have considered, which we now know may be emitted by the body, particularly under strain or emotion, and which, it may be, are obscurely distinguished by some nascent, subconscious sense? Again, we have in the practically acknowledged 'thought transference' a phenomenon which is explicable only in terms of ray emissions. These rays have been postulated in explaining it; and since we find the body actually emitting *some* that are invisible to us, and that are capable of passing through solid bodies such as bone, it is not unnatural to suppose that in them or in analogous rays we may ultimately find and control thought transference. Still, again, is it not probable that if these rays are given off so generally and so spontaneously, they may be perceived by the underworld of animals and insects in a way we never suspected? There are many other phenomena of this order, obscure and half acknowledged, that may find just such explanation."

I have referred to the fact that experiments with the N rays have been made without successful result by many eminent scientists. The sceptics abound in England and on the continent of Europe; and they are by no means wanting even in France. The situation is

unique in the annals of science, because when scientific people quarrel it has always been over theories, or over the degree of accuracy of some scientific fact. But here, as one scientist has well pointed out, "we have a thousand 'facts' all neatly dove-tailing into one another; and yet the really strenuous efforts of competent men outside of France to verify one solitary one of the alleged 'facts' have resulted in nothing but depressing, fruitless failure." But if the sceptics are numerous, there has been an equal increase in the number of people who have been able to verify personally the existence of the N rays, and there can be little doubt that at least some of those who have failed have done so because they neglected to take the necessary precautions. In a comparatively early communication to the Academy of Sciences, M. Blondlot wrote:

"I shall here make the following general remark concerning the observation of N rays. The aptitude for catching small variations in luminous intensity is very different in different persons; some see from the outset, and without any difficulty, the reinforcing action produced by N rays on the brightness of a small luminous source; for others, these phenomena lie almost at the limit of what they are able to discern, and it is only after a certain amount of practice that they succeed in catching them easily, and in observing them with complete certainty."

As must already have been gathered from this article, experiments with the N rays are very easily made. Procure half an ounce of phosphorescent sulphide of calcium. It may be obtained from any dealer in chemical supplies. It is a powder which after exposure to light shines in the dark. It should be ground up with collodion, diluted with æther until it forms a clear paste. Drops of this may be deposited with a small brush on strips of black paper. The screen thus made should then be exposed to the light for a few seconds, and then examined in a perfectly dark room and in silence. You will notice that some of the spots are less luminous than others; but if you speak in a high voice or whistle, or if you bring up to the screen a knife, a bent cane, or a clenched fist, you will see the spot become more distinct and more luminous.

It is necessary, however, to avoid all straining of the eye, all effort, whether visual or for eye accommodation, and in no way to try to fix the eye upon the luminous source whose variations in glow

one wishes to ascertain. On the contrary, one must, so to speak, see the source without looking at it, and even direct one's glance vaguely in a neighbouring direction. M. Blondlot tells us that "the observer must play an absolutely passive part, under penalty of seeing nothing. Silence should be observed as much as possible. Any smoke, and especially tobacco smoke, must be carefully avoided, as being liable to perturb or even entirely to mask the effect of the N rays." It must always be kept in mind that the changes on the screen are not instantaneous but gradual. The eyes of the observer ought to be accustomed to the dark, and to secure this the screen should be handed into him when he is in the dark room by an assistant. He should also place himself directly in front of the screen and not look at it from an angle because there also exists a variety of N rays that diminish instead of increasing the luminosity of bodies and these are observed obliquely.

It may here be noticed that the scientists who have failed to observe the N rays do not assert fraud or careless experimentation, but only that the phenomena are subjective. This theory, however, appears to be disproved conclusively by the employment in some of the experiments of the camera which as yet has not been convicted of possessing a sub-conscious self; and as the matter is of great importance I shall here describe the experiment.

