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THE
THEOSOPHIST,

A MAGAZINE OF

**Brotherhood, Oriental Philosophy, Art,
Literature and Occultism.**

EDITED BY

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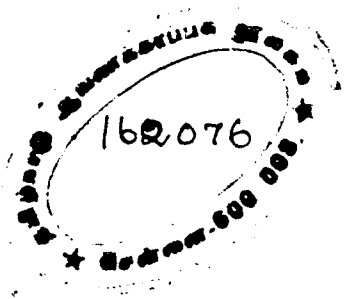
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"THERE IS NO RELIGION HIGHER THAN TRUTH."

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

OLD DIARY LEAVES.*

SIXTH SERIES, CHAPTER XXII.

(Year 1898.)

THREE days after my return, my friends Mr. and Mrs. Kirkpatrick and their son, coming from Australia and *en route* for London, paid me a visit for a few days.

The problem of the origin and religious heredity of the Pariahs of Southern India was so important, that I determined to bring the communities into relation with the High Priest Sumangala, so that in case they were proved to have been original Buddhists their communities might be brought into close connection and under surveillance of the Buddhists of Ceylon. Mr. Iyothee Doss, the native physician already mentioned in this narrative, and P. Krishnaswami, a teacher

* Five volumes, in series of thirty chapters, tracing the history of the Theosophical Society from its beginnings at New York, have appeared in the *Theosophist*, and three of the volumes are available in book form. Prices: Vol. I, cloth, illustrated, Rs. 3-12-0, or paper, Rs. 2-8-0. Vol. II, beautifully illustrated with views of the Headquarters, Adyar, cloth, Rs. 5, paper, Rs. 3-8-0. Vol. III, covering the period of the Society's history from 1883 to 1887, is sold at the same price as Vol. II. It is uniform with Vols. I and II, and illustrated with many portraits. It will have a special interest in that it introduces to the reader's notice other Mahatmas than those already known. Apply to the Manager, *Theosophist*, or to any Theosophical Book Agency throughout the world.

in my first Pariah school were chosen by the Pariah communities to represent them at Colombo, and on the 1st of July I left Madras with these two for Colombo, *via* Tuticorin and reached our destination on the second day. I presented the delegates to the High Priest, who was delighted to see them and on the same evening brought them before a monster meeting, whose feelings were highly excited by the addresses of the delegates themselves, and of the High Priest, myself and Dharmapala. The remarks of the High Priest were very dignified and noble. He told the delegates to remember that, although they had been degraded to the lowest social level under the caste system of India, at the moment when they became Buddhists all these arbitrary social distinctions were stripped off their shoulders; they became free men, entitled to their own self-respect and of whom it was expected by every Buddhist that they would do nothing to lower the dignity of their new condition. Then taking me as their sponsor he gave them the Pancha Sila with great impressiveness. The whole audience listened with the closest attention to the pronunciation of the words and when the fifth Precept was completed, they gave vent to their restrained enthusiasm in a great shout of "Sadhu! Sadhu!" The Sinhalese are an emotional people, easily aroused by anything which touches upon their religion, so that, when they realized that these two black men were the chosen delegates of an outcaste Indian community numbering five millions of people, that it was claimed for them that they had been Buddhists at the time of the emperor Asoka, that they had been mercilessly persecuted and tortured to compel them to become converted, that, yielding to *force majeure*, the once independent community had been reduced to a state of degradation and slavery, and that, at this moment these delegates and their associate leaders of the Pariahs nourished the hope that with the help of the Sinhalese Buddhists they might recover their religion, build temples and establish monasteries for the support of the Bhikshus who might be sent over to take them under their spiritual charge, the outbreak of enthusiasm at this meeting need surprise nobody.

The next day I sent the delegates under good escort to Kelani Temple and spent the day in town, visiting Mrs. Higgins and Madame Canavarro, and going with Dharmapala to see his Raja Giri estate, where he had made a failure of an attempt to establish a Buddhist

college. Our young friend has a marked tendency to fly kites, the strings of which persist in getting broken; he lets them go and they are out of sight. Dharmapala could not see the absurdity of the proposal he made me after the scheme had hopelessly failed, *viz.*, that as I was growing old and had placed the Buddhists under enormous obligations, I should now retire from the management of the Theosophical Society, settle down at Raja Giri and pass my remaining days in dignified retirement. Stripped of all covering of fine talk, the idea was simply that I should pull his chestnuts out of the fire—so illogically and impulsively does his mind work.

Before retiring that night I dictated to Mr. Jayatilaka a draft of a reply for the High Priest to make to the Pariah Petition, and the next day went over it with Sumangala, got his approval, had the printers set it up and the same evening read the proofs.

That same day Mr. Harry Banbery came down from Kandy to escort us to the Mountain Capital. On Wednesday (the 6th July) we went there, were received at the railway station by a number of friends, among them Mr. Kobbekaduwa, a Kandian noble, whose family had great influence at the time of the native sovereignty before the British occupation. I took the delegates to pay their respects to the Mahā Nayakas, High Priests of the royal temples of Malwatte and Asgeriya, and the High Priest of the Ramanna Nikaya. In the evening there was a very big and demonstrative meeting to welcome the delegates, and speeches were delivered by Kobbekaduwa, Dr. Iyothee Doss, myself and others. There being no important priest present I gave the Pancha Sila to the assembly and the Pariah delegates had the opportunity for the first time of joining with their new co-religionists in this act of Buddhist worship.

On Thursday (the 7th July) we returned to Colombo and in the evening the Buddhist Theosophical Society entertained the delegates and myself at dinner at headquarters. I happened to drop in in the afternoon upon a meeting that was being held there and where it was very persistently urged by Dharmapala to eliminate the word "Theosophical" from the title of the Colombo branch and break its relations with our Society. The young advocate of secession made the protest that our Society was in reality hostile to Buddhism and that the connection between the two was doing harm to the religion. This was the beginning of an agitation that this ambitious young man has

been carrying on ever since with the real object of bringing himself into notoriety and weakening the influence of our Society in the Island. At the meeting in question he and his few sympathisers explained to me that they had no desire or intention of altering my personal relations with the Sinhalese people, but should expect me to go on as before as their leader. I exposed their sophistry and repudiated their proposal with scorn, showing them the base ingratitude that underlaid the plot, and telling them that, while they were perfectly at liberty to expunge the word "Theosophical" from the title of their branch, if they did it I should immediately break my relation with them and never answer another appeal for help, whether coming through their High Priest or any other channel: a people so devoid of the sense of gratitude were not worth my while to waste any more time over. Needless to say, nothing more was heard of the proposal at that time.

On the 8th of July our good-byes were said and we sailed for Tuticorin in the B. I. Steamer, "Kaputthala." The sea was rough, the delegates very sick and the next morning on our arrival they looked about as miserable as human beings could, yet rejoicing over the success of their mission. On the morning of the 10th I reached Adyar and found awaiting me a copy of my "Sorgho and Imphee" book on the sugar-canes of China and Africa, which I had written in 1857, which has passed through seven editions and of which I had not seen a copy for many years, until my friend, Mr. Gould, editor of *Notes and Queries*, had procured me one after inserting a paragraph in his excellent magazine.

The next few days were crowded for me in the way of foreign correspondence and the writing of editorial paragraphs and articles. On the 14th a letter came from Banbury reporting that the Kandian public were enthusiastic over our recent visit and that as one result he had got several new scholars for the Buddhist High School of which he was Principal.

A fund, known as the "Olcott Pension Fund," which had been started some time previously without my consent and which, though most kindly conceived, was in my case useless, lying idle in bank and earning a small interest. I thought the money would be much better employed by turning it into a fund for the upkeep of the Panchama School, so on the 16th of July I drafted a public notice

of its transfer to the credit of the "Olcott Free School" as invested capital for its support.

As it was decided that Miss Edger should make the tour of Southern India I left home for Coimbatore on the 19th and began the work. I was met at Podanur Junction by a committee and was put up in a large empty house that had been kindly loaned for the occasion. At 3-30 P.M. Miss Edger arrived from Ooty with our Parsi friend, Mr. Panday, of Bombay, and Mr. K. Narayanasawmy Iyer, Inspector of our branches in Southern India. In the evening she held a conversazione at the Coimbatore College Hall, received an address of welcome and was garlanded in the usual poetical Hindu fashion. In the evening she gave her first public lecture at the same place on the subject: "Will Theosophy help the world?" On the next day there was an E. S. T. meeting, another conversazione which lasted from 2 till 5 P.M. and in the evening a lecture on "God in Man and Nature." On the next morning before 10 A.M. there was another E. S. T. meeting and conversazione: at 2 P.M. I took her to see the old temple Peroo and examined the many monolithic pillars carved with huge figures of Indian gods and rearing hippogriffs, of which there are so many splendid examples at Madura and the other chief temples of Southern India. The three grand carved portals that we now have at Adyar are of the same pattern.

Miss Edger found, during that night, that travel in India is not without its disagreeable features, for the old house where we lodged was alive with a certain kind of vermin of a most persistent character which feasted on her fresh Australian body to her great dissatisfaction. However she had the moral courage to take things as they came and keep in view the great object of the tour without paying too much attention to these unpleasant details.

At 7-27 the next morning we left for Palghat, our westernmost objective point, where we were nicely received and put up in the very good Government Rest-House. Miss Edger held a conversazione in the afternoon and at 4-30 P.M. lectured to a packed house on "Theosophy in Theory and Practice."

Palghat is inclosed in a strip of the Western Coast of India, lying between the southern chain of the Ghâts and the ocean and is probably more tropical in its character than almost any part of India. The mountain chain fences in moisture-laden breezes of the ocean

with the result that a luxurious vegetation makes the country appear as though it were a strip of the sea-begirt Island of Ceylon. The inhabitants having no part in the feverish activity of the other portions of India, have kept to their ancient customs and beliefs with peculiar tenacity; the folklore is very rich in tales of the interference of the invisible powers with men, practitioners of sorcery abound and some of the worst aspects of black magic, such, for instance, as lycanthropy—the changing of the sorcerer's astral body into the appearance of wolves and other wild animals—are said to be rife. If the reader will consult my translation of D'Assier's book "*L'Humanité Posthume*" he will find among the replies to the circular of enquiry which I issued to correspondents throughout India, what the inhabitants of this Western Coast have to say on these interesting subjects. It was this Western Coast that in remote historic and prehistoric centuries was visited by the adventurous merchants of Arabia, Egypt and Venice, who made themselves rich by the enormous traffic which they carried on. It was to Cochin, capital of the native state of the same name, that came Albuquerque, the Portuguese admiral, in the year 1503. Of course he built a fortress, and founded the first European colony, which comprised, equally of course, a lot of bigoted Roman Catholic priests who brought a train of disasters in their wake. The doom of the country as an independent kingdom was sealed, for—after the Portuguese—came, on the 6th January 1663, the Dutch, who proceeded forthwith to strengthen the fort, but consecrated the most of their force to the laying of the basis of an active trade in Indian commodities, which enriched the merchants of Amsterdam and Rotterdam and created in them a thirst for Eastern conquest, that is not even now, after the lapse of four centuries, assuaged (e.g., the Dutch East Indian politics).

While we are at Palghat and are resting from our railway journey, I may say in parenthesis, that nowhere are the difficulties of my poor friends, the Pariahs, so merciless as in this strip of a physical paradise. The hatred of the caste people is so exaggerated that, if a Pariah is walking on a public road and sees a caste man approaching at a distance, he is obliged to give utterance to a peculiar cry of warning and before the caste man reaches him, must turn off into a field beside the road, turn his back and hold his hands over his mouth, so that by chance not even a whiff of his breath might be

wafted in the direction of the other. If a Pariah should ever read Bishop Heber's "Missionary Hymn," when he came to the lines:

"Though every prospect pleases
And only man is vile;"

he might almost be excused for saying, "That means the West Coast." This however is one of the points which go to make up the picture on the reverse of the medal, and which a casual traveller like Miss Edger is not likely to have forced upon her attention, so we will return to our narrative.

Palghat presented to us a smiling appearance in its tropical aspect, and our pleasure was enhanced by the kind treatment given us by our local friends. I founded here one of those Bala Samajes or Hindu boys' societies which I made for the purpose of interesting the younger generation in their religion, while at the same time giving them a training in the administration of public affairs. My idea was that the boys should be taught the lesson of self help, and the plan I pursued was to propose at a public meeting, after a lecture on education, that the boys of the town should join together and manage their own affairs, looking to their elders only for encouragement and practical help such as the supply of books, the rent of a meeting place and advice as to the best course to pursue in emergencies. I found no difficulty in enlisting the sympathy of the juvenile public and of their parents and guardians, and I am happy to say that the seed thus sown has since borne a good harvest.

At 4 P.M. on the 25th (July) Miss Edger gave her final lecture, and at 7-30 P.M. we left by train for Salem. The night was passed in the train and in the morning we reached our destination and were most charmingly received. The branch with which we now came in contact was one of the most energetic and useful in the Indian Section. Its presiding officer, Mr. T. M. Ramchandra, B.A., Deputy Collector, was a man of exceptional ability and force of character. He took hold of the branch with the same energy which he gave to the direction of the affairs of his own bureau, with the result that a nest of capable workers was soon established and the influence of the group spread over a wide area of the country.

It is the custom of India, as my readers know, to present addresses to visitors along with those fragrant garlands of flowers that express the poetical temperament of the people. The Salem branch on this

occasion presented to Miss Edger a nicely-worded address, enclosed in a silver tube highly ornamented on the outside and having at the two extremities figures of Hindu gods.

Our people put up Miss Edger in a bungalow and myself in a tent close by. From 8 to 9 A.M. there was a conversation meeting at our Branch rooms, and at 6 P.M. at the Town Hall, a lecture by Miss Edger on "A bird's eye view of Theosophy," to a great crowd. Despite the intense heat I wrote many letters. On the next day, the 27th, we had the same routine, a morning conversation, a reception of visitors at fixed hours and an evening lecture, very much applauded by an audience as large as the capacity of the hall would allow. The routine of the following day was varied by the giving of lectures to Hindu boys by both of us and the forming of a "Boys' Society." At 10 P.M. we went to the station, escorted by our friends, dismissed them—not without difficulty, so anxious they seemed to enjoy our company to the last—settled ourselves down in the two waiting rooms for a bit of rest and at 3-30 the next morning took the train for our next station, Karur.

H. S. OLCOTT.

THE RELATION OF THEOSOPHY TO LIFE.

THERE is a chemical aspect to the relation between divine truth and human thought. The mass of human thought may be regarded as a compound (in which ignorance is, perhaps, the predominating ingredient), effervescing slowly with the forces of evolution. Into this the Great Chemist, as He watches its action, from time to time pours a few drops of truth, using a great teacher to stir it into the mass.

A new element being introduced, a new combination is formed, action is quickened, and evolution takes a fresh impulse. But the chemical affinity between truth and the plane upon which it is thus set to work is none too strong at best, and presently the truth, seizing as a base some salient point in the conditions which hold the solution, begins to crystallise, to draw apart from the mass and form combinations with itself. Thus it builds up a form which may be beautiful in itself, as crystals often are, but which is utterly useless to the mass it was meant to effect.

Let us drop our somewhat mixed metaphor, and lest we be misunderstood, follow out the same line in plainer words.

From time to time a great mind comes into the world, bringing or opening up a new store of truth. As this always happens when the world has assimilated its last mental food and is again hungry, the new supply is absorbed very speedily, mental and spiritual progress is stimulated and mankind makes a few giant strides.

When the thought is new to most of the world, and when it meets the great needs of the time, its teachers find inspiration in its acceptance by many of those to whom it is presented. But when new needs have arisen, its propagandists begin to find that the public to which they can appeal is composed only of those who are indifferent. How much easier, then, to turn back upon the material already made and play at work by fashioning and refashioning *that*!

The movement finding itself no longer in demand by the world, because it is no longer related to the world's needs, its activities become internal: the process of crystallization begins.

Do you recall my chemical illustration of a few moments ago?

Do you see the difference? From a living, active, outward-reaching force, doing the will of God in the world in which he placed it, it becomes a self-centred, indrawing, reactionary force, affecting nothing outside of itself, and only hardening that.

Suppose for instance, that the truth has taken outward expression in the form of a Church. When this stage is reached its ideal changes from giving to getting: the personal salvation of its members becomes a greater concern than the service of the world—its internal structure more important to it than the structure of the society in which it exists. It may carry on missionary activities, but instead of seeking to serve the needs of those to whom it goes, it seeks to force them to need the worn out dogmas which are all it has to offer; and it counts with more glee the number of persons who are gathered into its fold than the grains of truth given out to a hungry world. It forgets that the purpose for which it was sent into the world was to help humanity to take the next step and the next. Having, perhaps, really helped it to take one step, instead of then helping it to take another after that, it tries to make its bewildered pupil take the same step over and over again, like a soldier marking time forever.

Having thus become useless, the day of its dissolution is fixed,

and thus it comes about that religions and philosophies rise and fall as incessantly as ocean waves : only because we are submerged by them, perhaps, do we fail to catch the rhythm of their surges as they break upon the shores of time.

The spirit of Truth incarnates and re-incarnates, ever and ever, in a countless succession of religious and philosophical systems, struggling awhile in each to express itself, and succeeding for the most part but very partially. But its struggles produce some effect in each of these, its bodies ; each in turn is expanded a little, rendered a little more plastic, made a little better instrument for the expression of the informing Truth. And these qualities are transmitted by each to its successor, exactly as physical qualities are transmitted from parent to offspring by the process known as heredity. For these successive forms in which Truth shows itself, though still more veiled than seen, may be very properly regarded as the physical bodies of an evolving entity—the whole process forming a close analogy with the reincarnation of the human ego.

And these forms seem to be subject to the laws which govern other forms in the physical world. They are born, weak in manifestation but strong in potentiality, out of the agonies of older forms ; they partake of or reproduce, in a general way, the characteristics of their parent forms ; they pass through a period of rapid growth, and by and by reach a stage of full stature, when the informing life uses them to do its work in the world ; presently they have been utilized to the limit of their usefulness, their muscles stiffen, their joints ossify—in short they grow old ; and the life, finding they no longer serve its purposes, breaks them and abandons them, and clothes itself anew in more pliant garments.

Perhaps it must be so. Perhaps the dream of Eternal Youth which men and systems have somewhat cherished since the world began is but the vainest of delusions for any form. And yet, if there *should* ever be a man who should know just *why* men die, and if in himself he steadily avoided that cause, *might* he not, just as a theoretical possibility if nothing more, keep his physical processes so balanced that he could go on and complete his evolution in one body ?

And if there should ever be a system of philosophy or religion

which should understand *why* the spirit of Truth had been obliged to abandon in turn each of its predecessors, and should strive intelligently to avoid that moral ossification, *might* it not keep itself so pure, so receptive, so plastic, that each additional manifestation of Truth should find it possible to work through the old form, which should thus grow with the unfolding of Truth itself, and continue its effective instrument forever ?

It may not be so. It may be that immortality is not even to be desired for any form. But certainly it is the duty of every form to be as good an instrument and to last as long as, in the nature of things, it may. And just as it is our duty so to care for our own physical bodies that nothing may unnecessarily dull the edge of their effectiveness, so it is our duty to see that the forms of any kind of intellectual or spiritual movements in which we are interested do not crystallize before their time, and thus prematurely become a clog upon rather than an assistance to the efforts of Truth to be expressed in the world of form.

Therefore it is of importance that we seek the causes of decay and the means of avoiding them.