A photographic plate is exposed in the dark room in such a position that one-half of it is under a lead screen wrapped in wet paper, and thoroughly opaque to N rays, while the other half of the plate is open. Between the plate and the screen there is room for a cardboard box open at the foot. The plate with the fixed frame above it is made to run on guides, so that while the box is always over the plate, it may, through the movement of the plate and frame along the guides, be either under the opaque screen or beyond it. Inside the box is an electric spark which, as the box is open at the foot, acts on the sensitive plate. Lastly, N rays are directed on to the top of the box from any source. Such is the apparatus; now for the experiment. The box is first over that portion of the plate that is under the screen; above the box is the source of the N rays. The spark is produced, and one-half of the plate is under its action for five seconds. Then the plate and screen are run along the guides, till for five seconds the other half of the plate is exposed to the spark,

This is repeated till each half of the plate has been exposed to the spark for, say, one hundred seconds in multiples of five seconds. While one-half of the plate has been exposed, however, the N rays, if any such there be, have been prevented from acting along with the spark owing to the interpolation of the lead and wetted paper screen between the source of the N rays and the cardboard box. On the other hand, while the other half of the plate has been exposed, the N rays have not been excluded, but have acted along with the spark on that half of the plate. If, therefore, there is any difference at all between the images on the two halves of the plate, that difference must be due to the presence and action of the N rays, which are the only disturbing factor in the experiment.

In February 1904, M. Blondlot had made forty such experiments in presence of eminent physicists; of these forty, one was unsuccessful; in the other thirty-nine the photo prints obtained showed a uniformly darker image when the spark was reinforced by the N rays. M. Bordier, Professor of Physics at the University in Lyons, has made equally successful experiments, and the subjective, suggestive, hypnotic theories may therefore be abandoned.

In concluding this article, I would refer to one or two trains of thought that have been awakened in my mind by the discovery of the N rays and their place in nature.

I suppose that most of mankind at one time or other have experienced the paradoxical emotions of the pioneer, who, when he has seen and entered an unknown country, is not satisfied until he has returned home, shared his discovery with others, and led the vanguard of civilisation over the border into the new land; and who then immediately feels a sense of loss and disappointment. His possession is his alone no longer: others may possess if they choose, his joy was in the finding; and forth he goes to-morrow to fresh woods and pastures new.

Somewhat similar feelings are apt to arise within the mind of the occult student as he watches the progress of orthodox science towards and even across the boundaries of a territory he was wont to call his own. He is experiencing first the pleasure of sharing with others, and then the pain of realising that what he once so prized as a peculiar possession is now common property. Thus in connection with these N rays, he half hopes, half fears the

recognition of the aura, of halos, of holy water, and of all the hundred and one phenomena that may be classed under the comprehensive category of animal magnetism as facts of nature, physical and supra-physical; and he vaguely wonders to what terra incognita he will by and by have to turn, for the blood of the pioneer runs hot in his veins.

A glance at the scale of vibrations I have already referred to should satisfy such a student. Out of the whole range comprised within the seventy-five octaves, only a few more than thirty have been cognised by our faculties, and many even of these can be known only by the aid of mechanical apparatus. The realisation of such a fact in all its significance must surely teach humility to the scientist, lend patience to the student and speak hope to the pioneer. Humility to the scientist, so that he must needs cease to say that this and that cannot be, because it can find no place in his little scheme of the cosmos; so that he must needs learn again the first of scientific maxims: "Deny nothing *a priori*." Patience to the student, so that he may work on with the assurance that there is a plan and meaning in everything. Hope to the pioneer, so that he may realise that eye has not yet seen nor ear heard, neither has it entered into the heart of man to conceive the limitless range of the territory that will be his if he will but enter into it and possess.

Think thou and act; to-morrow thou shalt die.
Outstretch in the sun's warmth upon the shore, thou sayst:
"Man's measured path is all gone o'er:
Up all his years, steeply with strain and sigh,
Man clomb until he touched the truth; and I,
Even I, am he whom it was destined for."
How should this be! Art thou then so much more
Than they who sowed, that thou shouldst reap thereby?
Nay, come up hither. From this wave washed mound
Unto the furthest flood brim look with me;
Then reach on with thy thought till it be drowned.
Miles and miles distant though the last line be,
And though thy soul sail leagues and leagues beyond,—
Still, leagues beyond those leagues, there is more sea.

EVAN J. CUTHBERTSON.

SCIENTIFIC NOTES.

Every now and then the occult properties of the number seven seem to obtrude themselves upon the minds of men of science as is shown from the following extract from *The Scientific American*. Many of the properties of this number referred to therein are familiar to Theosophists but those of the series of figures derived from converting one-seventh into a decimal will be new to some of us.

"Among all the numbers, none other seems to have attained the celebrity of 7. There are seven days in the week, seven years of plenty, seven years of famine, seven wise men of Greece, seven wonders of the world, seven Muhammaḍan heavens, seven notes in the musical scale, seven colours in the spectrum, etc. The visible moving bodies of the heavens are seven: Sun, Moon, Mercury, Venus, Mars, Jupiter and Saturn. The Great Bear consists of seven principal stars; the Pleiades were seven sisters, the seventh having concealed herself, which accounts for but six stars being visible.

Now there is quite a wonderful array which may be derived from the number 7. Upon attempting to convert the fraction $\frac{1}{7}$ into a decimal, we shall find it impossible to complete the operation. We obtain, however, a recurring series of numbers, thus:

$$\frac{1}{7} = 142857142857142857$$

This is a circulating decimal. Suppose, now, we write the series of figures thus obtained:

142857.

Multiplying by 1, we, of course, reproduce the number; but multiplying by 2 we obtain 285714. This product is composed of precisely the same figures, and not only that, but the figures are *arranged in the same order*. Multiplying by 3, we get 428571—again the same figures and the same order. Multiplying successively by 4, 5 and 6, we get 571428, 714285 and 857142—possessing the same properties. These results may be made more striking by arranging the figures in a circle."

It has been often remarked in the case of prominent Theosophists that the forty-second year is a critical one; that is about the end of the sixth seven, or the beginning of the seventh seven; something happens to them which constitutes a turning period in their lives, such an event being related some way or other to Theosophy. It is, therefore, of interest to note that the life of the Prophet Muhammaḍ gives another illustration of this for He was born about A.D. 569, and announced

himself as a prophet about A.D. 611, so that he was apparently in his 42nd year when this important step was taken. Is it possible that this critical year is that in which the reincarnated Chelā naturally emerges into the spiritual life?

Whilst on the subject of occult numbers it may not be out of place to refer to another of these, the number of the Apocalypse, viz., 666. It is given in the *Revelations of St. John* XIII. 18, which reads "Here is wisdom. Let him that hath understanding count the number of the beast for it is the number of a man; and his number is six hundred three score and six."

If we proceed backwards 666 years from the birth of Muhammad we reach B.C. 98 about which time according to the occult records the man Jesus was born proceeding forwards 666 years from the same date we reach A.D. 1235 and in the thirteenth century. Mrs. Besant tells us (*London Lectures*, p. 124) a great personage incarnated in Tibet who promulgated the order to the Great White Lodge to make an effort at the close of every century to enlighten the "white barbarians of the West." In *The Secret Doctrine* (Vol. III, p. 412) this Great Being is named Tsong-Kha-pa. If now we take a further step of 666 years from A.D. 1235 we arrive at A.D. 1901 when it would almost seem that another Divine Incarnation is due to appear.

It is, perhaps, reasonable to suppose that the order given to the White Lodge in the thirteenth century was to prepare the Western people for some such event as that above indicated, and if so, it is likely that this incarnation will take place in the West and not as is usually the case in the East, for on the same page of *The Secret Doctrine* we read:

"It is said that up to the time when 'The Great Jewel of Wisdom' condescends to be reborn in the land of the Westerners and appearing as Spiritual Conqueror destroys the errors and ignorance of the ages, it will be of little use to try to uproot the misconceptions of Europe: her sons will listen to no one." Is it possible that this honor can be reserved for the present generation of Westerners and that the maternal vehicle for this Great One will spring forth from the Irish Nation?

The number 666 is often spoken of as the number of the Beast and, therefore, scarcely applicable to a Divine Incarnation. The Beast would appear to symbolise our age of materialism or according to *The*

Secret Doctrine (Vol. II., p. 791) soul-killing Christianity and superstition, but the above text shows that it is also the number of a man, and the man may symbolise the new spiritual force that is projected into the world at the time when materialism is apparently triumphant. This man, (Revelations XXI, 17) is the measure of the holy city of 12 gates which corresponds with the Zodiac and its 12 signs or the Macrocosmic Man. Astrologers sometimes represent the Zodiac by a man bent into the form of a circle, his head being in Aries and his feet in Pisces, so that each sign represents a part of the human body. These twelve signs are further sub-divided into three decanates of ten degrees and each decanate has some different property. The equinoctial points move through one of these signs in about 2000 years, hence they will move through a decanate in 666 years so that in this period Astrological influences throughout the moveable Zodiac will undergo a change and thus constitute, perhaps, the rationale of this particular cycle of years.