I speak as a Theosophist to Theosophists and on behalf of the beloved Society to which we owe our most precious possession—our knowledge, so far as it goes, of the Truth. For it I would find the key to immortality, if there be any such key : and if there be none, then at least keep it in the way of the longest and fullest service.

Let us examine the situation to see whether we have any better ground for hoping for permanence than the followers of all the perished cults which line the path of man's progress. We look back along the line and see that truth after truth has been proclaimed by the succession of teachers, each so perfectly related to the needs of its time and place as to seem to those who received it, and often (so far as they made known) to those who taught as well, to be a whole and complete system of truth. Men whose minds were filled to overflowing have ever thought they had a portion to fill the cup of the world for evermore. But over and over again continuing evolution has brought new needs and conditions, and humanity has learned through pain and travail the ever-puzzling lesson that so long as truth is partial it will become false by the introduction of new relations.

What right have we Theosophists, who claim to rise above the limitations of these steps and stages of the past and to take a bird's eye view of the whole, what right have we to think that our system is not to be just a link in the chain of things which failed by being only partial successes? This question has been asked me by "outsiders" (if I may once use that very un-theosophical word) as a poser. The answer is simple, but it will not bear demonstration in the light of the opinions held by some of those who most enthusiastically bear the label of Theosophist.

It is this: that all these systems which have been outgrown and burst asunder have been circumscribed by a self-defined limit. Their teachers have proclaimed, or their followers have been permitted to think that they proclaimed, an ultimatum of truth, which could stand only on condition that it succeed in opposing an immovable body to the irresistible force of evolution. The results have been what were to be expected.

But Theosophy—and I wish I could write this thought indelibly upon the mind of every Theosophist—Theosophy is not a system, but an *attitude*—the attitude of receptivity to truth. There is, it is true, a philosophical, religious and scientific system which passes current under the name of Theosophy. But every Truth or supposed Truth which makes that system might be proven false by the introduction of new relations, and the true Theosophist would be a Theosophist still—not by maintaining a hypocritical allegiance to the dead form of the system, but by holding still to the attitude of accepting truth wherever found, and discarding error wherever found. Therefore we may somewhat indulge the hope, if its members do not forget the oft-repeated warnings of their teachers, that the Theosophical Society may avoid this one of the causes which have superannuated and killed so many of its predecessors.

But this is not all. And when we follow out other lines we shall find less encouragement at the end.

There are two sides to every movement—a taking-in side above, through which it receives from the divine sources its supply of the life forces of the universe; and a pouring-out side below, through which those forces flow out for the helping of mankind. The movement which becomes closed above suicides by starvation. The movement which becomes closed below is killed for its uselessness.

The Masters of Wisdom will not pour into a vessel which does not act as a channel to convey their loving service to those who need it. We have just seen that there is some reason to hope that the Theosophical Society may be able to keep itself open above to the beneficent forces which are ever seeking means to reach and help struggling humanity. And when we consider the other side—which is of exactly equal importance—it seems to me there is more occasion to be concerned lest Theosophists forget to relate themselves and their philosophy to the needs of the time and place. System after system in the past has been shipwrecked upon this rock: the shores of time are strewn with their shattered hulks, and we may see yet other mariners bearing down upon it, full sail and the helm lashed fast. Shall the Theosophical Society be wiser? It will require more than an effortless desire to make it so.

There seems, almost, to be something in the very nature of Theosophical study, with its wonderful opening up of new and fascinating realms, which has a tendency, unless met by a calm common-sense, to draw its devotees out of relation with the work-a-day world of which they are a part, and to make them forget that if any truths are given them from above it is only that they may make use of them for the betterment of the world below. The plea of getting in order to give, of learning in order to teach, may be made to sound most plausible, but the *thought* must be of the giving rather than of the teaching. Who opens himself to give, by that same opening finds himself filled. But there is many a sincere, though mistaken student to whom it has never occurred that all the wonders of Theosophical science and philosophy were sent into the world for any other purpose than to afford him and his kind mental gratification.

Systems as we know them are not instituted for the benefit of the inhabitants of the higher planes. The best our puny, unresponsive brains can *conceive* of or *receive* is but child's play to them. Our religions and philosophies are instituted for the benefit of those who are prisoned in the house of clay and have still the problems of life on the physical plane to solve. And if the Theosophical Society will not get down to help in solving those problems, if it will not use what is given it for the purpose which those who gave intended, if it spend all its energies reaching up, it may lift itself quite off its foundation,

which is the need of mankind, and find itself shrivelling in space forgotten of God and despised of man.

What is the great need of the world at this time? What is the task which Theosophy must shoulder, or disappoint those who sent it into the world?

Look deep. No superficial judgment will answer here, for on this question hangs not merely the fate of our Society, but for a time and in a measure, the fate of the world. Survey the whole field of evolution in the light of the teaching which has been given us, and try to determine what great step now most demands the efforts of intelligent workers.

You will not be disappointed. There is an issue now ripening than which a greater has not been since first the impulse to bring forth stirred in the bosom of the unknowable—than which a greater shall not be until the whole ripened harvest be gathered into it again.

Look how the arc of evolution swings downward and upward. First the One Existence; then duality; then continued subdivision, differentiation, multiplication, complexity, combat, until the limit of separation is reached and the individualized soul stands as far from God as it ever can go, because it is as far from its fellows as it can ever go. This is the descent into matter, and during this stage individualism is the proper ideal of evolution, diversity is the will of the Logos.

But sometime the forces reach the lowest point, and the upward climb must be commenced. Now the ideal changes. From seeking difference we must turn to seeking unity. The individuals, enriched and enlarged by their experience of life, must find their way back over the way they have trod, to union with each other and with their source. If we are not mistaught, the separative forces of this planetary evolution are just now lapping the periphery of creation, about to turn back and become the unifying forces which alone can accomplish anything further.

Humanity may be said to be trembling in the balance between individualism which has been, and the socialism, the realized unity which is to be.

Now toward this fact we as individuals, and we as a Society, have choice of three attitudes. We may cling to the old order and

oppose ourselves as so much inertia to the change; we may add our several energies to the forces working for the new order; or we may lazily seek the centre of gravity and trust that the forces of evolution will see that we go forward and not back. Ah, but responsibility is not to be so easily escaped! For what are those "forces of evolution" on which we so serenely rely? They are the Will of the Logos, expressed and acting through his creatures, including us! And if we will not do our part, who will?

Something more than a glittering generality was meant when the Founders of our Society made Brotherhood its one essential tenet. They meant to point us to the work we have to do in the world.

Now when men make the first turning toward the realization of unity, what is the first step? To find something in common with each other, and then base part of their lives upon that common ground, instead of each ordering his life wholly with regard to his separate self. Finding that good, they go on discovering and developing more and more in common, and basing upon that more and more of the interests of their lives. Sometime each will live wholly for the all, and then unity will be realized indeed.

[To be concluded.]

S. EDGAR ALDERMAN.

THE SACRED WAR.

[Continued from p. 900].

THERE is in every man a desire to drive the devil of frailties out from himself: a handful only have the good fortune to keep this desire alive in their hearts, to sever connection with the abortive yearnings of a body which, the more satiated, is ever and anon more ablaze for the destruction of the Higher Self. Knowledge must precede wisdom, and the very first step of knowledge is that a man is a mixture of reality and unreality, of truth and falsehood, and the interests of Evolution can best be served by him who knows how to side with the former, with an ever-decreasing partiality for the latter. From our very infancy we have witnessed that our bodies are not our lasting possessions on earth; they come and go, are built and

destroyed, according to unerring laws of Nature. With all this conviction there is such an inordinate love for the body that even when it is on the point of dissolution, the common notion is that all the highest aspirations of the human heart cease with it, and that nothing more is to be heard of its Lord or Owner. Nine-tenths of the sorrows of the world are due to the misconstruction of the inevitable law of Nature which mercifully rules that as often as a vesture fails to answer the moral and spiritual needs of its wearer, it must be substituted by one more calculated to stand the requirements. The main aim of Evolution, in the beginning, seems to be the development of the mind, an ever-increasing factor, to differentiate between the perishable and imperishable, the form and life, that which makes the world a world, and the energy which sweeps through it to hold it intact from destruction. Put a just and proper price upon both, according to their intrinsic merits. Let the mind delve into the depths of Life, till its nectarine waters well up, till the hard soil which hid them be rent apart and there is no more let or hindrance to their free and easy flow. When once their source is seen in the Rock of the Heart, there is no more danger of our falling into pits of errors which surround our path in all directions.

But this mind is a double-edged sword, it cuts both ways; it is never your friend and well-wisher till you have come to love the Self in you which is a part and parcel of the Universal Self. Your mind and your Self harmonized, at peace with each other, give you a right to stand in the presence of Him who dwelleth in the lotus chamber of your heart. But before that harmony is established you have to carry on an unmitigated fight with that which is base, personal and carnal in you. To eliminate everything that partakes of the nature of the body—covetous, designing and selfish, that ever grasps—is attended with much discomfort. The heart bleeds with imaginary losses, which are never your own when you come to estimate the priceless boon of your own divinity; but before you learn where that is within you, an incessant struggle is to be kept on for the suppression of that which is denied access in the Kingdom of Heaven, where nothing can hope to enter which has not the ring of altruism or compassion; in short, those thoughts and emotions are welcome there which subordinate the personality to the one leading idea, the welfare of Humanity.

Birth after birth we have been carrying with us a maimed cripple who has stuck to us through thick and thin. His entire body is scarred with numberless wounds of earthly desires, his forehead is seamed with many lacerations of envy, hatred, jealousy and malice; his soles are blistered with past misdeeds which neither allow him to stand erect nor to command any free movement of his own. This unsightly creature knows not to sit or walk. He has to be taught to climb the Rock of Immortality, and he has to be given the crutches of devotion and knowledge to make his ascent possible, with the support of his eternal Ego at his back. Sometimes his crutches even fail him, but by all manner of means he must be made to move uphill, now by exhortation, now by force of example, by arguing the necessity of the task, or by some other mode, which can recall him from his hopeless plight. Trudge he must a few paces, and his very wobble will teach him in course of time to balance himself, to stand erect, and even to run, when he breathes in the serene atmosphere of the Holy Spirit. Supported by his unfailing guide and comforted with words of encouragement, he often abhors his old habits, which make great onslaught upon him, under the impulse that he is soon going to part with them. They who were his playmates and chums for so many years have nothing in them to charm him any more. He inwardly prays to sever his old ties but they are loath to leave him alone. The serried phalanx of thoughts, so uncongenial to him now, confronts him in the new field he has chosen to divert his energies in, and there are a thousand and one memories of things which may very well be asked to take care of themselves. It is at the very moment when the cripple is getting whole and wants to be by himself that his unwelcome guests, unbidden and uninvited, thrust themselves on his attention. He has a great mind to improve himself, but his spiritual health does not gain much, owing to the festering wounds opening out, now and again. He tries solitude but finds to his no small regret that it turns out to be the very London of din and confusion of the former denizens of his heart and head, for of what use is retirement when it is crowded with so many undesirable companions? He tries one method after another to be free from their tyranny but the end is ever far away from him. A faint streak of hope, a solitary ray of light may occasionally gleam upon him. Let a few seconds pass and once more the fast-gathering clouds of

bleak despair hover in sight. He knows not whither he shall fly for refuge, to whom he shall hie for protection. Who is there, in the three worlds, to give him shelter from himself but his own Self? A Lord of compassion may be anxiously watching over his mental difficulties and the restless condition of his soul, but He would be running against the laws of Karma and Evolution were He to attempt to pluck the fruit from the branch before it is ripe, for that would mean oblivion of self-reliance and inner growth which alone can give a *status* to the student of the Higher Life in the invisible realm of spirit. He must feel his divinity within him by his own unaided effort, by his unflagging zeal, and by his indefatigable perseverance. He must be convinced that there is that within him which never can brook defeat, uncreate and eternal, his very Self, which cannot be of much use to him if extraneous help is sought to lighten the load. He must, of his own strength and his own conviction, insist on standing alone. No man has hitherto stepped into the Kingdom of God by using the legs of others. If victory is to be bought at its true price, if it is to be ensured permanence, he must, to the best of his ability, avoid dependence on others. He must chew his own food to assimilate it in the shape of blood for the growth of his own system.

There are not wanting periods when the tension of anxiety and disappointment well-nigh reaches the breaking point, and even then, he pants to know the cause of this grand panorama of Life, why it began and how it is going to end. Why this mysterious coming in and going out of myriads of forms? What regulates the immutable law on which these two depend? Are they not so many bubbles on the infinite Ocean of Life? Conscious though he be that he possesses the ability and means to arrive at truth, there are so many distractions that he finds himself unable to focus his mental energies upon the Central Point in his heart whence emanate all things in their motley differentiations. The still small voice of reason, in an unmistakable tone, tells him to ferret out the secret of the universe, and the object of his own mission to this globe, but its authority is drowned by the swell of those raucous noises that sound so hideous by the side of the strains of the "Song Celestial." Many a time, he seriously thinks of throwing overboard his resolve about the spiritual life and investigations into the unseen world, which he supposes to be so

barren of success; and being, in his past, so glued to the deceptive thralldom of hope and despair, his standard of gauging truth is not yet fixed for him. He does not yet know how to be stronger than joy, nor to be more powerful than pain. People often complain that they have but sparse chances of doing anything practical in a field where the physical ceases to be of much use, but where by the aid of the physical, the superphysical has to be gained. The proper handling of the senses and their subordination to the main object of Evolution, namely, the bringing forth of that in us which is beyond birth and death, will ultimately prove of greater use than setting them loose in all directions and thus making of them more our foes than our friends. Why should the thought of victory or defeat be our motive of action in a realm where we have to leave our senses which we profess to have brought under control, but which our acts show as still holding us in serfdom, far, far behind? We mean one thing and do just the reverse. We aspire to mount above the ephemeral and yet we sneak about in the low levels of mire. Show us a man who willed earnestly to learn and failed to do so. Nature is ever ready to open out before us the vast vistas of the Holy Spirit; it is we, ourselves, wallowing in sensations, who will not allow the sable veil of illusion to drop from our eyes. Hypocrisy is never brooked even for the barest second in a region where purity of the whitest type, where purity purified, is the order of the day. We allow the mud of *Mâyâ* to gather round our feet and then grumble that we are unable to mount the rungs of the ladder of ascent. It was a very wise saying of the Sage of Concord that if we live truly we shall see truly. Life only avails, not our having existed. It is the mystery of the heavenly life, hard indeed of attainment, which requires that our thoughts and acts must be in perfect accord with each other. For the bulk of humanity, it is usual to find that their thoughts falsify their acts, or their acts their thoughts; and this decidedly means perversion of that which is, above all things, the mainstay of him who has entered the path of probation.

It is much to be regretted that our civilization with all its vaunt of achieving marvels has not until now taken any trouble to arrive at a knowledge of what thought actually is, what its function should be in the drama of human evolution, and last, not least, how it must be trained for the "Ascent of Man." The East alone knows of th

wonder-working powers of thought, and handles it in the right way for the higher purposes of life. The East says that thought is mighty, the West, the dollar. To the Westerner nothing is more difficult than to keep his mind unintruded by thoughts, even for a few seconds. He thinks that it is arrant nonsense to stop the mind from its perfunctory work, which is, as a general rule, unproductive of the aim of life. It is for this purpose that your Lombrossos and Max Nordaus, without a tittle of the knowledge of the economy of the human mind, have launched forth wildest notions that mystics, geniuses and votaries of wisdom divine, are hysterics, and that religions are outputs of dyspeptic and nervous maladies; that Jesus, Buddha and Mahommed were suffering from neurasthenia, and that there was nothing elevating or admirable in their mental aberrations. In plain language, to be a Saviour is synonymous with being a maniac. Forsooth! maniacs were ~~they~~—and their followers no less so, for a third of the human race venerate Jesus in their heart of hearts, and a third more, the Indian sage. The sanest and the most intellectually gifted are those who are too wise, in their generation, to call all persons insane who have any extraordinary powers, which lift them up above their fellows. We may be able to read the distance of the most distant stars, we may move heaven and earth to trace the pedigree of man from the simian family, we may be steeped in wonder at radium and its mysterious radio-activity, we may be doing a thousand and one things to boot, but let us not hope that with such illuminati to guide us we will ever succeed in finding the seat of God in our own heart, or in lifting humanity a rung higher, with a view to relieve it from its untold miseries and pains.

But to revert: it is a failure, pure and simple, for one to try to arrive at a true knowledge of the God within him, without probing deep into the secrets of his own thoughts. The reason why so many attempts prove abortive may be safely attributed to a want of proper management of the mind, to the absence of harmony between the mind and its objectified result—the acts, as they affect our surroundings. We say one thing and think another, we act in one way and think in another. This is the bane of spiritual life, and ardent disciples fall short of the mark, because, in the path they have chosen, they do not, in the beginning, by their past and present associations, realize the merit of attuning their thoughts to their words and

deeds, or their words to their thoughts and deeds, or their deeds to their thoughts and words. The invisible is the father of the visible, and unless the visible faithfully answers to the needs of the invisible, there is no ingress to the Temple of Truth. When these three are made complementary, and when they cease to oppose each other; when the inward purity of thought is reflected in exact proportion to the outward word and act (and this means a great advance), the eternal monad of man may be said to be a naturalized citizen of the three Lokas, the physical, astral and mental. Zoroaster must have been a great intuitional philosopher and a practical mystic when he boiled down the ritualism and ceremonies of all the religions to give to his followers his own philosophy in a highly concentrated form, in three laconic words, to reach God, the good, by being good in thought, word and deed. Goodness, in course of evolution, fructifies in love divine, and when you are good yourself where ~~will~~ be the impediments to your progress? We do not advance, because there is the tiger of evil stretched at full length in our path; he growls and shows his uncanny claws ready to rend us. The best and safest way to scare him away is to gather as much good within us as it is possible for us to gather, till we become goodness itself.

For months, years, and if need be, for decades, the disciple has to fight against the lower self, his emotional nature which used to revel in unseemly pleasures and in passing baubles which grow as often stale as enjoyed, the demand rising incessantly by reason of their inherent incapacity to impart true happiness, has to be radically changed; the eyes of the perishable in him have to be opened to the imperishable within him, so that he may not cry himself hoarse in search of happiness where happiness does not exist. His whole nature has to be transformed, and as the spark of divinity has to be fanned into a flame, the personality has to be entirely sacrificed that it may burn bright and holy.

He has been instructed by others more advanced than himself that every morning, as soon as he merges back into physical consciousness, he must use his best endeavours to separate his body from the Lord of that body, and that he must clearly distinguish for himself what is eternal in him from the frail and fleeting. Reiterated exhortations and anticipated results are ever before him, to go into that Peace towards which the whole creation

moves. He is enjoined to see and live, to live and see. For him, meditation is to his soul what food is to his tenement of clay. Bicycling on a rope or swimming through the Niagara falls are not fraught with such hazards as his attempts to call back his mind every day from the hopeless medley in which it is allowed to enmesh itself. Those who have ever tried to scale the celestial heights of the Rock of Ages, know the writhings and strugglings, excruciating pangs, anxieties and worries—what gnashings of teeth, what frustrations of hopes, and inevitable despairs, are in store for him who dares to defy the lower mind in its own den. Volatile and vagrant as his mind is, it is most frisky when it ought to be most collected. It requires more than human efforts to shake it free from the associations contracted in days of youth and indiscretion. To the neophyte, it appears at first that his greatest enemy is his own mind, but hardly ~~does~~ he realize that it is this very mind which when curbed and disciplined is the only one vehicle in which he can ride secure to the Haven of Peace. The sage, the saint, the philosopher, the mystic, the sufi, were all conquerors of their mind before they became such, finally. Unreliable and unsafe at first, mind is the ruler and guide of cosmos, the *summum bonum* of creation, the sheet-anchor of human hopes and aspirations. Let no one run it down, or depreciate it. Learn to economize it, to regulate it, to conserve its mighty force from the pitiful waste in which it is usual to let it run; prize it as it deserves to be prized; lead it back, slowly and carefully, with unremitting toil, to its nest of rest in that profound silence from which it has emanated, from the jar and discord of the world. Make the most of it, for it was meant to consecrate you, to lift you up banner-like on the serene heights of spirituality, where Light and Life are forevermore. Let it be your comforter in every moment of your pilgrimage, and you will come to know that therein you have a treasure which no Aladdin's lamp and no kingdom of Croesus can buy for you. It is with such a mind, with all its glories hidden from the purblind eye of the neophyte of the higher life, that his first trial begins. He struggles to guide his mind in one direction and it flies in quite the reverse. He tells it to come to his help, but it recalcitrates, is pugnacious and is very shy of the pillory that is yet going to be fixed round its neck. Days, months, and shall we not say years, must elapse before it can profitably serve the purpose of

its owner: disobedience is its watchword. Come what may, let things take the course they will, the mind has to be triumphed over; it must be severed from its old ties. Hard indeed is the task to fight against it, but harder still, the determination to continue it at any price, and at any risk. With its conquest, *you be and become*, but should it conquer you, there is no firm ground left for you to stand upon. You forget the mission of your life and you make yourself as despicable as the dry leaf scudded in all directions by the furious gusts of circumstances. Man is man when the mind is his; man is an animal when that mind allies itself with the passing concerns of his body.

SEEKER.

(To be concluded.)

THE THIBETAN ADEPTS

AND

MARU AND DEVĀPI OF THE PURĀNAS.

AT the Theosophical Convention of 1884 at Adyar, the late respected City Judge of Madras—Diwan Bahadur P. Sreenivas Rao—read a paper in reference to the above named two Rishis which was considered very suggestive. That paper was however never printed. In May 1905 I asked Judge Sreenivas Rao to let me have the paper, but he said the greater portion of it had been lost. He however sent me the original notes written out by him in the commencement, from which he had enlarged and prepared the paper. What is given below has been taken from these notes.

"It has been predicted in the *Srī Bhagvata Purāna* that '*Devāpi*,' brother of *Sentanu*, and *Maru*, descendant of *Ikshvaku*, are residing in the village of *Kalāpa*, by the power of *Mahā Yoga* (great devotion); and that at the end of the *Kali Yuga*, acting under the instruction of *Vāsudeva* (*Parabrahma*) they will conjointly re-establish the *Dharma* (morality and religion) of *Varnas* and *Āśramas* (castes and states of life) of the people as it existed formerly" (Book XII., Chapter II., verse 37, &c.).

"The *Vishnu Purana* mentioning the names of the said two personages declares that 'they will continue to live throughout the

whole four Yugas, in the village of Kalāpa, and will return hither in the beginning of the Krita Yuga (or in other words at the end of the Kali Yuga) and will form the seed for the perpetuation of Manu's family of the 'Kshatriya race' (Book IV., Chapter 24, verse 37). The Matsya Purāna also contains a similar prediction" (Chapter 271, verse 57).

"These are not isolated stray passages occurring in the Purānas incidentally, but on the contrary the Hindu Sacred Books contain a full and circumstantial account of each of these great Yogis. The Sun (Surya) and the Moon (Chandra) are important Aryan Deities and it is said that the Kshatriya race sprang from them in two great branches. The Sun's son was Vaivasvata Manu, whose son was Ikshvāku. The latter had numerous descendants of whom the 53rd was Śrī Rāma, the Prince and hero of the epic poem called Rāmāyana, and who is believed to have been an incarnation of Parabrahma. Śrī Rāma's son was Kusha; and the latter's 19th descendant was Sighra. 'This Sighra's son is Maru, who by the force of Yoga, is still living in the village of Kalāpa, and will in the future ages, perpetuate the Solar Race' (Vishnu Purāna, Book IV., Chapter IV., verse 47. Śrī Bhagavata Purāna, Book IX., Chapter XIII., verse 7). Then the Purānas describe the descendants of Maru, declaring that the famous Chandragupta was one of them. Such is the history of Maru in his present incarnation, but who and what he was in his prior births, I have not been able to find out as yet."

"Then as to the other branch :—

The Moon's son was Buddha (Mercury). The latter married Vaivasvata Manu's daughter Ila, and begat Purūras, whose 41st descendant was Pratipa, who had three sons, (1) Devāpi, (2) Sentanu and (3) Valika. The first of these (Devāpi) adopted a forest life from childhood, and his younger brother Sentanu became king. Sentanu's son was Bhishma, whose descendants were Pandu and Dhritarāshtra, and these latter were the heads of the great families of the Pāndavas and Kauravas, whose chronicles form the subject of the Mahābhārata."

"The names of Devāpi and Sentanu occur in the Rig Veda (Mandala Sukta 98, verse 7). It is there stated that Devāpi, out of affection for his brother Sentanu, used the influence of his devotion and induced Indra to pour down abundant rain in the Kingdom of Sentanu when there was no rain for twelve years. The learned

Scholiast, Śāyana, explains that Devāpi and Sentanu were brothers, and belonged to the family of the Kauravas. The account of the Veda corresponds with that of the Purānas with this difference, that the latter, attributes Devāpi's conduct in uttering words against the Sacred Veda, to the teachings of designing heretics, while from the Rig Veda it is to be gathered that Devāpi's apparent heretical notions were due to his affection for his younger brother Sentanu, so that he himself (Devāpi) may be considered unfit, by the Brahmins, for the kingly office, and Sentanu may legally succeed to the throne. In the Purānas again Devāpi is the son of King Pratipa, a Kshatriya, while the Vedas say that he was the son of Rishi Arishtashena, a Brahmin. Devāpi was however the son of a Brahmin in his previous birth, and he subsequently incarnated in the family of a Kshatriya as I shall try to show from some extracts from the Mahābhārata."

"Brahma had six *Manasa-putras* (generated by Will), viz., Marichi, Atri, Angiras, Pulastya, Pula and Krata. The son of Marichi, was Kasyapa, one of the seven principal Rishis (Mahābhārata, Ādi-parva, Chapter 65, verse 10). Kasyapa married 13 daughters of Daksha, and one of these was named Danu (*Ibid.*, verse 10). By her he begat several sons who formed the class known as Dānavas, and one of these was named Nikumbha (*Ibid.*, verses 25 and 26). Now these Dānavas and other classes like them had the privilege and choice of incarnating themselves on the Earth in any of the families of Raja-Rishis or Brahma-Rishis (*Ibid.*, verse 4). So 'Nikumbha' who was said to be of inestimable valour and sublime wisdom was born on Earth as a great Prince, and was thenceforth known as Devāpi (*Ibid.*, Chapter 67, verse 7). Kasyapa was known by the name of Arishtashena also (*Ibid.* Mahābhārata, Śānti Parva and Vaya Purana)."

"Devāpi gave up the throne and devoted himself to Yoga of his own free choice, to re-establish Dharma among mankind and perpetuate the Lunar race. So it is declared: Devāpi is still living in the village of Kalāpa as a Yogi, and at the end of the Kali Yuga he will re-establish the Lunar race and Dharma." Bhāgvata Purāna, Book IX., Chapter 22, verse 17; Vishnu Purāna; Book IV., Chapter 20, verse 3, &c.).

"Maru of the Solar race, the descendant of Vaivasvata Manu's son, and Devāpi of the Lunar race, the descendant of the same Vai-

vasvata Manu's daughter in his present incarnation, are thus said to be living in the village of Kalāpa, regarding which the commentator of the Bhāgavata Purana says that, 'this village is famous as the residence of the Yogis.' The commentator of the Vishnu Purana adds that, this village lies in the outskirts of the Himālaya which in the Bhāgavata is said to be the locality where the Rishis reside" (Book XII., Chapter IX).

After making these quotations regarding the two Rishis Mr. Sreenivas Rao tried to find out some resemblances between these two and the two Masters of whom Madame Blavatsky used to speak, and thought that in several ways the two pairs were identical. He was however cautious and hoped that in the course of years further light would be thrown on this subject by those who had devoted themselves to the esoteric side of Theosophy.

The name 'Māru' resembles to some extent the name of the Adept of whom H.P.B. used to say that he was her teacher, but there is a difference in the spelling. The name of the other Master is quite different from the name 'Devāpi.' The village of Kalāpa is again in the Himālayas, while those two who inspired H.P.B. are said to live in some unknown place in a trans-Himālyan District.

Māru is said to have been a Kshatriya and so also H.P.B.'s Master is said to be a Rajput. The other Master is however said to be a Kashmiri Brahmin. Devāpi, in the Puranas, is said to be a Kshatriya, while in the Vedas he is mentioned as being born in a Brahmin family, but that is explained by saying that he was a Brahmin in his previous birth. The Puranas say that Māru and Devāpi are to re-establish Dharma at the end of the Kali-Yuga, whereas we are now in the early part of that Yuga.

The Puranic stories must be read and considered with a great deal of caution. Several have come to believe that the two Rishis of the Puranas are identically the same as the two adepts who taught and helped H.P.B. It would be much better, however, if all the authorities in the Puranas and other Hindu sacred books were referred to and noted in regard to the subject, which is a difficult one to investigate, particularly when people mix up a great deal of emotionalism with it.

Madame Blavatsky once wrote :—

"The Masters I know are neither the Yogis as known in India

who sit for ages buried in a jungle, nor do they make *tapas* and hold their breath. They are simply adepts in Esoteric Science and occultism, adepts whose head-quarters are in a certain part of Thibet, and whose members are scattered everywhere through the world. Some quite holy, others less so."

A great deal of misconception prevails regarding these adepts, and if instead of trying to explain their ways and methods of work out of our own consciousness, without having exact knowledge about such matters, we refrained from saying anything about which we are not quite sure, we would be serving the cause of Truth. A dispassionate and critical investigation of all the authorities and references would prove of use, and it is to be hoped that some of our Hindu brothers who are well versed in Sanskrit, will take up the task and publish the result of their labours in connection with this subject. The Kalki Purana is said to contain a good deal about these two Rishis.

In a note written by Damodar on Mr. Sreenivas Rao's paper I find the following :—

"Prince Devāpi by his proficiency in occultism is said to have attained Brahmanhood at the same time and place with the celebrated Rishi, Visvamitra. He was, in his first incarnation on the planet, a son of the great Rishi Kasyapa. Now the Gotra (clan) which was founded by Rishi Kasyapa and is extant even to the present day is pre-eminently a Buddhistic clan. One of the four Manushi or human Buddhas, the one immediately preceding Sukya Suha, was born in this clan and is known as Kasyapa Thathāgata. Mota Kasyapa, another member of the clan, was one of the first disciples of Gautama Buddha, and a great Arhat. There was another Kasyapa, brother and fellow-pupil of the last-named, who also attained an eminent position among the Arhats who succeeded Gautama Buddha. Now as is well known to all students of occultism, Visvamitra was an adept of the same type as that adorned by the last of the Buddhas, and Mahārishi Devāpi as a fellow-initiate of Visvamitra must have belonged to the same time. This will throw some light on the question why our Guru Deva calls himself a Buddhist, the word in this connection having no relation to the ecclesiastical system evolved out of the philosophy preached by Gautama Buddha."

N. D. K.

THE GREAT PYRAMID.

[Continued from August issue, page 824.]

SITUATION.

IN the preceding number I gave a brief outline of what is taught by several authorities concerning the age of Egypt, its inhabitants and the pyramids. Now we shall consider in the first place the *Great Pyramid* as an isolated monument. Everyone acquainted to some degree with the literature of the Great Pyramid, will know that it was precisely this pyramid that always drew the attention, and not the pyramids in general, for the Great Pyramid presented many characteristic peculiarities differing entirely from those of the other pyramids, characteristic peculiarities not to be reconciled with historically known data about Egypt. One of the best known writers on this subject, Prof. Piazza Smyth, in his work, "Our inheritance in the Great Pyramid," has even come to regard the Great Pyramid as an *ante-Egyptian* building. We shall refer to this important point later on when treating of the BUILDER.

The Pyramid is situated on the plateau of Gizeh, a vast desolate elevation, 100 feet above the valley of the Nile, in the vicinity of Kairo, a place not far distant from old Memphis. It must not be supposed that only three pyramids are to be found here at the present day, for the whole plateau is strewn with pyramids, about seventy in number, many of which however are nothing more than gigantic ruins. The Great Pyramid would, in the Theosophical historical period, have been found there first and then the other two close to it; these three pyramids are respectively known as Khufu, Kephren and Menkaura. We can accept the idea that the rest were imitations of the original divine monuments, and belong to the historical period of Egyptologists. As regards the geographical situation of the Great Pyramid, we cannot, of course, make use of any scientific data; and we can only form an idea of this situation when we trace the transformation of the Earth's surface, as it is described in "The Story of Atlantis."

From this it is apparent that the Great Pyramid lay by no means isolated. Egypt was, so to speak, the centre of the inhabited country, and as far as we can infer, there the great roads crossed, along which the Adepts travelled from Central Asia to Southern Atlantis. These roads are still to be traced in the ruins of pyramids in Mexico and India and those lying between. In this connection the following quotation is of importance: "*The Great Dragon has respect but for the Serpents of Wisdom, the Serpents whose holes are now under the Triangular Stones.*" Or in other words, "the pyramids, at the four corners of the world."

"This puts clearly what is mentioned more than once in the Commentaries, namely, that the Adepts or 'Wise' men of the Third, Fourth and Fifth Races dwelt in subterranean habitats, generally under some kind of pyramidal structure, if not actually under a pyramid. For such 'pyramids' existed in the 'four corners of the world' and were never the monopoly of the land of the Pharaohs, though indeed until they were found scattered all over the two Americas under and above ground, beneath and amidst virgin forests and also in plane and vale, they were generally supposed to be the exclusive property of Egypt. If true geometrically correct pyramids are no longer found in European regions, nevertheless many of the supposed early neolithic caves, of the colossal triangular pyramidal and conical 'menhirs' in Morbihan, and Britain generally, many of the Danish 'tumuli' and even the 'giant tombs' of Sardinia with their inseparable companions, the 'nuraghi,' are so many more or less clumsy copies of the pyramids. Most of these are the works of the first settlers on the newly-born continent and isles of Europe, the 'some yellow, some brown and black' races that remained after the submersion of the last Atlantean continents and islands, 850,000 years ago—Plato's island excepted—and before the arrival of the great Aryan races; while others were built by the earliest immigrants from the East."*

From this quotation and from what has been said before concerning the Great Pyramid, we see that it was, so to speak, the central point to which the great roads of communication of the Adepts converged, and this statement about its site is more interesting, in my opinion, than the recording of the degrees of longitude and latitude it

* "Secret Doctrine," II., p. 367.

occupies, to which, of course, most writers on this subject confine themselves. Piazzi Smyth in this respect makes an exception in his work, "Our Inheritance in the Great Pyramid," where he traces out the reason in detail, why the Great Pyramid was built on that spot precisely and not elsewhere. Though we shall revert to his theory later on, more fully, yet it is necessary at this point, in order to grasp his data, to explain it in a few words: He then asserts that the Great Pyramid is a building erected by a Jewish king who was divinely inspired, as a treasury of measures, and that generally speaking the Great Pyramid provides three keys of knowledge:

(a) The key of mathematics, as embodying a certain number [expressing the relation between circumference and diameter.]

(b) The key of practical mathematics or astronomical measurements.

(c) The key of the history of humanity, as it has been given to us in the Divine revelation of the Old and New Testament.

In Isaiah he finds a text, namely, XIX., 20: "and it shall be for a sign and for a witness unto the Lord of Hosts in the land of Egypt," and this one also: "in the middle of the land of Egypt and on the boundaries thereof," that should designate the situation of the building, and he is therefore obliged to prove that the Great Pyramid answers to this; he actually does so in a way entirely in accordance with his purpose, but which to us cannot be of importance in connection with our views. We must not forget though that Piazzi Smyth speaks of a period some thousands of years before Christ, while we according to Theosophical ideas have to go back some hundreds of thousands of years. At all events we can from the Theosophical standpoint say little more about the situation than what has just been stated, because data are missing for more details; only we can conclude from what we have been taught concerning the surface of the earth in those times, that the sea washed the foot of the plateau on which the Great Pyramid stood.

For the present this may suffice concerning the situation, though it will be necessary to revert to it when considering the various theories, especially those about the symbolism of the monument, and we will then deal with those points that have to do with the orientation and astronomical symbology at greater length. Now we will try to give further details concerning the builder.

THE BUILDER.

Last month, when quoting a passage from the "Secret Doctrine," in connection with the age of the Great Pyramid, we already traced in rough outlines who the builders were. No "scientific" man, no freethinker, and no believer will in any way agree with us in this respect, but usually designate as the builder "Khufu" known from the history of the human dynasties. He would have been a very cruel ruler, who shut up the temples and forbade the people to sacrifice to the Gods; they had to labour hard instead in his great work that was to spread his fame, and where he wished to be buried after his death.* Madame Blavatsky however says in the "Secret Doctrine," that "what Herodotus tells us, may be doubted, as he knew more and better, but was bound by religion, faith and promise," and so knew what the Great Pyramid was and what was its purpose, but did not want to set forth his knowledge to the profane."

The proofs that can be adduced to show that Khufu was the builder are very few indeed and chiefly rest on the fact that a tablet has been found in the Pyramid, on which his name is inscribed, so that we cannot call it a scientific fact in any case, that Khufu was the builder. From occult sources we learn that Khufu repaired some parts of the Pyramid that were damaged, and also shut up, from what motive we do not know, some of the chambers formerly accessible.† That it was not his burial place is all but certain. At least never has his mummy been found; and Prof. Greaves tells us that Diodorus mentions a curious particular concerning Khufu. He declares that this king never was buried there, though having meant the Pyramid for his tomb, because he feared lest his mummy might be rent and destroyed by the population that hated him. When he died he therefore ordered his friends to bury him in a secret place. Now Piazzi Smyth believes this secret place to be situated 1,000 feet south-east of the Pyramid, because the burial place found there answers to the description given of the said secret place.

Though as has been shown, nothing is known with certainty concerning the building of the Great Pyramid by Khufu or Cheops, he now is generally accepted as its builder and it is usually called after him for that reason, in connection with the most fantastical stories

* "Herodotus," Chapter CXXIV., 121.

† "The Pyramids and Stonehenge," pp. 16, 17.

about the reason why it was built and the way of building it. When we consider these tales in the light of Theosophy there generally lies a certain truth hidden in each of them. On the whole there is not much to be found among the Greek writers that might give us any certainty as to the builder. Some interesting stories about him may however be extracted from the works of Arabian authors. John Greaves, one of the best known writers on the Pyramid, who also visited it personally, gives us one of these tales which he translated from the Arabic.

"The writer of the book called 'Morat Alieman' says: They differ among themselves as to the builder of the pyramid. Some say Joseph, some say Nimrod, some Dalukah the Queen, and some that the Egyptians built it before the Flood, for they foresaw that it would come, and they brought their treasures there, but it availed them nothing." In another place he tells us that according to the Kopts (or Egyptians) these two great pyramids and the smaller one, which is coloured, are tombs. In the Eastern Pyramid King Saurid is buried, in the Western his brother Hougib, and in the coloured one, Farfarinoun, the son of Hougib.* The Sabceans say that one is the grave of Shub (that is Seth), and the second the grave of Sab, the son of Hermes, after whom they are called Sabceans. For them it is a place of pilgrimage, and they sacrifice to him a cock and a black calf, and they offer incense."