We may note in this connexion that the birth of Muhammad occurred at the beginning of the dark ages in Europe when the science of the West passed into Arabia under the guardianship of the Muhammadan religion, so that the man Muhammad did in a sense counteract the influence of the Beast. Similarly the incarnation of Tsong-Kha-pa in the thirteenth century may be said to have originated the Renaissance in Europe which appeared in the fifteenth and sixteenth centuries. Might we, therefore, hope that another Incarnation at the present day will effectually dissipate both the materialism and the social chaos now so prevalent in East and West alike.

G. E. SUTCLIFFE.

SOME NOTES ON ÆTHER OF SPACE.

THE article in the June number of the *Theosophist* entitled "The æther of Space" is not only exceedingly novel and interesting, scientifically, but it opens up some fruitful veins of metaphysical thought. I propose to make a few notes upon these.

Before commencing, I should like to suggest that *koilon*, as a term, is hardly applicable to an element whose distinctive characteristic is a solidity far beyond that of any solid of which we are accustomed to conceive. *Koilon* means "hollow"; but, according to Mrs. Besant's article, it is the bubbles, which make up what is known to us as the world of "matter," which are "hollow." The æther of Space is the very reverse of hollow, in the ordinary sense of the word. The old conventional conception of æther, as a kind of tenuous, impalpable fluid, might have made the term admissible; but to speak of æther as hollow, in the light of the investigations embodied in the June *Theosophist*, is to blur the freshness of the new theory with an unsuitable word. I only throw this out as a suggestion. Its importance is commensurate with the importance of the theory; and it needs little imagination to conjecture that the revelation by occult means of the character of æther is likely, at some future date (like all similar occult investigations), to be extremely important to the cause of Theosophy on its scientific side. It is through these anticipations of the results of scientific method that Theosophy throws out its challenge to the more slowly-moving empirical science of the day. It is hard to conceive that honest scientific enquirers will refuse to give to Theosophical scientists their due credit, if, as may be hoped, the conclusions arrived at by the two methods, the intuitive and the inductive, are found eventually to agree all along the line. The question of suitable terms, therefore, is important.

Another point of terminology. The word "solid," as descriptive of the æther of space, has too many visual and tactual associations to suggest clearly what is meant. People find it hard to conceive of a solid which they cannot perceive by the senses of sight or touch. Although the word is really perfectly correct, yet it would, perhaps, be better to substitute a more abstract term, such as "resistance." This suggestion leads me at once to the metaphysical aspects of the new theory.

(1) Every force has, as its correlative, resistance. Remove the

force and the resistance becomes inertia, *i.e.*, resistance in potentiality, Æther then, metaphysically, is that type of resistance with which the creative force of the self-manifesting Logos has to cope *on the physical plane* (I use the words "on the physical plane" because the hint thrown out that æther is the *seventh* in order of solidity suggests that each of the seven planes has its own type of resistance). This resistance only becomes actualized when the creative force begins to work. In *pralaya* æther sinks into mere abstract inertia.

(2) This gives us a new formula instead of the old unsatisfactory "Spirit and Matter." The latter has always suffered from the idea of *substance*, which to the human mind is inseparable from the concept of matter. Endless discussions have raged round the question as to the existence of absolute substance or the Thing in Itself. These now become otiose. Matter is absorbed on to the side of spirit, and we get a formula "force and resistance to force," which is much simpler. The solidity, now attributed to æther, is more comfortably placed there than when it was a mill-stone round the neck of our conception of matter; since solidity, considered as an abstraction, is nothing more or less than resistance to pressure. Thus we have, on the one side, a creative energy pressing out into self-manifestation; on the other side, a pervading cosmic inertia awakened into actuality by that force, as resistance.

This gives us one of those soul-satisfying dualisms which the hunter after formulae ever seeks,—I mean dualisms, each of whose terms is correlative to the other, so that if the one disappears the other disappears with it. Take away force and resistance vanishes. Take away resistance and force disappears, since a force energising in a void gives us nothing whereby to determine its existence. It is equivalent to inertia. Thus we get a single term to represent the state of things during a period of non-manifestation, *i.e.*, inertia or equilibrium. This we may take as a suitable metaphysical symbol for Parabrahman, *i.e.*, that state of absolute inertia or equilibrium which contains within itself the sum total of all cosmic energy and resistance, whether potential or actual.