Another Arabian historian, Ibn Aba Alkokm, gives the same name for the builder, namely, Saurid, and says likewise that it was built before the flood.

So we do not find anything in these tales corroborating the Theosophic statement, though it may be noted in passing, they confirm that it was built before the deluge, therefore previous to the inundation that buried Atlantis in the waves.

Josephus, the Jewish historian, says that the Israelites had to work at pyramids during their captivity. It is more probable that they worked at later pyramids, though Yeates † asserts that they never were at Gizeh, but may have constructed their stone pyramids elsewhere. T. Gabb in "The Origin of Measures" says that they

* Bonwick, "Pyramid Facts and Fancies," p. 71.

† "A Dissertation on the Antiquity, Origin and Design of the Principal Pyramids of Egypt," p. 16.

"were the product of the direct descendants of Seth" and that "the direct descendants of Seth were of taller stature than we are." Now this is the only indication in non-Theosophical descriptions of the workmen employed in the building, which assigns to them a higher stature than our own. Concerning the builder we do not find anything either, to bear out our Theosophical data.

But we now come to a series of theories that do square with them. John Taylor, the celebrated writer of "The Great Pyramid, Who built it and Why was it built?" says: "To Noah we have to ascribe the original idea, the dominating intelligence and the noble purpose. He who built the ark was the most able among men to direct the building of the Great Pyramid." * In my opinion it is obvious that the Ark and the Pyramid were the same building if we trace the mythological stories about the purpose of the building of both. Before entering further upon John Taylor's account I wish to mention another name that has been given by other writers holding the same view, namely, that the Pyramid is a divine revelation. Here a digression is necessary to show how they came by that name. In the first place we have to return to the record of Herodotus. Madame Blavatsky obviously stands not alone in stating that Herodotus knew more than he wrote or said, for Bonwick also says: "Herodotus, the father of history, seems to know more sometimes than he thinks wise to reveal in simple language, and he has an esoteric significance behind his words." † Herodotus then, says: "No Egyptian will mention their names (the Builders, V. G.), but they always ascribe their pyramids to a certain Philition (Philities), a shepherd who fed his cattle in these places." ‡ Then it is told that this man left Egypt with 24,000 persons following him, went to Judea and there afterwards founded Jerusalem. According to different writers this Philities could have been no other than the Biblical Melchizedek.

My personal opinion is that this tale of the emigration of countless families to a foreign land is simply the history of one of the attempts of the Manu to form the new Fifth Race, but I give it quite conditionally. Before trying to find out if the builder

* Op. cit., p. 228.

† "Pyramid Facts and Fancies," p. 76.

‡ Rawlinson, "Herodotus," Part II., p. 207.

here mentioned is identical with Noah and with the one designated as such by Theosophical data, it will be interesting to hear a little more about this shepherd king, Philitis. At all events there is, seen from the Theosophical standpoint, a great confusion of periods, for Melchizedek cannot possibly have lived at the time of Khufu, and if we were to apply the Biblical chronology used by the writers above mentioned, we should certainly never succeed in fitting in persons and facts with each other. So now we shall leave out of account Melchizedek's sojourn in Egypt and confine ourselves to stating the fact that these writers indicate Noah as the builder and likewise Melchizedek, chosen as such by the Most High. Of Melchizedek it is said that he was "without father, without mother, without descent, having no beginning nor end, but made as a likeness of the Son of God." Seen from an occult standpoint we can gather from this that he must have been a very high Initiate in any case, but probably he was a personification of the Second Logos, as we shall see presently. This becomes even clearer to us, when we hear that while Piazza Smyth, for instance, takes Melchizedek as the builder, Tracey mentions Christ as such. Now this sounds very strange and impossible if we were to take this as many do, the writer among the numbers and suppose that all these names actually meant some person, and not as they really do, the principle or the High Being they always represent. Then it cannot be surprising that according to Kabbalistic numerical value it is proved that Melchizedek = Father Zadik = Christ * and is intimately connected with profound occult facts of great worth, to which we shall have to revert occasionally when dealing with the Symbolism of the Pyramid, in connection with the great part played by the numerical value of names in the sidereal cycle of initiation in the Great Pyramid.

Now I do not mean to say that it was the intention of the writers before mentioned who take Melchizedek as the probable builder, to come to the conclusion I am going to draw; they never could do so, because they stick to persons and to historical facts also, while we as Theosophists may know that all historical and Biblical persons represent cosmical entities as well, when we submit the stories and the events to a second reading; which is also the case in this instance.

* J. Ralston Skinner, "The Source of Measures," Appendix II., 89, pp. 208, 209, 210, 211.

As we have seen, Melchizedek (Christ) is mentioned as the builder, and John Taylor takes Noah as being probably the builder, Madame Blavatsky tells us that Noah is Melchizedek (Father Zadik). And if we do not stick to historical personages we have paved the way in some measure to an agreement concerning the builder, for now it only remains to show that Noah (= Melchizedek = Christ) is the same as the Eight Great Gods * and my end will be attained this time, inasmuch as I wanted to point out the fact that though here, as in many other cases, apparently very impossible things are said, in this instance concerning the builder the data are harmonised and made clear in the light of that knowledge given to us by H. P. Blavatsky.

"But we may add a few more words about Noah, the Jewish representative of nearly every Pagan god in one or another character. The Homeric songs contain, in poetized form, all the later fables about the Patriarchs, who are all sidereal, cosmic, and numerical symbols and signs. The attempt to disconnect the two genealogies of Seth and Cain, and the further equally futile attempt to show them as *real, historical* men, has only led to more serious enquiries into the history of the past, and to discoveries which have damaged forever the supposed *revelation*. For instance the identity of Noah and Melchizedek being established, the further identity of Melchizedek, or Father Zadik, with Chronos-Saturnus is also proved. That this is so may easily be demonstrated. It is not denied by any of the Christian writers. Bryant † concurs with all those who are of opinion that Sydic or Sadik, was the Patriarch Noah and also Melchizedek, and that the name by which he is called, Sadik, corresponds with the character given him in Genesis, VI., v. 9 ‡ "And further:" Now it is Sanchuniathon, who informs the world that the Kabiri were the Sons of Sydic or Zedek (Melchi-Zedek). True enough, as this information has descended to us through the "Preparatio Evangelica" of Eusebius, it may be regarded with a certain amount of suspicion, as it is more likely that he dealt with Sanchuniathon's work as he has with Manetho's Synchronistic Tables. But let us suppose that the identification of Sydic, Chronos, or Saturnus

* See *Theosophia*, May 1904, p. 42.

† "Analysis of Ancient Mythology," ii., 760.

‡ "Secret Doctrine," II., p. 499.

with Noah and Melchizedek, is based on one of the Eusebian pious hypotheses. Let us accept it as such, along with Noah's characteristic as a *just man*, and his supposed duplicate, the mysterious Melchizedek, "king of Salem, and priest of the Most High God," after his own order; and finally, having seen what they all were spiritually, astronomically, psychically and cosmically, let us now see what they became rabbinically and kabbalistically. In speaking of Adam, Cain, Mars, etc., as *personifications*, we find the author of "The Source of Measures" enunciating our very Esoteric Teachings in his Kabbalistic researches. Thus he says:

"Now, Mars was the Lord of *birth* and of *death*, of *generation*, and of *destruction*, of *ploughing*, of *building*, of *sculpture* or *stone-cutting*, of *architecture*, in fine, of all comprised under our English word *ARTS*. He was the *primal* principle, disintegrating into the modification of *two opposites for production*. Astronomically, too, he held the birthplace of the day and year, the *place of its increase of strength*, Aries, and likewise the place of its death, Scorpio. He held the house of Venus and that of the Scorpion. He, as *birth*, was *good*; as *death* was *evil*. As *good*, he was *light*; as *bad*, he was *night*. As *good* he was *man*; as *bad*, he was *woman*. He held the cardinal points, as Cain, or Vulcan or Pater Sadic, or Melchizedek; he was lord of the ecliptic or balance or line of adjustment, and therefore was the Just One. The ancients held to there being seven planets, or great gods, growing out of eight, and Pater Sadic, The Just or Right One, was Lord of the eighth, which was Mater Terra." *

It will now be possible for the reader to understand, that the same builders are meant in different stories, if considered cosmically. Skinner states in his work mentioned above that the builder's symbol was the form of this pyramid with its top and basic points, so that we find his image in his work. Next we shall try to see, how this image was expressed in the majestic monument, when we understand its symbolism.

I intend to deal with the building itself and with the outside of the Great Pyramid, and afterwards with the inner, simply by way of description.

H. J. VAN GINKEL.

(To be Continued.)

* "Secret Doctrine," II., pp. 409, 410, and "The Source of Measures," 86, p. 186.

COMPASSION.*

ONE plan we intend to adopt for practical work at these annual Federation Meetings is to take up a virtue at each yearly meeting, give a few hints as to its nature and practice and recommend it for adoption in the succeeding year. This year, Compassion will be taken up. We all meet under the banner of Theosophy. The essence of the teachings of Theosophy is that man is divine and can realise his divine nature by his own self-exertions. How a man should become divine is the problem. Try to learn what is meant by "divine" and then live it and practice it. Both knowledge and practice are necessary for realisation. Without study our ideas are crude and even inaccurate and if we don't try to live what we learn, we are unworthy of being members of the Theosophical Society. Every one (even the best of us) has got his own defects and we have to study and try to put into practice what we learn by studies. We must go on striving, year after year. We do learn much at the meetings of the kind we are holding. What is even more important is we learn to gather with a common spiritual object. We meet under the banner of Theosophy, eat together, work together and associate together; we are told we thus form a vehicle for the flow of spiritual energy to the world, which is sorely in need of it. Thus used as the vehicle of a common life, we also create a bond of union between ourselves just like the cells of the body of a single individual. We are not to be isolated units. We must form one body for the life of the Masters to flow through. That is why we are trying to meet as often as possible at formal and informal gatherings. Nobody need think that no tangible results are produced by these meetings. As a matter of fact, what we are doing is, we are forming bonds of union.

No better virtue can be chosen for the first year than Compassion. It is one of the aspects of love. The other two aspects of love are—

* Rough notes of a discourse delivered at a meeting of T. S. members only, at the recent meeting of the Central Districts Federation at Bellary, by T. Ramachandra Rao, retired Sub-Judge.

(1) Reverence to superiors and (2) love to equals. Compassion is love to inferiors and as we have many such we had better take up compassion as the first virtue for practice. Compassion must be practised. In every deed, word and thought we must live it. No use of mere theorising. S'ri Krishna says in Bhagavad Gîtâ III., 26 :—

"Let no wise man unsettle the mind of ignorant people attached to action ; but acting in harmony with Me, let him render all action attractive."

This is addressed to Great Beings.

These are to go into the world and do action so that people may be attracted and served. The Sanskrit word *Īshayê* connotes both love and service. They must show to people that love and service are needed. Even those who are *Muktas* should serve in the world and set an example of love in the heart and service in action. This is the lesson taught in the above śloka.

In the "Voice of the Silence," it is said, "So shalt thou be in full accord with all that lives ; bear love to men as though they were thy brother-pupils, disciples of one teacher, the sons of one sweet mother."

All are sons of the same parents. We must be full of love to all and show this in our deeds, words and thoughts. S'ri Krishna says in Bhagavad Gîtâ X., 11 : "Out of pure Compassion for them, dwelling within their Self, I destroy the ignorance-born darkness by the shining lamp of wisdom."

Note the word Compassion in the above. Whatever another feels, we must feel also. The "Voice of the Silence" thus explains the "Anukampa" of the Bhagavad Gîtâ. We may go even further and say we have the divine in us. We are really one, one *Ātma* in all. Hence we should love all.

"He who, through the likeness of the Self, O Arjuna, seeth identity in everything, whether pleasant or painful, he is considered a perfect Yogî" (Bhagavad Gîtâ, VI., 32).

Our heart must vibrate in sympathy with all in pleasure or in pain. Compassion is trying to feel the One in all, to feel and realise our oneness with all, for S'ri Krishna is in the heart of all. Man loves himself and therefore cannot but love all since all are one.

"The self, harmonised by Yoga, seeth the Self abiding in all

beings, all beings in the Self ; everywhere be seeth the same" (Bhagavad Gîtâ, VI., 29).

Īśvara is in all, in good things as well as in bad things.

In the gambler also he is.

"I am the gambling of the cheat" (Bhagavad Gîtâ, X., 36.)

There is no good in *only saying* we are one. We must try to *realise the Oneness*. Our Masters are called Masters of Compassion. They inculcate the practice of Compassion if we are to reach Them.

How are we to know what Compassion is ?

How can we make the ideas our own ?

By mere study our ideas will not be clear or we may forget. We must take up the virtue and meditate upon it. At the time of meditation we concentrate in the name of the Masters or of the Īshṭa Deva and we are at our best at the time. Let us therefore meditate on the virtue for five or ten minutes, every day and try and analyse what it is. This is intellectual meditation. We may, if we are devotional, also adopt what is called *Gunopā Samharam* (investing with virtues) in the Vedānta.

Whatever virtue we invest our Īshṭa Deva with, that we get. Think of the Guru or the Īshṭa Deva as an embodiment of the virtue and meditate. Thus may we absorb the essence of the virtue into our spiritual nature. We thus, as it were, get our spiritual food. In the case of the physical body, both eating and exercise are necessary. Similarly there is no use in mere meditating and obtaining spiritual food. It must be put in practice, otherwise it will be of no use. Rather will it be mischievous, just as eating is bad without exercise.

One great defect in us is we generally distrust any one we meet for the first time. A really compassionate man's first thought must automatically be one of love and trust. When we feel hate, we must replace that feeling of hate by one of love. If necessary, we think of the man whom we hate, in meditation, and pour love and compassion on him, so that eventually, without any exertion, compassion may naturally flow out. In thought we must love all. That is the first thing. It comes above words and deeds. Thoughts must be first purified. *Next as to words.*

We may in the discharge of our duties have to look angry or use words of apparent anger. Thought must always be pure and full of

love, but sometimes a thought of love may have to be expressed in words apparently unkind. *Similarly with actions.*

If words and deeds are sweet but thoughts are of nothing but hate, much harm is done.

Note the case of a magistrate. He may be compelled to punish a culprit and have recourse to unkind words or unkind deeds, but his thought must be one of love. Apparent unkind words and deeds should be accompanied with love at heart. God is always compassionate but speaks and acts compassion according to circumstances. In one case, he may reward; in another, he may kill. Outward treatment cannot be the same for all. A loving doctor will not necessarily give sweet medicine to all. Inward attitude must be the same to all, *i.e.*, all love.

"The Voice of the Silence" says we should be as soft as the mango pulp for others' woes and hard as the seed to our own sorrows. We are doing quite the opposite. Masters give all their love to the world. We must be strict to ourselves and compassionate to others. To know how we should act towards one in a given case, let us reverse our positions and question to ourselves "What would I have him do if I were in his position."

I hope the Branches will adopt the recommendation and take up this virtue for the coming year. In the annual report they may give us the result of their meditation and practice. Next year, we must take up another virtue. We must improve ourselves. We must apply in practice the teachings of Theosophy which are not sectarian. Theosophy does not condemn any line of activity. It says choose your own line of activity. But it says we are fit to help and serve only when we have the knowledge and live the life. Then only will the help be effective. Let us first fit ourselves for service and then take what line of activity we will to take.

Let us meet often and exchange thoughts. Let us make ourselves channels for the Masters' influence. We are not mere animal natures. Let us serve the world as the embodiment of the divine.

T. RAMACHANDRA RAO.

SELF-CULTURE

OR

THE YOGA OF PATANJALI.

WE left the Yogi on the threshold of the third state of matter. The materials in his possession were :—

1. Two states of matter, the solar and the planetary, or what might otherwise be called positive and negative or *Prāna and Rayi*.

2. The sun possessing three different kinds of powers in the shape of the *exciting*, the *continuing* or the *phosphorogenic* rays, and what may be called the *sensory* rays; and the planetary matter possessing three allied receptivities. From this, among other things, the conclusion is arrived at, that there must be a common state of matter which, under different conditions, can exist in either of these states—the solar and the planetary. This according to the Sāṅkhya Yoga Philosophers is the matter of the heaven-world. In this world the matter must exist in all the states in which it has been found to exist on the lower planes, because nothing can exist in the effect which is not already existing in the cause. We thus find the Sāṅkhya Philosophers naming these three states of matter in the heavenly world as *tammātras*, *karmendriyas*, and *jñānendriyas*.

The *tammātras* represent the *continuing* rays. They represent the objective side of the universe upon which the *indriyas* act. It is in them that form lives. It is from them that comes the power which maintains form in the solar ethers and planetary *Mahābhūtas*.

The *karmendriyas* represent those rays which excite the *tammātras* into action, thus throwing them into various forms—all more or less complex,—from the *Mahābhautic atom* to the most complex machinery of the human body.

The *jñānendriyas* represent the sensory rays. They carry the impressions of the *tammātras* and their forms in the heaven world, and through their representatives of the solar rays, of the forms of the *Mahābhautic* world, to the *MANAS* of the Sāṅkhyas. How do we arrive at this *manas* which is as much a part of the heaven-world as the *tammātras* and the *indriyas*? A little considera-

tion will show that in order that there may be an evolution of forms in the *tannâtric* kingdom, and through its agency in the *Mahâbhautic* world, the pattern of the form must exist before it is imprinted by the agency of the *karmendriyas* upon *tannâtric* matter. These patterns are called *ideas*, and it is the function of *manas* to give forth constantly improved *ideas* for the evolution of form in the lower kingdoms. *Sankalpa* or ideation is a familiar power in the universe and its existence as a necessary factor in evolution of form is beyond denial. This is a fourfold output of energy, but it is quite plain that the matter which performs these functions is really the same. The difference is functional only. What then is that power which has given the same material three different kinds of form and function? I speak of three here, putting down the two outputs of the *indriyas* as one, because both of them have the common quality of being instruments, while the *tannâtras* are objective and *manas* subjective or essential. The nature of the *tannâtras* in the terminology of the Sâmkhya philosophy is *tâmasic*, that of the *indriyas*, *râjasic* and that of *manas*, *sâttvic*. The common power which has multiplied the one into three, is called *Ahankara*, the principle of individuality, or individualization. The work of individualization goes on in the *tannâtric* kingdom. The one is always dividing into more than one.

The I, the THOU and the THIS of the phenomenal universe are all the results of the working of this principle. When this tendency to divide becomes quiescent, we have the pure principle of Sattva the Buddhi, the principle of determinative existence, the WILL TO BE, or which is the same thing, the WILL TO KNOW, in the universe and in man. It is really this power which lies at the root of all evolution. In the *linga śarîra* of the Sâmkhyas, this is really the permanent principle which survives all deaths of the body, and in fact lives up to the end of evolution. The *ahankâra* is always understood as forming part of the *Buddhi* and therefore in reality, it is the *buddhi ahankâra*, or if we add the *puruṣa* to this (which however is ordinarily kept apart from the *linga śarîra*) it is really the triple principle of the *puruṣa buddhi ahankâra* or *Âtma buddhi manas* which comes out to be the permanent principle of the human constitution. It is the business of the *linga śarîra* to go about the universe and obtain knowledge by passing into all the possible states of *prakṛtic* existence, for the *puruṣa*.

We thus find that up to the *buddhi* there are seven manifested creative principles, the *buddhi*, the *ahankâra* and the five *tannâtras*, because each in its turn creates the other from above downwards; and then all these create the *antarikṣaloka* and the *bhûrloka*.

These seven creative principles are the seven *Âdityas*, of what it is now the fashion to call Hindu Mythology, but what we may venture to call the Scientific and Philosophical religion of the Hindus.

As however at the present stage of human evolution, the *buddhi* and *ahankâra* are practically one, the *Âdityas* are more often considered to be six only in number. It may be noted that these gods are called *Âdityas*, because they are manifested from, or in *Pauranic* language are the sons of *Aditi* which means infinity, and which stands for the *Mûlaprakṛiti* of the Sâmkhyas. The highest of these *Âdityas* is Vishnu—the macrocosmic *Buddhi-Ahankâra*. Says S'rî Kṛṣṇa in the Bhagavad Gîtâ :—

"Of the *Âdityas* I am Vishnu." Now the Sun also is called an *Âditya*, and that is because the Sun it is through whom the creative principles, the real *Âdityas*, act upon the Earth. That the Sun is only the medium and not the real *Âditya* is also shown by the very next pronouncement of the Bhagavad Gîtâ.

"Of the lights I am the Sun." The number of the *Âdityas* is sometimes raised to twelve, because each of the six *Âdityas* has a double aspect, the *rajasic* and *tâmasic*, the male and female, the *S'iva* and *S'akti*, the *prâna* and the *rayi*, the positive and negative as they are variously called. The physical Sun is an output of all these twelve *Âdityas*, and performs the functions of all these. The six months for which the Sun moves northwards represent, so far as our earth is concerned, the six positive *Âdityas*; the six months of the southward march represent the negative *Âdityas*. It is by this double motion that creation of forms on the Earth is rendered possible. If the heat of the Sun upon the Earth were a constant quantity throughout the year there would be no creation of forms.

All the so-called myths of the ancient Âryans have been found to have their origin in the Sun, and it must have been so. The myths, however, have a deeper scientific and philosophical meaning which the modern mythologist has not yet seen his way to recognize. It is quite consistent with the plan of human education

adopted by nature that all the creative powers of the Earth should first be traced to the Sun, and thence onwards to the original creative principles of the Sāṅkhya philosophy, until man is fitted to feel the One existence everywhere. It is only man who can sometimes think of jumping all at once into the arms of the Most High, albeit he may not be able to stand on his legs even. Nature never leaps.

Patanjali when saying that we should perform *Samyama* upon the Sun, has laid down the true method of education, which has been adopted by nature herself from the very beginning. How much could we learn even now in a very short time comparatively, if our teachers knew how to start from the simplest natural phenomena, and then lead us up on Patanjali's system to the altar of the Most-High.

Many theories have been advanced to account for the mythology of the ancients. Some have tried to stamp it as an invention of interested persons, promulgated with the object of deceiving and befooling the world for the purpose of obtaining their own selfish ends. To this class always belong those persons who cannot or do not care to give thought to the subject, and who believe that the world consists of fools, capable of being easily deceived into all sorts of beliefs, they themselves being of course honourable exceptions.

Others again have said and say that "the stories of the power and omniscience of the gods, and of their rewarding the good and punishing the evil were invented by wise men for the purpose of maintaining law and order in communities, leaving it to be supposed that the universal representations of the gods were the inventions of foolish poets."

"The interpreters of the physical (also called the allegorical) school held that the myths contained explanations of natural phenomena, or of certain views regarding natural phenomena under a peculiar phraseology which disclosed its hidden wisdom when rightly understood . . . Others up to our own time have endeavoured to find astronomy or some other physical science hidden under the Mythology of Greece. Creuzer may be classed as belonging to this school, his work on the mythology of the ancients being written to prove 'that Greek mythology was composed by priests born or instructed in the East, who wished to raise the semi-barbarous races of Greece to a higher civilization and a purer

knowledge of the Deity. There was according to Creuzer a deep mysterious wisdom and a monotheistic religion veiled under the symbolical language of mythology, which language though unintelligible to the people, was understood by the priests, and may be interpreted even now by the thoughtful student of mythology" (Max Müller).

"The third or historical school identified with the name of Euhemerus, represented the gods as having been originally kings and chiefs, great warriors, sages or benefactors of the human race, who, being exalted above their fellow men in life, after their death gradually came to be looked upon as deities." The modern School of Comparative Mythology maintain that all myths have a physical origin, but that they are the unconscious growth of the popular mind, and not the conscious product of some mind, composed by instructed priests with the object of raising the people to a higher civilization, in fact, educating them. This School tries to trace every myth to a solar origin, and in fact holds that all the gods represent the Sun under different names, raised to godhead because the names ceased by and by to be applicable to the physical Sun, and were therefore taken to be the names of separate deities. "I consider," says Professor Max Müller, "that the very idea of divine powers sprang from the wonderment with which the forefathers of the Aryan family stared at the bright powers that came and went, no one knew whence or whither, and never failed, never faded, never died, and were called immortal, that is unfading, as compared with the feeble and decaying race of man."

Another class of comparative mythologists give more prominence to such natural phenomena as storm, thunder, lightning, etc., rather than to the Sun, in accounting for the origin and growth of myths.

It has been pointed out, and with great reason, that none of these theories accounts for *all* the myths of the world. How, for example, would the ethical theory account for many an immorality ascribed to the gods; such silly stories for example as the incestuous intercourse of Kṛṣṇa and Subhadra, and of the god Brahmā and his daughter the goddess SARASVATĪ, or of the god Indra with the wife of the Rṣi, Gautama, or of the proposals of Nahuṣa to the wife of his predecessor, Indra, in the kingdom of Heaven.

The historical theory of Euhemerus would also seem open to

many objections. The deification of departed human personages, would at least presuppose the existence of the idea of divinity. For otherwise it would be impossible to account for the birth of the idea that gods could affect humanity from another plane of life. How again could we account for such ideas as that of the dual gods Mitra and Varuna, the former the god of day, and the latter the god of night. How again could we explain on this theory the idea of the gods and goddesses of rivers and mountains, of air, fire and water. It would be too much for the human intellect to admit that air and fire had human rulers assigned to them in the past, or that on the banks of every river a female ruler of mighty power ruled at one time or other, and that the idea of the river goddesses is derived from these departed great women of the past ! We have now to deal with the physical theory. The outward statement of the allegorical theory may be accepted so far that these myths contain explanation of scientific facts. But it appears to be impossible to account on this theory for the *origin of myths*. Creuzer who was studying only the Greek myths accounted for them first in a way which appears to be impossible to admit, in the light of the study of comparative mythology. If the priests who were responsible for the existence of Greek mythology were instructed in the East, who instructed the priests of the East ? and what led them to the invention of mythical stories ? Then there is the further objection to this theory that these learned priests could have taught at least the ordinary truths of science in plainer language rather than try to veil every truth in allegorical language. While it must be admitted that some ancient teachers have spoken to their uninitiated followers in parable, it could hardly be said that a parable was necessary for the statement of every paltry natural fact. Why was it necessary to speak of fire as *Zeus*, of air as *Hera*, of earth as *Aidoneus*, and so forth. Common truths could be explained in common language, though it might be advisable to speak of higher mysteries in the form of parable. It thus appears that all the myths could not be explained even on this theory.

We now know that the myths of all the Aryan nations have a common origin. The question is only what that common origin is. The modern school of the physical theory holds that our forefathers of the earliest times observed the phenomena of nature and described them in their own language, which now would be called

poetical, but was quite natural to them ; that in time the words and phrases applied to describe these simple natural phenomena were only remembered, while their connection with the natural phenomena they originally described was forgotten, and therefore it was supposed that the words and phrases applied to some higher powers which were therefore dubbed as gods. The language originally used to describe these phenomena was not exact, it is said, because men in the early stages of civilization made themselves the gauge of every natural phenomenon, and spoke of every object of sense as being endowed with a conscious life similar to their own. The Sun followed the Dawn as a lover would follow his mistress. The Dawn fled at the approach of her lover, and as he came near her and was just about to touch her she died. The ancient name of the Sun was Apollo, and that of the Dawn, Daphne. It was a most ordinary description of a solar phenomenon when the Sun and Dawn were respectively named Apollo and Daphne. But in time these names were forgotten as being applicable to the Sun and the Dawn, and therefore Apollo and Daphne became a god and a goddess. The Sun and the Dawn were both believed by the earlier humanity to be conscious agents like themselves. But they began to take, in time, a more prosaic view of nature, and therefore apparently lost the sense of speaking of the Sun following the Dawn as a lover would follow his mistress. Hence deification.

It has been objected to the solar theory, that it cannot account for many a wild and monstrous myth and that it cannot account for many a story told about the creation of the world, and of the *post mortem* states of life. It appears to me further that the suppositions as to the mental state of our forefathers which made it possible for the myths to grow, are not very convincing. It does not appear to be possible that memory should play such freaks with man as it is alleged to have played with our early forefathers. Words no doubt fall out of the current vocabulary of man, their meanings are changed, even their very sounds are changed, their radical meaning is naturally lost sight of, but the facts which they have once presented to the human mind, constantly exist, and as long as the facts are before man every day, it appears to be a violent supposition only, to say that all at once they begin to represent gods. Should there be present among later generations older men who are familiar with older

words, we would expect them to know their real meaning, and we should expect that if they do remind the younger generation of the older forgotten words, they would at the same time give them the real meaning. Unless we suppose that the myth-makers of the ancients were great scholars of the modern school, who at one time tried to re-interpret *long forgotten* words and phrases, which had lost all sense to every living creature of those days, but whose sounds only were somehow remembered, the genesis portion of the solar theory must itself be considered a myth. That the Brāhmans of Ancient India explain some words of the mantras to mean sometimes something different from the ordinary meaning would only go to show that the old meanings of these words were known although perhaps they might have been forgotten by the common people. What is more probable and in consonance with Hindu tradition is that the common people never knew these, and had constantly to be taught their sense from the very beginning. This theory will have to be stated more fully, later. At present I will go on with the discussion of the solar theory. There is then no evidence to show that the myth-makers were a school something on the pattern of the modern school of comparative philologists and mythologists. In the absence of such a school we would have to make the supposition that the common people remembered the old words and phrases, but that they lost the sense of their original meaning. It is impossible to see how memory could have played such a freak, when the facts of nature denoted originally by the words were constantly in the presence of those people. Memory helps us to bring back into consciousness long-forgotten facts, when something connected with those facts comes before us again. But it has never been said that memory or some other mental power drives out of consciousness facts and relations which are constantly before it.

Then another objection to the modern physical theory is that myths are found to exist now among the savage races; and yet we do not find these races elaborating upon the lost meaning of words and giving birth to newer and newer myths, as indeed we would expect them to do if the basis of the solar theory were a correct one. The human mind always progresses along similar lines. Where then did the savage find his myths? He is, as we know, quite incapable of elaborating upon the meaning of old words and phrases.

It appears to me that we must turn from all these imperfect theories to the Hindu theory of evolution to find a satisfactory explanation of all these myths. We are taught then by the Sāṅkhya Yoga philosophers (and their teaching pervades the whole of Hindu thought) that,—

1. The gods exist, as a matter of fact, in the subjective planes of the universe.

2. That all the forms of the Earth are first prepared in the *tan-mātrīc* world of Mahendra, and from there descend in the garb of the solar ethers to the plane of earth-life.

3. That all the changes of life on Earth, whether mineral, vegetable, lower animal or human are first prepared in the same world.

4. That the gods are the agents through whom these changes are designed and carried on.

5. That the gods manifest their forces of life on the Earth through the agency of the Sun, inasmuch as they can only descend to that plane in the garb of ethers (the *sūkshma śarīra*).

6. That there are gods in Heaven whose duty it is to see to the education of humanity.

7. That in the infancy of a human race, the gods incarnate themselves among men, or send other enlightened seers to the earth to guide infant humanity to enable them to stand on their own legs.

8. That these divine teachers and *Rṣis* (seers) know all the mysteries of the universe, and know full well how to educate infant humanity properly.

9. They set before man the ways by which he can educate himself morally, physically, intellectually and spiritually, and then remain by him for some time to see that he properly benefits by the lessons that are given him.

10. Knowing full well that all men cannot receive all lessons at once, they initiate the advanced portion of humanity into all the mysteries of the universe and depart in time leaving them in charge of the younger souls.

11. These younger souls who form the majority, almost the whole of mankind, thus start upon their evolution.

12. The more advanced souls (the old Brāhmans in India) are given the duty of making themselves masters of the mysteries of the universe, of checking the mistakes of erring humanity, of leading them

again and again out of the difficulties which they may have created for themselves through ignorance, and thus by and by educating the entire human race and bringing it up to their own level.

The teachings of the early seers of the Aryan race (the *R̥sis* of the Vedas) are thus given in the language which the people understand. Knowing full well what powers of the gods are manifested in what forms and manifestation upon Earth, they give to their gods such names as denote those powers on the physical plane familiar to man. It is thus that every name of an object of sense is an epithet, and besides denoting the object it is also made to signify a god, whose immediate power may be working in the object.

Now as we have seen, all the divine powers manifest themselves upon the Earth through the Sun and the solar ethers. It follows as a matter of fact that all the names of the gods must be epithets denoting the Sun, although the Sun cannot for all time go on bearing all those names, and ultimately all of them but one must fall into disuse.

The true method of education consists in this, that every natural phenomenon must be traced to the Sun, and through the Sun to the gods of the *Svarloka* and then onwards to the Logos, the *Īśvara* of our system; and thus we find that Patanjali always takes the phenomena of the universe on the lowest plane on which they exist, and says that *samyama* must be performed on them. The *samyama* on the Sun is one of the highest *siddhis*, inasmuch as it leads to a comprehension of all the *lokas* of the universe.

It will be seen readily that this conception of the way in which the Divine Teacher carries on the education of the human race, and which he made known to man through his servants, the ancient *R̥sis*, and sometimes through his own incarnations, reconciles all the theories of mythology which have been put forward by imperfect seers.

[To be continued.]

RAMA PRASAD.

THEOSOPHY IN NORTH-EAST AUSTRALIA.

PRELIMINARY.

THIS island continent of the Southern Hemisphere which contains an area of the size of Europe, if we exclude that portion of it belonging to the Russian Empire, is as yet little known to the outside world, if we except the fringes of its coast line, where are a few great cities chiefly situated on its southern shores. Its potential value as a home for myriads of the human race, is at present unknown or unrealised.

The purpose of these papers is not the giving of an essay on the material aspects of human activity in these outskirts of civilisation in which the hardy pioneers of our British people are opening the way for the inflow of the surplus peoples of the old world, but rather to indicate the means whereby the intellectual 'soil' is being prepared for the seed of Divine Wisdom, by which shall be nurtured, generations yet unborn—those who will fill the vast empty spaces awaiting them.

Their object in the first place is to indicate the conditions under which the foundations of the religious philosophy of the Higher Life are being laid in the outskirts of these newly discovered lands of the old Lemurian continent.

On the north-eastern seaboard of Australia, a few miles off the coast line, for the most part just above sea level, there is situated what is known as the Great Barrier. This rock formation with its beautiful coral reefs and myriad forms of brilliantly coloured marine life, whose exquisite tints must be seen to be appreciated, appears to have been at one time the coastal line of the continent and stretches away along the coast for upwards of 1,000 miles into the tropics, forming a protection from the rolling waves of the vast Pacific Ocean. Within its sheltering embrace there are, perhaps, thousands of small islands and islets, clothed with verdure and basking in eternal sunshine.

The mountain ranges which extend round the Southern and Eastern Australian coasts for some 3,000 miles, here, in their north-

eastern extension, frequently approach within a few miles of this almost inland sea; and vary in height from 1,000 to 5,000 feet. These ranges form numerous extensive valleys and attract a copious rainfall, which covers their eastern slopes with tropical growths. On mountain side and in the intervening valley there are vast forests of valuable timber in great variety, many of which are almost unknown to commerce. The valleys, composed of rich alluvial soil, are filled with the usual varieties of plants found in semi-tropical and tropical regions.

Beyond the coastal range and extending several hundred miles inland, this vast empty country may be broadly divided into three sections. (a) Great treeless downs rolling away westward, containing a variety of rich native grasses upon which millions of sheep are reared and fed. (b) Lightly timbered areas of poorer country utilised as cattle ranches. (c) Rugged ranges where rocks of varied formation are scattered about in wild confusion with here and there a river valley intervening. Here are found almost every metal known to commerce, often in wonderfully rich combination—unknown treasures of wealth upon which a few thousand miners are engaged in extracting their contents, but who have as yet hardly scratched the surface. They consist of gold, silver, precious stones, copper and tin in abundance; lead, zinc, bismuth, antimony, molybdenite and many others.

To one or the other, or, in turn all the varied industries indicated in this sketch, the pioneers of the country are attracted. A constant fight with Dame Nature is maintained. She sometimes smiles and pours her treasures at the feet of her wooer, only suddenly with frowning brow to withdraw them by flood or drought or flame; stripping him to the skin and casting him a hopeless—or dauntless wanderer, as the case may be—amid savage surroundings.

A drought arrives and sheep and cattle die in thousands, of famine of feed or water, and the capital invested in the industry is depleted or entirely lost. The toiling settler in the coastal valleys, after years of labour in clearing and planting his lands, sees the fruit of years of industry swept away by flood or pests. The same capricious change of fortune attends the miner, often in more severe form and greater diversity of circumstance.

INTRODUCTORY.

Nearly twenty years since, a travelling amateur photographer took up his abode in a (at that time) small coastal settlement favourably situated in the centre of the upper end of the north-eastern coast, containing in the near or far future, the potentiality and promise of a great city.

Our photographer had by profession been a teacher of languages and was a pronounced Agnostic. Of eccentric habits, he threw up his profession and sought refuge for his sensitive nature as a wandering entomologist and photographer, in the beautiful coastal wilds referred to above. Having, on a visit to England, met with the Theosophical teachings, they henceforth became the life of his life, and henceforth to the end of his earth-life, he freely distributed the literature, both in his tours and from his place of business. By this means many obtained some knowledge of the teachings, some of whom are worthy members of the T.S.

Some six years ago our friend the photographer passed to his rest. Ere he was taken another instrument was prepared, who possessed some of the requisite qualifications for taking and continuing the work in a more permanent form. During these six years many have been brought into contact with the teachings; of whom a goodly percentage have found in and through them the life of their life. Much has been accomplished by the literature, a comparatively large quantity having found its way into the solitary home of the lonely settler, and likewise into the widely distributed camps of the miner.

Religious and philosophic truths have frequently been presented by means of fictitious correspondence, as it supplies a suitable and familiar mode of communication. The following excerpts are given just as they came warm from the hearts of the writers, they are the simple soul-breathings of men who have passed through a full share of the hopes, disappointments, and varied vexations incident to the life of a pioneer.

Mr. N. in the course of fulfilment of his official duties is entertained at the solitary home of an old settler situated in an almost inaccessible district in the wild tropical forests, on the banks of a beautiful river, adjacent to a mountain of an altitude of some 4,000 feet, and of volcanic origin.