As soon as manifestation begins, we have the creative force of the Logos working on the various planes, and on each plane meeting with the particular form of resistance corresponding to the force which is active on that plane. At present we know nothing about the various types of "æther" which confront the Logos on the higher planes. H.P.B. in the *Secret Doctrine* hints that they become more

and more "solid," the further we go up, *i.e.*, in other words, that the Logos finds the task of self-expression more difficult on each higher plane. How this is, exactly, we are unable to say; but it seems to be proved by the fact that, in the case of the developing conscious organism, the higher planes are realised later in time than the lower. The organism grows upward from stage to stage, learning to realise itself at each in turn. We need not try to frame any concept of superphysical "æthers." It is sufficient if we bear in mind that every force correlates an opposing something which defines and checks it, and that, the higher we go, the obstacle to self-realisation becomes greater. There is no necessity to drag on to higher planes the old physical associations connected with the word "æther." It is a question, in fact, whether this word might not be dropped altogether on all the planes, substituting the more abstract and more easily handed concept of a resisting inertia, the "tendency which makes against manifestation."

(3) We are now able to hazard a more or less consistent account of the Life-Process, knitting the formula of "force and inertia" with Schopenhauer's formula of "Will and Idea."

The Logos *thinks*, and *wills* that His thoughts shall be realised objectively. This *will* is the creative energy referred to above. Now, in order that any thought may be realised objectively, it must take on a form. Form is equivalent to limitation. Hence the task of "æther" or "inertia" or "resistance" is nothing more or less than this,—to provide the limiting element which is necessary to the creation of forms.

Thus the thought of the Logos is thrust out into the surrounding inertia, shaped into objective form by that inertia (awakened into resistance) and held there by the unflagging will of the Logos Himself. Withdraw the will (or "the breath") and the form at once vanishes. Withdraw the thought, and the will has no direct object. For all manifestations thought and will are essential conditions.

We now come to an interesting point. Supposing that, at the end of a period of manifestation, all these objectified thought-forms, which make up the manifested Logoic system, were simply in-breathed back into the Logos by the indrawing in of the Will, the universe would be static. There would be no place for that most fundamental of all laws, the law of growth or development. There is a tendency to conceive such a cessation and reabsorption of manifested objects, somewhat loosely, as the inevitable end of existence. But

people, who think thus, forget that they are negating the fact of development, which, above all else, is essential if we wish to give a national explanation of the Life-process. Moreover, people say this, and still hold that every man will some day become a Logos. The two statements are inconsistent.

How then are we to join to the life-process, as here conceived, the idea of growth? The following seems the only answer to the question.

Each thought-form, thus projected, has at first only a derivative life. It is dependent simply on the energising Will and the formative Idea of the Logos who gave it birth. But it cannot remain always thus dependent. The reason is simple. Every thought-form is organic, *i.e.*, containing within itself the capacity of independent growth. Such growth proceeds in two directions, corresponding to the original Will and Idea. Gradually, instead of being sustained by the primal Will alone and being a mere objective embodiment of the primal Idea, it becomes more and more self-sustaining, on the one hand, and approaches nearer to self-realization, on the other—passing from derivative to self-subsistent life. The end of the process comes when the projected thought-form has evolved into a fully self-conscious, or self-realized entity, capable to sustaining itself *by its own Will* against the tremendous resistant forces on all the planes of its manifestation. In other words each thought-form, being organic, is a potential Logos. Thus each is destined to generate in itself a force, which is not a mere loan from an already existing force (*i.e.*, of the Logos) but which is a positive *addition*, in every case, *to the sum total of forces existing in the universe*. As such an entity develops, it, too, throws out its own thought-forms upon the encompassing inertia by the simultaneous action of its own Will and Idea. These thought-forms in their turn are organic and are destined to develop and create during the course of future ages. Thus throughout the whole cosmos we have a magnificent scheme of perpetual creation, in which the derivative passes to the self-subsistent and the creature becomes the creator, and so forth *ad infinitum*.