Under such conditions the meeting of two men who have had educational advantages, gives opportunity for the interchange of thought which is always highly appreciated. In the course of their conversation the mysteries and enigmas of life found place, and N. introduced Theosophy as offering a solution not otherwise obtainable. Finding his friend interested in what was to him altogether a new philosophy of life, on his return home he mailed Mr. O. the "Outlines" by C. W. L., and a few pamphlets. The reading of these by O. operated on his intellectual, emotional and spiritual nature with the intensity and vividness of an electrical shock: a thirst for spiritual realities was awakened which nothing but a full and deep draught of the Waters of Life could assuage. By reading the simple and lucid statements contained in the "Outlines" the agnostic found a key to the hidden Wisdom of the ages. As the sharp pangs of spiritual hunger thus aroused must seek satisfaction, he wrote his friend asking him to obtain a selection of Theosophical books and forward by the next mail. N. on purchasing the literature of M., asked permission to give his address to O. for the purpose of opening a correspondence. It was under these interesting and auspicious conditions that the following letters were written.

D. ———

February 28th, 1906.

TO MR. M.,

Dear Sir,—Mr. N. has informed me that I might venture to ask your advice on Theosophical subjects.

To put the matter as briefly as possible I may state that a conversation with Mr. N. induced me to take up Theosophical study and I was much impressed with the resultant experiences.

To give one instance: One night quite recently on retiring to rest, I prayed fervently that your spirit and that of Mr. N. would aid me to acquire knowledge by which I might teach to my children the Truth.

I slept profoundly and wakened much refreshed, with a vivid recollection of an ethereally blue sky flecked with rosy tinted cirrus; no landscape; no personality; neither motion nor sound; but the overarching vault radiant with light and color, and breathing ineffable peace and repose.

This in itself was an experience worth much to gain, but imagine my feelings when my eldest daughter said to me, "Dad, I have had a most remarkable dream. In my sleep I saw beautiful little globes of colored flame float down through the air on Brenda and on me!"

I naturally feel great responsibility with regard to my children, of whom I have eight; two of them are yet young, the others young men and women, over whom however I still retain great influence. Hitherto I have taught them no religion, being an Agnostic myself. My teaching has been solely "Be truthful and honest;" and with that, I am happy to say, they have all turned out remarkably well. But now having derived great happiness and comfort from the Theosophical doctrines I wish to impart some to them and I should be very grateful to you if you could advise me how to commence the teaching, for being but a neophyte myself I dread to make a false step.

I have read the Theosophical works which Mr. N. forwarded me. Do you think that "Man Visible and Invisible" would help me? If so, will you please forward it, and I will remit cash on receipt of account.

I am, yours sincerely.

O.

C. ———

March 5th, 1906.

TO MR. O.,

My dear Sir,—I am in receipt of your interesting letter and it gives me great pleasure to open a correspondence with you on Theosophical topics. It is evident from what you relate of your experiences that you are psychically developed beyond the average, and it would appear, some of your family also. With proper intellectual training and the study of the literature relevant to these super-physical conditions of consciousness, these powers will be of incalculable service in your own future development, and as aids in helping others.

In coming to the Theosophical teachings as they open out in so many directions we each have to select that line of study which will be most in accord with our past, so far as present consciousness and our observed tendencies indicate.

more doubt on the subject than I have that the sun will rise tomorrow. As I read work after work I continually find passages which I knew perfectly well in some other life, and also ideas which I have worked out for myself before I ever heard of Theosophy.

What are the qualifications for one to become a member of the Theosophical Society—and the fees. If eligible I should very much wish to become a member. I may state that I have been a Freemason for twenty-five years.

I enclose amount of account rendered and will remit cash on receipt of accounts for further booklets.

"Thought Forms" impresses me greatly and opens up a tremendous vista of possibilities.

Again thanking you for your kindness,

I remain, yours very sincerely,

O.

C. ———

March 21st, 1906.

DEAR MR. O.,—You have doubtless taken up these studies where they were broken off in some far-away past, and the favourable conditions for study which you now have is a boon of immense value.

If intellectual and cultured folk around us could but realise the priceless value of these newly given teachings, how poor humanity might be helped forward on its upward way!

I am sending you the books you order, also a small one entitled "The Path to the Masters of Wisdom," an advance copy just received. I send it that you may see something of Mrs. Besant's various books on this special theme.

The literature is much more abundant in an inexpensive form than when I commenced the study some fourteen years since and the difficulty is, what to select where there is so much that is good.

Madame Blavatsky's "Secret Doctrine" is the source from which much is derived.

All of Mrs. Besant's and Mr. Leadbeater's writings are worthy of study. . . .

If I may be allowed I would strongly advise you not to attempt any premature forcing of clairvoyant power. Carefully note what

the above-named have to say on this subject. See the last chapter in "Clairvoyance."

As the subject is presented to myself there is before us in the first place the need of a broad and general conception of the teaching as a whole. Of course in the first instance this can only be a mere surface sketch, but it will be valuable for future filling in. Then will follow the conviction of the imperative necessity for the purification of our three vehicles now in course of evolution: (a) The physical body; (b) the astral, i.e., the emotional and desire nature; (c) the Manasic, i.e., the lower thought mentality, or body, as it is technically termed. Pure thoughts, desires and emotions require a clean and pure physical vehicle wherein to function.

Until we take ourselves well in hand in these particulars, we are seriously warned of the dangers accompanying the awakening of Clairvoyant power. Here please note the undermentioned small booklets where this matter is very fully treated, "Light on the Path," by M. C., "The Voice of the Silence" by Madame, Blavatsky, "The Gita," Mrs. Besant's Translation. All students, whatever their special line of study, require these.

Joining the Society. Yes, all serious-minded persons who are attracted to the philosophy are welcome to become members. All members are registered at Adyar, Madras, India, and are free of the entire Brotherhood. . . .

I am, my dear Sir, very truly yours,

M.

I doubt not that by your 'fervent prayer,' while your intense thought impinged on the two friends you name, you also attracted some far higher entity who opened to you that glorious vision of the realities of the Heaven-World, and which imparted to your prepared soul that "ineffable peace and repose" of which you speak.

At the commencement of your Theosophical studies allow me to remind you that all the inner and higher realms of Nature and Being in all their activities are under the rule and guidance of ordered grades of Intelligences who carry out Nature's Laws; and that on any and every plane of the Universe these Laws operate with a precision that we of coarser mould can only faintly conceive. But I must confine my letter to your more immediate enquiries.

Oh, happy family! to have escaped the tortuous theological teachings of the current Christianity!

I would say, let each go on the lines toward which they show the most affinity, remembering that each one has a past differing from all others; we should carefully note and respect these diversities.

While the higher teachings are extremely complex, as is also the case, as you are aware, with the physical sciences; yet there are certain broad outlines which are within the grasp of the simplest minds. As examples take the two principles of reincarnation and karma which run like lines of living light through all the teachings, and indeed throughout every phase of Nature with which we are familiar.

I presume you are acquainted with Sir Edwin Arnold's "Light of Asia." These teachings are there put into fine poetic form and incorporated in the myths of the life of the Buddha. It makes a highly attractive book for young people. On taking it up I always find it elevating, exalting the emotions and refining and purifying the intellectual conceptions.

We have a monthly magazine specially for young people—the *Lotus Journal*, published in London. I can order it to be sent you direct, c. 4/ per annum. There is an excellent writer for children in the *New Zealand Theosophical Magazine*, I am sending you specimen copies.

I have not a copy of "Man Visible and Invisible," but I think both for yourself and family the newer work "Thought Forms" will be as suitable; this I am sending you.

If you have not "Esoteric Buddhism" I would recommend it as a good foundation for the more complicated teachings. There is also a valuable work of Mr. Leadbeater's, "The Christian Creed," enlarged edition. It has nothing to say of ordinary Christian teaching, but gives the origins of the beliefs, on the occult side, which are incorporated in this great religion. All Christians and Agnostics would do well to study it.

There is a new work entitled "First steps in Theosophy." It contains a selection of articles from the *Lotus Journal* mentioned above, also five fine illustrations from "Man Visible and Invisible," it is only two shillings. I am sending it you. These works are all very suitable for young people who have a taste for intellectual studies.

I shall be pleased to hear from you at any time, and any questions on the teachings I will reply to, so far as I am able.

I am, my dear Sir, very truly yours,

M.

D.———

March 11th, 1906.

DEAR MR. M.,—Thank you very much for your kind letter of the 5th instant. I shall commence to teach my family along the lines you suggest, "Reincarnation and Karma," and in the meantime shall study diligently myself to keep ahead of them. I find it a most fascinating and absorbing doctrine, and I intend to procure all the best works dealing with the subject.

Will you please forward me Arnold's "Light of Asia," "Esoteric Buddhism" and the "Christian Creed." Also monthly copies of the *N. Zealand T. S. Magazine*, *Theosophy in Australasia*, and the *Lotus Journal*.

These will do to go on with for a short while. I am able to devote about four hours per diem to close study, and I shall be much obliged if you will advise me as I advance, as to the suitable works to procure.

I consider it not improbable that I may possess some slight clairvoyant power. Would you advise me to attempt to develop it? If so, where could I procure a crystal and what would be the price? My object in this would be to give some actual proof in teaching my family that would impress them greatly. As for myself I have no

BĀLABODHINĪ.

[Continued from p. 936.]

CHAPTER III.—ON THE ALL-ESSENTIAL PHILOSOPHY
AND THE HIGHEST PRACTICAL KNOWLEDGE.

NOW then this third chapter is begun with a view to comment upon the whole of the Thirty-third *Upaniṣad** called *Sarva-sāra*, and thereby to enable all the aspirants for liberation to acquire the true experiential knowledge :—

- (1) How (is) bondage (caused) ?
- (2) How (is) liberation (accomplished) ?
- (3) What (is) Avidyā ?
- (4) What (is) Vidyā ?
- (5) How (are) *Jāgrat*, *Svapna*, *Suṣupti* and *Turīya* (states of consciousness attained) ?
- (6) How (are) the sheaths—*Annamaya*, *Prāṇamaya*, *Manomaya*, *Vijñānamaya* and *Ānandamaya* (to be explained) ?
- (7) How (are)—(a) the doer, (b) *Jīva*, (c) the five *Vargas*, (d) *Kṣetrajña*, (e) *Sākṣi*, (f) *Kūlastha*, and (g) *Antaryāmin* (explained) ?
- (8) How (are) *Pratyagātman*, *Paramātman* and *Mâyā* (explained) ?

[Answers to the above queries.]

- (1) The self is subjected to bondage when one looks upon the body, etc.—that are not self—as SELF, and is attached to them.
- (2) Liberation is accomplished when one knows, through his experiential knowledge, that he is *Brahman* and thereby becomes unattached to body, etc.
- (3) That shadow (of SELF) which is of the form of dense ignorance, is *Avidyā*.
- (4) That reflection (of SELF) which is of the form of concentrated Divine Wisdom, is *Vidyā*.
- (5) The self attains the *Jāgrat* state (or waking consciousness) when it becomes conscious of “sound” and other physical sensations that are blessed by the SELF.

* The Thirty-fourth *Upaniṣad* called *Nirālamba* is fully quoted and commented upon in the latter part of this chapter.

It attains the *Svapna* state (or dreaming consciousness) when, with the aid of the powers of the fourteen organs which carry the impressions created by the (physical) senses, it becomes conscious of such impressions even in their absence.

The self attains the *Suṣupti* state (or deep sleep) when, through the absence of the powers of the fourteen organs and the consequent loss of its discriminating faculties, it becomes unconscious of “sound” and other sense-impressions.

It is called *Turīya Caitanya* or SELF in the fourth state of consciousness when it is the witness of both the presence and the absence of the aforesaid three states—the absence of the first three states of consciousness applies to the immovable creation, *viz.*, the mineral and vegetable kingdoms of Nature—while (the SELF) itself, is constant and devoid of appearance and disappearance.

(6) The sheath of flesh, etc.,—which are the effects of food—is said to be *Annamaya Kośa*.

When the fourteen vital currents—*i.e.*, the five, *Prāṇa*, etc., the five, *nāga*, etc., and the four, *viz.*, *Ārambha*, *Ghata*, *Paricāya* and *Niṣpatti*—remain in the *Annamaya Kośa*, it is called *Prāṇamaya Kośa*.

When the self in conjunction with the aforesaid two *Kośas* performs the functions of willing, etc., pertaining to the sensations of sound, etc., with the aid of the fourteen instruments, mind, etc., then it is known as *Manomaya Kośa*.

When the self in conjunction with the aforesaid three *Kośas* knows all those that pertain to them and shines out with that knowledge, then it is known as *Vijñānamaya Kośa*.

When the self, with these four *Kośas*, remains in its own ignorance, the first cause, like the fig-tree in its seed, then it is known as *Ānandamaya Kośa*.

(7) (a) When he pays attention to pleasure and pain, the self becomes the internal agent or doer. Then his intellection (or idea) concerning sensations that are liked by him becomes pleasurable and that pertaining to those that are disliked by him becomes painful. Sound, touch, form (or colour), savour and odour are the causes of pleasures and pains.

(b) When the self attains union with the body—by following the effects of *Karmas*, virtuous and vicious,—and when he

appears to act as though he has had no such union (for, he has become so thoroughly one with the body), then he is called *Upahita Jīva* or veiled self.

(c) *Manas*, etc., *Prāṇās*, etc., desire, etc., *Sattva*, etc., and merit, etc., are the five *Vargās*. These five *Vargās* cannot be destroyed by anything else but by the knowledge of their *Dharmi*, viz., SELF.

(d) That *upādhi* (or limitation) which always appears in proximity with the SELF, is the *linga-śarīra* (or the subtle body) called "the knot of the heart." The *Caitanya* that shines in it (i.e., in the *linga-śarīra*) is called *Kṣetrajña*.

(e) He who is devoid of the appearance (*āvirbhāva*) and the disappearance (*tirobhāva*) of the three, viz., (1) *Jīva* the KNOWER, the understanding which is KNOWLEDGE, and pot, cloth, etc., which are the KNOWN, and who is self-effulgent, is called *Sākṣi* or the witness. Here it should be understood that only the periodical appearance and disappearance of the universe—and not its creation and dissolution—are referred to, because the period of its preservation, i.e., the state known as *Samsāra* is alone considered in this place and not that of liberation.

(f) When he, who is the ultimate Principle that remains in the *buddhi* of all living beings from *Brahmā* down to an ant, abides in the *Buddhis* of all such beings, he is said to be the *Kūlastha*.

(g) The SELF is said to be *Antaryāmin* when he—being the cause of realising the nature of the differences that exist between *Kūlastha* and *Upahita-Jīva*—unceasingly shines, like the thread that passes through beads, in all bodies.

(8) When the SELF—who is TRUTH, KNOWLEDGE, ENDLESS and BLISS; who is free from limitations and who is wisdom concentrated, like the massive gold—not separated or converted into such ornaments as bangles, crowns, etc.—of his own nature shines by virtue of his being *Cit* alone, then he is said to be the *Pratyagātman* denoted by the meaning of the word "thou" (in the text "That thou art").

The Brahman who is Truth, Knowledge and Endless is True and Eternal.

ETERNAL is that alone which endures even after the destruction of TIME, SPACE and CAUSATION (or objects).

KNOWLEDGE is that homogeneous *Caitanya* alone which is devoid of beginning or end.

ENDLESS is that *Caitanya* alone which fully pervades the Universes proceeding from *Aiyakta*, etc.,—like the earth (substance) which pervades all its modifications, pots, etc.; like the gold which pervades all its modifications, ornaments, etc.; and like the thread which pervades all its modifications, cloths, etc.

BLISS is that *Caitanya* whose very nature is bliss, which is the immeasurable Ocean of joy and which is the ultimate blissful form that remains in the end.

That Subject whose predicates the aforesaid four attributes are, and that which is never affected by TIME, SPACE and CAUSATION (or objects), is the *Paramātman* denoted by the meaning of the word "That" (in the text "That thou art").

That THING-IN-ITSELF which is distinct from the LIMITED ONE denoted by the meaning of the word "thou," and the UNLIMITED ONE denoted by the meaning of the word "That," which is subtle like ether and which is of the nature of mere EXISTENCE, is called *Parabrahman*.

It should be understood that the first-mentioned *Paramātman* is the *Mukta-sākāra-Cidrāpa-Nirguṇa Brahman* and that this (last-mentioned *Parabrahman*) is *Nirākāra-Nirguṇātīta-Brahman*.

Māyā is devoid of beginning and end. It is common to both *Pramāṇas* and *Apramāṇas*. It is neither *Sat* nor *Asat*. It has expanded itself and is free from modifications. It has no other distinguishing features for purposes of description. Such a thing is called *Māyā*. Being but IGNORANCE it is insignificant to the knower. Though non-existent in the three periods of time, it is existent and true to the ignorant and the worldly.

It is incapable of being described in any manner and hence nothing can be said of it.

(1) I am neither the body of everyday description, nor the powers of the ten organs of senses, nor *Buddhi*, nor *Manas*, nor the I-making faculty which has ever been in existence.

(2) I am perfectly pure, being devoid of *Manas* and *Prāṇa*. I am always the witness of *Buddhi*, etc. I am always eternal, and nothing else but mere *Cit*.

(3) I am neither the doer nor the enjoyer. I am the witness of *Prakṛti*. On account of my presence alone, the bodies, etc., act as though they are not *Ĵudās*.

(4) I, the motionless, the eternal, the ever-blissful, the pure, the omniscient and the stainless One, am the *omnipresent* SELF and the witness of all creatures.

(5) I am the *Brahman* capable of being known by the aid of all *Vedāntās*. What ought to be known in the form of Ether, Air, etc., is not I. Names, forms and *Karmas* are not I. I am *Brahman* alone whose nature is *Sac'cidānanda*.

I am not the body : how can there be birth and death for such a one? I am not *Prāṇa* ; how can there be hunger and thirst for me? I am not *Citta* ; how can there be sorrow and delusion for me? I am not the doer ; how can there be bondage and liberation for me?

Thus ends the *Sarvasāropaniṣad*.

Question.—In the above *Upaniṣad*, the question "How is liberation accomplished?" is thus answered, *viz.* : "When one knows, through his experiential knowledge, that he is *Brahman*, and thereby becomes unattached to body, etc., liberation is accomplished." From this we come to the conclusion that liberation can be attained by knowledge alone, as taught by the Pure Monists and that the said answer does not support the doctrine of the *Amubhavādvaitin* who holds that it can only be accomplished by *Ĵñāna-Yoga-Samuc'cāya*. The *Upaniṣad* under discussion is also significantly called "*Sarvasāra* or the all-essential one. None can therefore contradict it.

Answer.—Is *aparokṣa Ĵñāna* untainted by *Viparyaya* (wrong notion) the last of the four impediments to knowledge, *viz.* : *aśuddhi* (mental impurity), *ajñāna** (ignorance), *samśaya* (doubt) and *viparyaya* (false knowledge)? If tainted, it cannot be removed without the help of the practice of *Nididhyāsana* or *Ĵñāna-Yoga*. If you contend that one who has already removed that impediment by the aid of *Nididhyāsana* practised by him in his previous birth need not have recourse to it, we answer that if that impediment had already been removed in his previous birth, then there would have been no room for this birth. If it is said that because ignorance was

not destroyed even though false knowledge had been removed, it gave room to this birth ; then we say that ignorance which is capable of being destroyed by *S'ravāṇa* cannot continue in one who has practised *Nididhyāsana*. Such being the case, it is reasonable to hold that liberation can be attained only by *Ĵñāna-Yoga-Samuc'cāya* agreeably to the doctrine of the *Amubhavādvaitin*, and that it can never be accomplished by the aid of mere *Ĵñāna* agreeably to the doctrine of the *Advaitin*. Further, this *Upaniṣad* refers to the great text "I am Brahman," of the *Yajurveda*, and not to the great text "That thou art," of the *Sāma-Veda*. If it had referred to the latter text, then the doctrine that '*S'ravāṇa* alone will suffice' will hold good. As it does not refer to it, it must clearly be understood that the *Advaitin*, who holds that *S'ravāṇa* alone will suffice, can find no support for his doctrine in any of the *Upaniṣads*.