Here then can be no reabsorption, as conventionally supposed but rather a breaking away, a becoming independent. To become "one with the Logos" will have to be expressed rather as becoming "commensurate with the Logos," *i.e.*, becoming a Logos ourself. In this way there must be postulated an infinite succession of new-worlds constantly coming into being as a new Logos becomes ready for His

task. In the action of creation as Logos actually *multiplies* Himself To allow room for such a profession we must perforce admit infinity. Moreover we must accept one of two alternatives with regard to the "æther" or types of resistance—(1) that the potentiality of resistance, in the cosmos, is infinite or (2) that it is limited. In the latter case, of course, the end of the cosmic process would be the final exhaustion of resistance by the constantly swelling volume of creative force. Such we might conceive as the state existing at the end of a Manvantara or a Mahamanvantara. According to this conception, we should then have a totality of unresisted forces acting in the void—"activity without impediment" or "activity without motion" according to the Aristotelian formula mentioned in a former article.

If the potentiality of resistance be conceived as infinite, then pralaya would imply the withdrawal of the Will of the Logos, thus rendering resistance itself potential, *i.e.*, inertia. But this would not affect thus creatures of the Logos which have grown to self-realization and self-subsistence. They are now Masters of their own Will and their own Idea and *pralaya* can only come to them through their own voluntary act.

Such are a few of the ideas suggested by the new "æther" theory. They are capable of being worked out far more elaborately than I have attempted to do in these brief notes. It is likely that the new conception of matter will be the ground-work of an entirely reconstructed ontology. It will be seen that, even at first sight, the new theory seems for more workable and satisfactory than the old formula of "spirit *v.* matter."

E. A. WODEHOUSE.

GOD'S LURE.

(TO IRELAND.)

God willed of old to lift thine ancient Name
That thou, thro' suffering made most wise, most pure,
Should'st bear before all men the Soul's white lure,
And lead them to and thro' the purging flame.
But, lest thine eager feet should foil the aim
Of Time's slow builders, building strong and sure,
He mingled with thy fire that shall endure,
Somewhat of earth, for shackle, not for shame.
Thou art not wholly earth, nor all divine ;
And tho' rude hands of sons undutiful
Build in the clay, and soil thy royal dress,
Mother of deathless kings ! let joy be thine !
Thou still hast beauty for the beautiful,
And proud glad lovers for thy loveliness.

—JAMES H. COUSINS.

THREE EXPERIENCES.

I.

I had ridden to the house of a friend some seven miles distant to spend the day, and as the next was my music lesson day, I took my music books with me, as I did not wish to miss my daily practice.

Leaving my friends' house at about 3-30 I reached home at 4-30, with a severe headache. After taking my tea I went to my room to rest. I had been thinking over the events of the day for some time, when I suddenly remembered that I had forgotten my books. I jumped up and went to my mother, and told her that I had left my music books. She said : "Never mind, it is too late to go for them this evening ; go early to morrow morning, and get them before lesson time." I knew that if I did so, I would be late and the teacher would be annoyed. It was useless to say any more, so I returned to my room and lay thinking, and wishing that I could go for my books (it was just after sunset and the room was getting dark). I mentally travelled along the road till I imagined that I was walking, or rather floating, past the cemetery, through a forest reserve, and along the road towards my friend's place. After some time I saw a flock of sheep, camped for the night where three roads met. There were two shepherds and a dog on the side nearest to me ; they had made fires to keep the sheep from wandering, and their horses were tied to the wire fence. Just as I got near to them, the sheep ran in all directions, some through the wire fence, others along the road, and some past me. The dog commenced to bark and look at me, though he kept running away from me, as if afraid ; the men looked all round to see what was frightening the sheep, but as soon as they looked at me they too ran. I could not understand it, and wondered why they all ran from me, so I went close to the fence to avoid frightening the sheep that were all huddled together on the opposite side of the road. There were three more shepherds a little further along, trying to drive the sheep together again. The horses were afraid, and one broke its halter and galloped off. I passed the sheep and stood some distance off to watch them, when I noticed that two of the men were standing watching me. It was not quite dark. I began to feel afraid, and I wished that I were safely at home, and wondered how to get back past the sheep ; but just then I found myself on my bed at home. I remembered all that had taken place, and thought

that it was a very vivid dream. I called my mother and told her about it, and then went to sleep.