Question.—Tell me all about the said *Nididhyāsana* which combines *Ĵñāna* and *Yoga* and which is termed *Upāsana* or meditations on the identity of *Brahman* and *Ātman*.

Answer.—For the very purpose of establishing and upholding the said *Ĵñāna-Yoga* or *Sāṅkhya-Yoga-Samuc'cāya* doctrine, I have already written several voluminous works (based on *Tatvasārāyaṇa*). If you want to know all about this *Sāṅkhya-Yoga*, you should study the *Amubhavādvaita* literature consisting of numerous works.*

G. KRISHNA S'ĀSTRĪ,

(Translator).

(To be continued.)

* The names and descriptions of these works will be found in the "Bibliography of Sāṅkhya Yoga-Samuc'cāya works" that will be added next to the Appendix.

BUDDHIST RULES FOR THE LAITY.*

REVERENCE TO THE BLESSED ONE ; THE HOLY ONE ; THE FULLY ENLIGHTENED ONE.

ABOUT 2,450 years ago, there lived at Rājagaha † an ancient town in the province of Behar in India, a generous and noble-minded Brahman, belonging to a pre-eminent clan. His wealth when computed amounted to forty lacs of golden coins called Kahawanas. Like himself, his wife was also renowned for piety. Both of them had often heard the Buddha preach and became devout converts. Their observance of the precepts was so strict that both of them had attained the state of Sōwan, the first of the four paths of holiness.

They had a son named Sigāla, who neither had faith in Buddha, His Doctrine, His Priesthood, nor any inclination for the observance of religious principles. His parents very often advised him in this manner ; “ Dear son, go and visit the Buddha, the Sāriputta Mahā Thera (the chief amongst those learned in the sacred Law), the Moggallana Thera, Kāsyapa Thera, or any one of the eighty chief disciples of Buddha.”

The invariable reply of Sigāla was, “ Dear father, for me there is no use in visiting those religious professors. If I were to draw near to those Holy Teachers, I should have to kneel down and worship them. When I kneel down and bend my body there will arise pains in my back, and my knees will become rough. When I squat on the floor, my clothes will be soiled and torn. When I remain near them, they will begin to converse with me. Conversation will lead

* A translation of the Sigālawāda Sutta, by D. J. Subasinha, Galle, Ceylon. After the publication of this continued series in the *Theosophist*, it is to be issued in book form, containing the explanatory Preface, Dedication and Table of Contents.

† Rājagaha was the capital of the ancient Magadha, and the seat of King Bimbisara, who was one of the most powerful princes in the Eastern valley of the Ganges. It was situated in a pleasant valley, closely surrounded by five hills, the most northerly offshoot of the Vindya mountains. It is known in modern times as Rajagir or Rajagriha, and is in the province of Behar. The recent excavations by General Cunningham, the Archaeological Commissioner of India, have firmly settled the identity of the place beyond the shadow of a doubt. The ruins of the walls of the citadel, built by Bimbisara are still traceable — Professor Rhys Davids in *Buddhism*.

on to the formation of friendship with them. Thereafter I shall have to supply them with alms, robes, beds, and medicines. When I go to supply them with these requisites, I shall have to neglect my work and spend a lot of money on their account. Therefore, dear father, there is no use in my going to visit your holy Priests.”

Assigning such reasons Sigāla always avoided what his parents desired him to do, and became quite indifferent to religion. During their lifetime his parents made strenuous efforts to establish their son in the religious life, and to bring him under the influence of Lord Buddha, but their noble efforts were of no avail.

When his span of life was nearing completion, the aged father, still pitying his only son, thought in this wise :

“ Whatever is said to children by a dying man will ever be remembered. I will send for my son and still make an effort to establish him in the religious life. I will advise him to worship the six quarters of the globe. Unmindful of the figurative meaning therein embodied, my son will begin to worship the six quarters. It may so happen that on an occasion, when he is engaged in performing this ceremony, either the Lord Buddha, or one of his disciples, may notice it and question him as to what he is doing. Then his reply would be that, “ In obedience to the last advice of my dying father, I am worshipping these six quarters.” Thereupon either the Buddha, or one of his disciples, would say to him, “ Such was not the manner in which your father worshipped the six quarters ; ” and he would explain to him the actual significance of the action. He will then listen to the explanation, understand it and, adhering to the teaching, begin to perform meritorious deeds, by the virtue of which he will become happy, both in this world and in the world to come.”

After soliloquizing in this manner the dying Brahman sent for his beloved son and addressed him thus :

“ My dear son, my age is now ripe. My life now draws to its close. I shall leave you soon and cross this sea of life to another. Before I draw my last breath, I desire to give you an order. Tell me, dear son, if you will agree to carry it out.”

“ My dear father,” respectfully replied Sigāla, filled with remorse, “ most assuredly do I solemnly promise to agree to carry out whatsoever order you may now enjoin on me.”

"Beloved son, my order is this. After your morning bath, daily worship the six quarters of the globe, namely, the East, the South, the West, the North, the Nadir, and the Zenith."

Perceiving that this involved no trouble and difficulty, Sigāla replied, "Dear father, most assuredly I shall daily carry out your order."

After the lapse of a few days the dutiful Brahman died; and Sigāla, true to his promise, began to perform the ceremony daily.

It was the custom of the Lord Buddha every morning to rise early and cast His glorious eyes around the world, to see to whom He should give the priceless benefit of His spiritual influence on that day. On one occasion when doing this, He saw young Sigāla performing the ceremony of bowing down to the six quarters in accordance with the promise made to his dying father. Now the Lord thought, "To-day I must see Sigāla and preach unto him a sermon, which will be of use not only to him, but also to all laymen." This sermon to Sigāla was thereafter termed, "The Sigālawāda Sutta," or the discourse containing the admonition to Sigāla, and it is recorded in the Pātika Vagga of the Deegha Nikāya of the Sutta Pitaka as follows:—

THE SERMON TO SIGĀLA.

1. Thus was it heard by me (Ānanda*). Once upon a time the Blessed One was residing at Weluwanārāma,† in the park Kalanda Nivāpa in Rājagaha.

* [Further explanations are recorded in the commentaries, and to separate these from the text of the Sutta, the letters 'Com.' will appear at the beginning of such notes, signifying that they were called from the commentaries]. After the death of the Lord Buddha, three convocations were held in India. First, one at Rājagaha (in a cave temple) composed of 500 Mahā Theras (aged and respected Bhikkhus) and presided over by the Venerable Mahā Kāśyapa, four months after the death of Buddha. This was done with the assistance of king Ajata Sattu. The second was held at Vaiśālī with the assistance of King Kālāsoka under the presidency of the Venerable Yasa with 700 Mahā Theras, 100 years after the death of the Buddha. The third one was held at Patāliputra (Modern Patna), with the assistance of the renowned Indian Emperor Dharmāsoka, 200 years after the death of Buddha. This convocation consisted of 1,000 Mahā Theras headed by the Venerable Moggallāna Putta Tissa. At these councils of the Theras, one repeated the discourses he knew, and this Sutta having been repeated by the Ānanda Thera, as was heard by him, it is recorded accordingly.

† Com. Weluwana literally means a bamboo (Bambusa Vulgaris) grove. In consideration of the fact that a residence for the Buddha and his disciples was built therein by King Bimbisāra, it was named Weluwanārāma. This residence for the Bhik-

2. Now at that time Sigāla, a householder, having arisen very early in the morning and gone out from the town of Rājagaha, attired in wet clothes, with wet and streaming hair, and uplifted hands placed on his forehead in reverence, bowed to the different quarters of the globe, namely, the East, the West, the North, the South, the Nadir and the Zenith.

3. At this time in the morning, the Blessed One arrayed in his yellow robes covering both the shoulders, carrying the alms bowl in his hands, went towards Rājagaha begging for his pittance. He, having observed Sigāla, the householder, arisen early in the morning and come out of Rājagaha, attired in wet clothes, with wet and streaming hair, and uplifted hands placed on his forehead in reverence, bowing to the different quarters, namely, the East, the South, the West, the North, the Nadir, and the Zenith, spoke and said unto him thus:—

4. "Householder, wherefore dost thou, having arisen in the morning and come out of Rājagaha, attired in wet clothes, with wet and streaming hair, and with uplifted hands placed on your forehead in reverence, bow unto the different quarters of the globe, namely, the East, the South, the West, the North, the Nadir and the Zenith?"

5. "Lord," replied Sigāla, "in his dying moment my father sent for me, and said to me; "My dear son, do you bow in reverence to

thus, or the Arama as it was called, was in the park named Kalandaka Nivāpa, about which the following archaeological note appearing in the commentary will be read with interest. The term 'Kalanda Nivāpa' means 'the abode of squirrels.' The park was named Kalandaka owing to a custom prevalent at the time of giving food to squirrels in this land. This custom originated in this manner:

"In times gone by, a certain King went to this park on a pleasure trip attended by his courtiers. After sporting a while the King took some drink, which made him intoxicated. Unable to move about, he laid himself on the ground and soon passed into a swoon. Under the belief that the King was merely enjoying a nap, delighted with the alluring fragrance of the wealth of beautiful vegetation around him, the courtiers dispersed in all directions through the park. Attracted by the smell emanating from the King's mouth, a venomous serpent emerged from a cleft in a tree and began to crawl towards the place where the King lay. A Deva (i.e., a fairy, deity or angel) haunting a huge umbrageous tree close by, noticed the danger impending on the King and determined to rescue his life. He assumed the form of a squirrel and drawing near the King's head began to scream. Disturbed by his shrill outcry, the King awoke, being alarmed, and looking around saw the serpent just approaching him, and thought that his life had been saved that day by the squirrel. To show his gratitude, the King commanded that thenceforward food be brought from the palace and given daily to the squirrels on that land. Hence originated the custom of feeding the squirrels and the reason for naming the park 'Kalandaka Nivāpa'."

THE THEOSOPHIST. [OCTOBER
LUMINOUS BODIES HERE AND HEREAFTER.

(*The Shining Ones.*)

By CHARLES HALLOCK, M.A.

This work is, as the author states, an "attempt to explain the Inter-relation of the Intellectual, Celestial and Terrestrial Kingdoms, and of Man to his Maker," and the subject is dealt with from the standpoints of the scientist and the Christian. Some of the various matters treated in the fourteen chapters which comprise the book, are the following: "Biology of the Cosmos;" "Vito-Magnetism and the Soul-Aura;" "Colour Effects of the Emotions;" "Electrical Body of the Future Life;" "The Supreme Source and its Potential Agent;" "The Philosophy of Eternal Felicity;" "The Philosophy of Religion;" "The United Philosophies;" "Evolution and the Future Life." The Author's ideas will, no doubt, prove helpful to many, especially to the liberal class of Christians who do not object to new truths, but are willing to 'prove all things,' and 'to hold fast that which is good.'

W. A. E.

Also received with thanks:

THE RAMA GITA—Malayalam Version.†

(*With Copious Commentary.*)

This is a work of 410 pages, royal octavo; with an additional 33 pages of an Alphabetical Index to the 1,000 verses.

PAMPHLETS.

ESSAYS AND ADDRESSES ON THEOSOPHY AND SCIENCE," by G. E. Sutcliffe, have previously been published separately, but are now issued together in pamphlet form as follows: "The Life Work of H. P. Blavatsky" (a White Lotus Day Address); "The Scientific Aspect of Theosophy" (Address delivered on the occasion of the Silver Jubilee of the Blavatsky Lodge, Bombay); "The Hindu Zodiac; a suggested Key to it and to the Astronomy of the Ancients" (reprinted from the *Theosophist*); "A Day of Brahmā" (reprinted); and La Place's Gigantic Hoax." The latter has attracted considerable attention, as the author's conclusions seem plausible. Price Re. 1.

* The Metaphysical Publishing Co., New York. Price Rs. 3.

† The Oriental Publishing Co. (Ld.). Price Rs. 3—To Shareholders half price.

Acknowledged with thanks: *ASTROLOGY, A FORGOTTEN PHASE*, by C. Gopala Row, of Tanjore (7 pages).

A FEW SUGGESTIONS FOR THE RELIGIOUS REFORMATION OF INDIA, by P. C. Apparsundaram, of Mannargudi (13 pages).

EARTHQUAKE BLESSINGS, by J. L. Brown, Berkeley, California (30 pages).

MAGAZINES.

The Theosophical Review, September. "The Rosy Cross in Russia" is continued, treating chiefly, in this number, of 'The Theoretical Degree.' "Stability in Nature" is a philosophical contribution by W. C. Worsdell, containing some fine points of argumentation. In his opening sentence the author says: "Perfect and absolute stability only obtains before a solar system has come into manifestation;" but if stability consists *only* in this state of primeval equilibrium, nature must be greatly lacking in this characteristic, as the author tacitly admits when considering, further on, the questions of *absolute* and *relative* stability. Powis Hault, in his article, "There is a Two-Fold Path," says, in the summing up: "Action itself may be likened to the stream on which our boat is launched; discrimination is the selection of the particular stream that shall bear us heavenward." In the course of her article on "The Foundations of the Science of Education," Sarah Corbett says: "The right use of discipline towards a child on all occasions would involve an amount of sympathy and discrimination which few possess, but a very little consideration will show that at the present time, little or no effort is made in this direction except in a few cases, and that the power which adults possess over children is abused to an extent which is quite unjustifiable. Many parents, supposed to be well educated and conscientious, seem naïvely to conclude that nothing but their own personal wishes need be considered in dealing with a child." Further on she says: "It is good to conform to law. But what law? Neither for child nor adult is it good to conform to any law with which the higher nature is not in touch. Each human being owes allegiance to his true self, the function of all outside authority is to be regent for this growing life at the stages of evolution where its voice is not sufficiently clear." The article abounds in wholesome ideas, and we are glad that it is to be continued. "Give Peace in our time, O Lord," is the title of Dr. Wells' admirable and exceptionally helpful paper,

in which he criticises,—among other things—the oft-repeated sentence in that familiar prayer : “Lead us not into temptation, but deliver us from evil.” Concerning this sentence he says : “Granting for the moment that this was the best he could do for the simple country-folk to whom He spoke, is this the prayer He would teach us men of the twentieth century, were He living now ? Further on he alludes to another saying of the Master : “I came not to bring peace, but a sword ;” and says : “Peace—the peace of final victory—lies for us many centuries, perhaps millions of years, ahead ; our present business is to learn to wield the sword” (not always one made of steel, we infer). He thinks the spiritual warrior should “be led up to Temptation and fight it, life after life, till at last he stands, war-worn and stern, but a conqueror ! For God will have of him nothing less !” The writer is of opinion that the time “when men *obeyed* and did not *think*” is passing away. Strong and valiant manhood is required in this age. We have to grow out of our child-state by exercise, “And for exercise there *must* be resistance, finally, indeed, to be overcome, but for a long while too much for the unpractised youth ; obstacles against which for a long time he seems to fall helpless. This is the function in real life of Temptations ; they are trials of our strength, and in this sense it is true that God *does* tempt us, every day of our lives.” Of the remaining articles, “A letter from Brussels” gives a brief account of the visits of the President-Founder to the Branches in that city ; “Light and the Looking-glass,” by Francis Sedlak, is subtly scientific ; “Parallels between Theosophy and Norse (Teutonic) Mythology” are shown by Mabel Charles ; there is a “Dialogue of Vision,” by Florence Farr ; and further correspondence on “The Path of Action” touching upon Miss Theobald’s letter in a preceding number, and quoting from Mrs. Besant’s works to show that the latter had not changed her opinions.

Theosophy in Australasia August : “Ideals,” by Ethel B. Wood ; and “Man and the External World,” by W. A. Hart—both interesting articles—are continued. In a brief paper on “Duty and Responsibility,” J. B. McConkey sets forth his ideas quite lucidly. Mrs. Besant’s article on “Discipleship” is reprinted from the *Theosophical Review*. Ernest H. Hawthorne, in a short but well-written article, counsels us to “Hasten Slowly,” and Zymeria gives us a very interesting contribution, in the form of a dialogue between two ladies, on “A Question of Diet.”

The N. Z. Theosophical Magazine, after some very readable matter in “From Far and Near,” gives us the first instalment of a paper on

“Sin and Suffering,” by Agnes E. Davidson, which is philosophically dealt with by the writer. “A Dream Lesson,” by M. W. M., is a translation from *Theosophia*, by P. van der Linden, and is to be continued. “Poverty,” by A. B., is a useful reprint from *Bibby’s Quarterly*. S. Stuart states, very briefly, his view of “The Principles of Theosophy ;” there are “Questions and Answers,” “The Stranger’s Page,” the department “For the Children,” etc.

Broad Views for September opens with a highly important article on “The Problem of the Unemployed,” by Sir Edmund Verney, Bart. Extracts from it will be found in our “Cuttings and Comments,” for this month. Mr. Mallock’s story, “An Immortal Soul,” is continued. “The Prejudice against Reincarnation” is ably handled by the Editor, Mr. Sinnett. The “Curious Phenomena at Mentone,” as narrated by Reginald Span, seem to have been exceptionally wonderful. The “Woman and Marriage Question” is discussed by M. Kilroy. The other articles are, “Drawing the Sword and Perishing by the Sword,” by J. W. Petavel and Walter Pierce ; “Philosophy in the Dark,” by an Occult Student ; “Concerning Mental Healing,” by Alice C. Ames ; and “What is a Christian ?” by Rev. Chancellor Lias and Violet Tweedale.

East and West, for September, is a decidedly creditable number, but space fails us to point out its merits in detail.

The Theosophic Gleaner commences Vol. XVI. with the issue for September. After some interesting ‘Editorial Notes’ we find the following articles : “Moods and Fidgety Tempers ;” “The Era of the Shu King, and its Four Books ;” “The Growth of the Animal Kingdom ;” “How Pierre Loti became a Theosophist ;” “The Attainment of Liberation ;” “Occult Masonry ;” “The Error of La Place,” etc. May the *Gleaner* continue to flourish.

Theosophia, August, contains a further instalment of “Old Diary Leaves,” by H. S. Olcott ; “Molecules and Atoms,” by T. A. Blok ; “Astrology as a Factor in the Education of Children,” by H. J. van Ginkel ; “Short Instructions for Teaching in Lotus Classes,” by M. Jager and T. Wijnstok ; “Is Pity a Weakness ?” by B. de Rook ; Book reviews, “From Far and Near,” and “Catholic Opponents.”

Omatunto, August, contains the following articles :—“Evil not to be overcome by Evil,” by Pekka Ervast ; “National Culture and the future of the Finnish People,” by Pekka Ervast ; “Väinämöisen’s Prophecy ;” “Extracts from the Teachings of Zoroaster ;” “Invisible

Helpers," II., by C. W. L. ; "A Talk with an Occultist," by Pekka Ervast ; "From my Travels," V., by Aate ; "Hindu Hypnotism," by G. M. and P. E. ; Questions and Answers, etc.

Revue Théosophique (August). "The Theosophical Movement," by Annie Besant ; "The Avatāras" (continued), "A second word on the Mantras," by Bertram Keightley ; "Jacob Boehme," by Tovey ; "Secret Doctrine," by H. P. B. (continued).

Sophia (August). "Epilogues of the Month," by Arimi ; "The Science of To-morrow and the Medieval Mysticism," by Gabriela Cunningham Graham ; "The two Ideals," by Jose Antich ; "The Great Pyramid," by H. J. van Ginkel (continued), "The number Seven," by F. T. B. Clavel ; "Inri," by Jesús E. Valenzuela, "Christ alone," by Enrique de Mesa.