Next morning a young man, who had been a class-mate of mine, called at our house on business ; he asked us if we had heard about the ghost ; of course we had not heard anything about a ghost, so we were eager to hear all about it. He then told us that some shepherds had camped with their sheep on a road near the cemetery. They had made fires, and were preparing their tea, when the ghost of a young girl came floating along the road from the cemetery ; the sheep were frightened, and ran in all directions, and one of the horses broke away and was not caught till that morning. He said that the dog barked at the ghost, and the men were afraid and ran. We said that it was strange, but my mother and I exchanged meaning glances. He then told us that he was surprised that we had not heard, as everyone was talking about it. The shepherds moved their camp half a mile away from that spot, and no one would ever go along that road again at night. We laughed at him, and he was annoyed and told us that it was quite true ; we could ask the shepherds if we would not believe him. The story was told to us many times afterwards by different people. The ghost was talked about and feared for many months, and no one ever dared to go along that lonely cemetery road at night. I was not afraid and went along that road at least twice a week after night-fall, but I never saw the ghost.

II.

I had a friend named Mrs. S. of whom I was very fond ; she was a devout Roman Catholic and very superstitious. I had expected to go to her house one afternoon but was prevented from doing so by a shower of rain, so I went to sleep thinking about her and the children. I dreamed that I went to her house, walked through the front door without opening it and into my friend's room, where I saw her asleep. I moved up to the bed and tried to call her by name, but could not make her hear me ; at last she awoke and her eyes rested on me ; she did not move for a moment, then suddenly sat up and spoke to me, calling me by name. I smiled and walked over to the dressing table where were her prayer-book and some flowers. I tried to lift the book, but my hand passed through it, Mrs. S. then began to call and shake Mr. S., I was afraid of him, and went out of the room. I seemed to shoot through the air, and almost immediately I struck against the glass of my room window ; I could not pass through ;

I then tried the door and passed through it quite easily, I awoke on my bed, but felt sore and bruised all over my body. The next day I had a great black bruise on my shoulder and the rest of my body was so stiff and sore that I had to remain quiet. About nine o'clock the same morning Mrs. S. came to my house, and as soon as she saw my mother she asked her where I was ; my mother told her that I was not well, that I was in my room. Mrs. S. then told her that she thought I must be dead, as she saw me in her room, and I tried to take hold of her prayer-book ; she called Mr. S., but I disappeared through the wall ; she then went to see if the children were all right, but she slept no more that night. I had told my mother all about it early in the morning, so she told Mrs. S. that I knew all about it. I went to her on two other occasions, but she came and begged my mother to ask me not to go, as she was afraid.

III.

It was a bright moonlight night in the middle of summer ; I went to my room early and sat in an easy chair, with the window curtains drawn back, so that I could look out at the trees. There was a creek about a mile from my house, where I was in the habit of going twice a week to gather ferns ; I should have gone for them that evening, but my head was aching. I sat watching the shadows in the moonlight, and thinking about the ferns. I went to sleep, and found myself floating through the air towards the creek ; I did not follow the path but went straight through the scrub or jungle, when about half way I noticed an Orchid flower on a tree in the middle of a wide spreading clump of Acacia-bushes, a prickly creeper, which we called " Wait-a-bit," because, if it once got hold of you with its thorns, it was very difficult to get free again. I went up to the tree and was about to take hold of the flower when I felt that the creeper had got hold of me ; I tried to free myself but could not ; then I began to sink down amongst the branches ; I was terribly afraid. I tried to pull the creeper away, but could not do so, although the thorns did not prick my hands ; at last, thoroughly frightened, I wished to be home. Next moment, I seemed to be shooting through the air. I saw my body sitting asleep in the chair, felt a little shock and awoke trembling.

I. H.

REVIEWS.

MAGAZINES.

The Theosophical Review, August. The contents are "Concerning Will-Power," "Leaves from a Russian Note Book," "Stray Notes on the Christ-Mystery," "Super-man or Samurai," "Judaism as a Living Religion," "An Uncomfortable Position," "A plea for the Study of Irish Mythology," "The Professor's Dream," "Floatsam and Jetsam," and "Reviews and Notices."

The Theosophic Messenger, July, has a nice article on "Relation of Theosophy to Occultism," by Mr. C. Jinarajadasa, a further instalment of Prof. Lankin's "From the Day Hemisphere to Nature." Dr. Van Hook writes on "Theosophy and Education," and Mr. Warrington on "The Wider Field." Query Department is conducted by Mr. Leadbeater as usual.

Theosophy in Australasia, July, has "The Greater Law," by A. H., "Psychic Development," by M. S. A. P., and other readable articles.

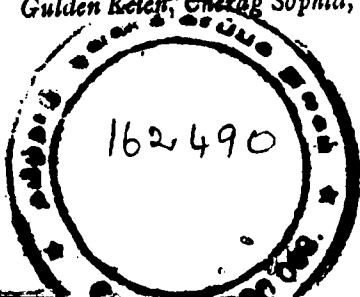
Theosophy in New Zealand, July, has business notes and usual pages for children and strangers.

The South African Bulletin, July contains besides the Editorial Notes, an article entitled "Vision," and usual Branch reports.

The American Theosophist, July, has "Consciousness," "The Human Aura," by Hilda Hodgson-Smith, "The Deeper Meaning of Some Popular Beliefs," by L. W. Rogers, the fourth instalment of "Hints to Young Students," etc.

The C. H. C. Magazine, August. "An Open-Air School," by Annie Besant, "Unselfishness," "A Students Outing," "The Spirit of the Brocken," by A. J. Wilson, "Some Aspects of Political Education," and other readable matter.

We acknowledge with thanks: *Prabuddha Bhāraṭa*, *Vedic Magazine*, *The Mysore Review*, *Notes and Queries*, *The Message of Theosophy*, *The Dawn*, *The Theist*, *The Indian Review*, *The Modern Review*, *The Gurukul Magazine*, *Modern Astrology*, *The Madras Christian College Magazine*, *The Light of Reason*, *The Phrenological Journal*, *Theosophia*, *Le Gouden Keten*, *Cherāg Sophia*, *Theosophie*.



SL

Q 11 m 21, 11/11/11

MA 28.2

REVIEWS.

MAGAZINES.

The Theosophical Review, August. The contents are "Concerning Will-Power," "Leaves from a Russian Note Book," "Stray Notes on the Christ-Mystery," "Super-man or Samurai," "Judaism as a Living Religion," "An Uncomfortable Position," "A plea for the Study of Irish Mythology," "The Professor's Dream," "Floatsam and Jetsam," and "Reviews and Notices."

The Theosophic Messenger, July, has a nice article on "The Relation of Theosophy to Occultism," by Mr. C. Jinarajadasa, a further instalment of Prof. Lankin's "From the Day Hemisphere to Nature." Dr. Van Hook writes on "Theosophists and Education," and Mr. Warrington on "The Wider Field." Query Department is conducted by Mr. Leadbeater as usual.

Theosophy in Australasia, July, has "The Greater Law," by A. H., "Psychic Development," by M. S. A. P. and other readable articles.

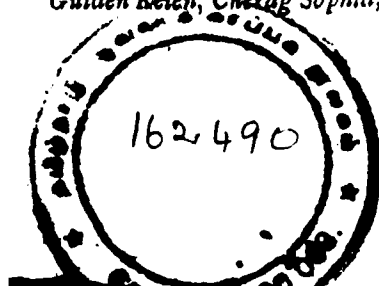
Theosophy in New Zealand, July, has business notes and usual pages for children and strangers.

The South African Bulletin, July contains besides the Editorial Notes, an article entitled "Vision," and usual Branch reports.

The American Theosophist, July, has "Consciousness," "The Human Aura," by Hilda Hodgson-Smith, "The Deeper Meaning of Some Popular Beliefs," by L. W. Rogers, the fourth instalment of "Hints to Young Students," etc.

The C. H. C. Magazine, August. "An Open-Air School," by Annie Besant, "Unselfishness," "A Students Outing," "The Spectre of the Brocken," by A. J. Wilson, "Some Aspects of Political Evolution," and other readable matter.

We acknowledge with thanks: *Prabuddha Bhārata*, *Vedic Magazine*, *The Mysore Review*, *Notes and Queries*, *The Message of Theosophy*, *The Dawn*, *The Theist*, *The Indian Review*, *The Modern Review*, *The Gurukula Magazine*, *Modern Astrology*, *The Madras Christian College Magazine*, *The Light of Reason*, *The Phrenological Journal*, *Theosophia*, *De Gulden Kelen*, *Cherag Sophia*, *Theosophie*.



JL

MAR 25 1922