La Verdad (August). The translations of "Isis Unveiled" and "The Mass and its Mysteries" are continued, "An interesting letter" calls attention to the dangers of Hatha Yoga, narrating the sad case of the Austrian, Dr. Kellner.

The second number of the *Ceylon National Review* is to hand and the excellence shown in the first number is well sustained. It is a very creditable production, and should be of a good deal of use in aiding the work of the society of which it is the organ. The contents are varied, dealing with Arts and Crafts, History, Philosophy, Sports and Pastimes, National polity, Psychology and Education ; with notes and reviews.

It has also a supplement containing the Annual Report of the Ceylon Social Reform Society and an account of the General Meeting, and other matter on the same lines. The printing and whole arrangement of the *Review* are very good.

Charaka Samhita, Parts XXXVII., XXXVIII. and XXXIX. of the English translation are received. The first two treat of Fever, Hamorrhage, and Abdominal Tumours, and the last deals with Leprosy. The contents must be especially interesting to physicians, as both the causes and the treatment of these maladies are noted.

Journal of the North-China Branch of the Royal Asiatic Society, Vol. XXXVII., 1906. The chief papers in this volume are: "The Jewish Monument at Kaifungfu," by W. A. P. Martin, D.D., LL.D. ; "Ancient Tibet and its Frontages," by Thos. W. Kingsmill ; "Notes on Chinese Banking System in Shanghai," by John C. Ferguson, Ph. D. ; "Notes on Chinese Law and Practice preceding Revision," by Ernest Alabaster ; and "Chinese Children's Games," by Isaac Taylor Headland. There are also various 'Notes,' Reviews and records of business matters.

"The Indian Economist" is a useful magazine published at Calcutta. It deals with domestic, industrial, agricultural and fiscal questions in a practical way.

Theosophy in India. The September number opens with notes of a very interesting lecture by Miss Edger on "The Law of Harmony." "Poetic Ideals, their value in the Building of a Nation," is the first portion of a thoughtful paper by Fio Hara. There are further articles on "Practical Theosophy," by Rup Singh ; "Studies in the Pedigree of Man," by Lilian Edger (to be continued) ; also a continuation of "A Critical Examination of the Das'opaniṣats and the S'vetâsvatara," together with a variety of other matters.

The Hindu Spiritual Magazine has a variety of articles calculated to throw light on matters of life and death, and the possibility of communion between the inhabitants of this world and the next.

Received with thanks: *The Vahān*, *The Theosophic Messenger*, *Teosofisk Tidskrift*, *Light*, *Modern Astrology*, *Harbinger of Light*, *Banner of Light*, *Christian College Magazine*, *Indian Review*, *Indian Journal of Education*, *The Visishtadvaitin*, *The Arya*, *The Metaphysical Magazine*, *Notes and Queries*, *The Phrenological Journal*, *The Grail*, *The Balance* (enlarged and in new dress), *Mind*, *The Arena*, *The Lotus Journal*, *The Muslim Patriot*, *De Theosofische Beweging*, *Pewartia Theosofie*, *The Dawn*, *The Siddhanta Decfika*, *Maha-Bodhi Journal*, *Theosofisch Maandblad*, *The Light of Reason*, *Journal of the Buddhist Text and Research Society*, Vol. VII., Part IV., *Revista Teosofica* (Cuba).

CUTTINGS AND COMMENTS.

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

In *Broad Views*, for September, "The Problem of the Unemployed" is very ably discussed by Sir Edmund Verney, Bart. As few subjects possess greater intrinsic merit, our readers will doubtless appreciate certain quotations from his article. After alluding to the distress which prevails among the poorer classes every winter, he says: "In this over-wealthy country it is disgraceful to allow men or women to starve ; if they have not the self-control to earn their own living, the State ought to supply the needful compulsion as well as the work. To have men and women slowly starving and losing their power to work, deteriorating both in will and in muscle, is a deplorable national waste which ought not to be tolerated." In seeking for the causes which tend to produce this vast army of the unemployed, he sees that, "The clue to the whole question is to be found in the training of the children, they are the raw material from which the Englishmen of the future are to be made"

Again we quote : " It may be that the characteristic of the 20th century is going to be the discovery of England's children, and the assigning to them the important position in our social scale which they must occupy if we are not to fall behind other nations. We have been holding our children too cheap. At last we are waking up to find that worthy citizens are not made out of starved and neglected children, and that our national wealth can find no better investment than in the training of youth. It is an investment that pays the country better than the most glorious and victorious war. When the supply of neglected children is stopped, and children are trained in mind and body to fulfil a worthy destiny, the unemployed question will be solved." The Emigration scheme is next criticised. The better class of the unemployed are being sent in large numbers to Canada, leaving the feeble and sickly " to breed a feeble race of the unemployable in the next generation." In closing his article he says :

" The dismal procession of the unemployed fills some of us with pity, some with contempt, but few are filled with shame and anger for the social system, for the laws and for the customs, the prejudices and the selfishness, which make such a sight possible in a country overflowing with superfluous wealth, with unequalled commercial prosperity, and with a boastful ' patriotism.' Not many stop to ask what has brought about this disgraceful promenade, and whether any of the responsibility for it lies at their own doors. A very rude awakening will come some day if the governing classes of the country persist in a social policy which to-day before our eyes is making the rich richer and the poor poorer."

Since writing these quotations we have rejoiced to see the announcement of a forthcoming International Congress which will meet in Italy to discuss this momentous problem relating to the unemployed.

Surely it is time that the nations of the earth unite in giving this question their most earnest thought.

* *

Mother-love
among
animals.

The writer of an article entitled, " A Question of Diet," which appears in the August number of *Theosophy in Australasia*, introduces a true story to illustrate the intelligence and strong motherly instinct of " that greatly maligned animal, the pig." We quote it here—

" Once I was visiting at a station, and the old man who had charge of the pigs got in a rage and flung a block of wood at one for not doing exactly as he wanted it to do. The animal was struck on the head and lay dying, with nine little ones all crowding round her. She made what I could see was a huge effort, and called another sow to her. The second one came and there was a prolonged interchange of animal talk between the two, with the result that piggy No. 2 gathered all the little ones and gravely conducted them into another sty and, returning to her dying friend, remained with her till she died. There was so much real intelligence in the whole thing, such anxiety on the part of the mother, such response on the part of the friend, that I wondered—and pondered, and never forgot.

The story needs no comment : it speaks for itself.

* *

We find in the *West Australian*, of July 9th, some very sensible remarks by Canon Barnett, on " The Use of Holidays and how to enjoy them." He says :

People for the most part depend for their pleasure on stimulants—not always on the low class stimulant of eating and drinking, but on that of " seeing sights " and " doing something." Stimulants—high class and low class—soon fail to be effective, and holidays which depend on excitement which comes, that is from outside the man, are at last called dull, and letters appear in the paper about their boredom. The disease of modern life is in one sense ' drunkenness,' not just the vulgar excitement which comes from alcohol, but the more subtle excitement which comes from doing and seeing and having. There is no real health but in ' being,' and satisfying pleasure is only found in the enjoying of a self which can think clearly and feel deeply.

He then alludes to the mistake so commonly made in times past, of regarding the Japanese as a nation " given up to play," and remarks that,

The Japanese are what they are because of what is in themselves, because of their " being." They enjoy holidays because they have in themselves the taste for what is beautiful. Young and old, rich and poor, visit the country because of something in themselves which responds to the beauty of the cherry blossom or of the maple tints, or of the flight of birds, or of the reflections of the mountains in the lakes. They do not depend on having something to do—something to hit or to shoot . . . They in a literal sense enjoy their own selves and what is in themselves. The things which satisfy a man, like the things which defile a man, proceed from within, from his own being.

Leisure days are increasing. The sight of many happy faces is good to see, but this happiness which is so anxious to keep itself happy, which is so fearful of loneliness and keeps off dulness by perpetual action, will not last. Leisure days will not have their full use till leisure hours are more used in self cultivation.

There are many good seeds in the human mind. There is the love of beauty. A little care in the study of good pictures, a few hours spent in the reading of poetry, a brave attempt to sketch or to draw, will cherish into strength the seed of taste. Holiday takers who have the love of beauty enjoy themselves as, watching the sea or the landscape, thought upon thought flows from their minds creating beauty upon beauty.

This is quite in accord with the thought of the poet who said, " Who has no inward beauty none perceives though all around is beautiful."

Then again there is the love of knowledge. A little care in the study of science—a few well-prepared-for visits to a museum—a little self-restraint as the reign of law is traced in things material and things human, will give to the mind a sense of power. Holiday takers conscious of this sense go to the country to read in the stones, the plants, or the buildings tales of the past. They, giving out themselves, receive ten-fold and never have a dull day, while with a hammer in their hands or a book in their pockets their minds stretch and expand to take in new facts and rejoice in contemplating a world of order.

There is—to take one more example of the seed which is capable of cultivation in the human being—love of society. This is the seed which can give the most abundant fruit and it is universal. Everyone wants to be in touch with a neighbour and all sorts of devices are invented to satisfy the want. Tours are organized, crowds are formed and holiday parties are planned. But few of the devices satisfy, because few of those who come together have taken pains in leisure hours to cultivate the knowledge of what is lovable in humanity. A little study of the child in the street, a few hours devoted to the consideration of the characters of daily companions, an effort to appreciate the forces which make for progress would give to people a new power of loving.

The writer closes his interesting paper by touching upon the importance of having some definite object to aim at, something to accomplish, while starting on a holiday tour.

* *

Figures in the human body, but the following statement, which we clip from the *Amrita Bazar Patrika*, is especially wonderful.

A most strange phenomenon has come to light on an island of the Breton coast. In the left eye of the little daughter of a fisherman, just below the pupil, can be seen the number 22,4. The figures are beautifully formed and are plainly visible even down to the comma separating the second 2 and the 4. The local doctor can only account for it by saying that the girl's parents may have suffered from some nervous or hysterical disorders which resulted in this number appearing on the child's eye just as some people show marks on their skin that resemble fruit or ears of corn, or drops of wine. Or, he suggests, Marie de Guen, the little girl, who is now only four years of age, may have been tattooed with this number by a doctor when she was a few weeks old as a remedy for defective vision, nitrate of silver being used in the operation. Whatever may be the reason, the girl is going to be taken to Paris for the experts to see her.

This reminds us of a similar and even more wonderful case, which was noticed in a former number of the *Theosophist*. In this case there was visible surrounding the pupil of the eye of a little child the entire figures of a clock-dial, from I to XII inclusive.

In a paper in the *North American Review*, the Rev. Dr. Heber Newton sets forth the proposition that the religions of the world, though differentiated among the several people are essentially one. He looks accordingly to a future universal religion which shall unite them all. The germs, he declares, can already be traced beneath the variant beliefs of the present time. The ethics of Buddhism and Confucianism and the religions of Greece and Rome exhibit no real discord; the human ideals are the same everywhere. "The Golden rule proves the rule of Hindu and Chinaman as of the Christian. It was not for Jesus to reveal it. The spirit of the Christ had already revealed it through Jewish 'Hillel,' and Chinese 'Confucius' and great spirits of well-nigh every land. . . . In the presence of the man of the spirit, be his name what it may, we know that he is of our family and the household of God."—*Metaphysical Magazine*.

Advices from Berlin state that some most interesting Archaeological discoveries have been made by the Prussian exploration expedition to Chinese Turkistan. Remains were found of persons belonging to a red-haired, blue-eyed race, evidently the founders of the temple in the Mingoi caves, and bearing garments of unmistakably Iranian origin. A number of great iron swords were also discovered. Search revealed the existence of further numerous Buddhist frescoes, containing many figures. The temple seemed, in fact, to have been a sort of Buddhist Pantheon.



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"THERE IS NO RELIGION HIGHER THAN TRUTH."

[Family Motto of the Maharajahs of Benares.]

OLD DIARY LEAVES.*

SIXTH SERIES, CHAPTER XXIII.

(Year 1898.)

THIS stop of two days at Karur did not differ in its incidents from the previous ones included in the programme of our tour. Receptions, addresses, conversation meetings, public lectures and personal interviews followed each other. It possessed one feature, however, of interest to that class of well-meaning enthusiasts who yearn to come to India and assist in my work. After two busy days we went to the railway station at 10 P.M. on the 30th July, sent away the local committee and tried to get some sleep on the hard benches at the disposal of travellers. How much rest we got might be imagined when it is known that at 1-40 A.M. we took the train for the return journey to Salem. This is an illustration of what one has

* Five volumes, in series of thirty chapters, tracing the history of the Theosophical Society from its beginnings at New York, have appeared in the *Theosophist*, and three of the volumes are available in book form. Prices: Vol. I., cloth, illustrated, Rs. 3-12-0, or paper, Rs. 2-8-0. Vol. II., beautifully illustrated with views of the Headquarters, Adyar, cloth, Rs. 5; paper, Rs. 3-8-0. Vol. III., covering the period of the Society's history from 1883 to 1887, is sold at the same price as Vol. II. It is uniform with Vols. I. and II. and illustrated with many portraits. It will have a special interest in that it introduces to the reader's notice other Mahatmas than those already known. Apply to the Manager, *Theosophist*, or to any Theosophical Book Agency throughout the world.

to go through on a propagandist tour in India, viz., plenty of broken rest, hard sleeping, irregular meals and constant personal contentions with those insect enemies whose invariably successful attacks on us go far towards teaching proud man that a little humility would go far toward lessening his discomforts and increasing his philosophical capacity.

We reached Salem at 6-30 A.M., were photographed in a group, and held two conversation meetings, at the second of which I gave by request some idea of the great interest attached to mediumistic phenomena, for the benefit of materialists present. I have noted in my diary that the two most active branch officers at the time of our visit to Salem were Messrs. M. Ramchandra Iyer, B.A., Deputy Collector, and Lakshmi Narayan Iyer, Inspector of T.S. Branches.

On the second day we left for Erode, a large railway junction, where a certain amount of interest caused by the activity of one or two earnest colleagues prevailed. We were put up in the commodious rooms at the station maintained by the railway company for the accommodation of travellers, and later in the day Miss Edger lectured in the school-house very satisfactorily. On that day we witnessed the Hindu festival of *Sravanam*, when the wearers of the mystical "thread" put off the one they have worn during the last twelve-month and receive a fresh one from the Brahmin priest, who is supposed to have consecrated it by the very ancient ceremonies which have been handed down to them from remote antiquity. A whole chapter might be written upon this interesting subject but it would needlessly interrupt the course of our narrative. As is well known, the higher three castes, Brahmin, Kshatriya, and Vaisya (the priestly, the princely and the commercial), are entitled to wear this distinction. Naturally it is not given to non-Hindus, *pro forma*, my own case being exceptional. So occupied with their routine duties were our local members that we had hardly any visitors throughout the day. Miss Edger lectured late in the afternoon, we dined at the house of a very agreeable English official and at 9-45 P.M. took train for Madura, reaching there at 11 A.M. on the 3rd, after a night of broken rest and various discomforts. Not even the fact of the occurrence of my 66th birthday on the 2nd of August helped to relieve the monotony of our second day at Erode.

Madura is one of the great show-places of India and only the

most ignorant globe-trotter would pass that way without stopping to visit its wonderful temple, its palace of Tirumal Naik, its lovely tank-reservoir with its island and temple at the centre, and its other objects of interest.

The Society is fortunate in having at this place one of its most active and useful Branches, under the presidency of Mr. P. Narayana Iyer, B.A., B.L., a pleader of the High Court and one of the most devoted, intellectual and self-sacrificing of its members. Naturally, with such a man at the head of local affairs, there could not fail to be constant activity and useful work. Miss Edger lectured on "Theosophy," in the College hall at 6 P.M., to a large audience. Until 9 o'clock, the next morning was devoted to the reception of visitors, after which we went around to see the sights. Visitors filled up the hours then until noon and at 6-30 P.M. Miss Edger gave her second lecture on "The Secret of Death." The next day, the 5th August, she and I lectured to boys and I founded a local Bala Samaja. When we visited the temple of Menakshi the trustees very kindly displayed for our inspection the valuable collection of jewels belonging to the temple and that are used for the decoration of the idols on occasions of ceremony. It was really a wonderful show, with its great profusion of diamonds, sapphires, rubies, pearls and other gems, some of them made up into little tiaras, shoulder-and breast-plates, gauntlets, bracelets, greaves, and other details of ornament that are put upon idols no bigger than a great doll. But there were also similar decorations appertaining to the larger gods, the whole making up a collection of precious objects whose value could only be comprehended by a skilled jeweller. These idols, when carried in public procession, are seated upon life-sized *vahans*—the bull of *S'iva*, the mouse of *Ganesha*, the peacock of *Sarasvati*. These are all wrought in pure silver, at a great cost, of course. I am afraid to quote figures from memory, but if I do not mistake, these silver dolls cost the donors something like 2,00,000 rupees. However, that is a mere detail, the chief point being that their presence in the temple illustrates the lavish generosity which is shown in the making of the adornments of the gods.

A saunter through the Menakshi temple is a rather wearisome experiment, the passage being unlighted, and in gloomy contrast with the brightness of the busy streets outside. At one's right and left

hand stand upon continuous plinths colossal monolithic figures of the gods of the Hindu Pantheon, but half seen in the surrounding obscurity, giving one the impression of being in the company of huge phantoms. But on turning a corner one comes at last to the famous tank, sunlit and shining, which I have described before, and on one wall of which are painted those dreadful scenes of torture and persecution by which the ancestors of the present Pariah community were forcibly converted to Hinduism, two thousand years ago. I have paid my respects to these horrible pictures of religious wickedness in my little pamphlet, "The Poor Pariah," and very interesting reading it supplies. Our visit to Madura was, of course, a success and was crowned with a final lecture by Miss Edger before a large and appreciative audience, after which came very kind farewell addresses and a wealth of flowers.

Our next station was Trichinopoly, also one of the show-places of India, certainly as well worth visiting as one of the towns of North India that lie in the path of the usual personally-conducted traveller. It always seems to me such a great pity that the South Indian tour, from Ceylon to Madras, should be so neglected, if the real object of the traveller is to get a correct idea of Indian India; for, as often explained, one sees in Northern India, or rather at the places along the beaten track, the vestiges of Mussalman conquest and empire, but, save at Benares and a few other places, almost nothing of the great architectural monuments left behind them by the sovereigns of the different Indian dynasties which have flourished in Bharatakhanda. Nothing in Northern India equals the temples of Madura, Trichinopoly and Tanjore in their peculiar style of architecture.

We reached Trichinopoly at the highly convenient hour of 3-30 A.M. after a night of horrible shaking-up in the train. Our local friends came for us at six and put us into an empty, big bungalow situated at a distance of three miles away. This was rather too much, in view of the necessity of receiving visitors and making lectures. So, later in the day, we were moved to the town hall and lodged in rooms on the upper floor, where appliances for comfort were not in the least calculated to foster in us Sybaritic tastes. A large number of students came in the afternoon, well primed with their multifarious questions upon religious and philosophical subjects, some of which were more of the nature of conundrums than searches after funda-

mental wisdom. To tell the truth, the Indian student has a capacity of planning and executing these mind-traps almost as great as that I have encountered in the course of my European travels.

On the next day I lectured to about 600 boys and helped them to form a Society, with officers of their own choice, while Miss Edger's rooms were crowded with visitors in the morning and afternoon. In the evening she gave her splendidly reasoned lecture on "Religion and Science," which was highly appreciated by a huge crowd. No subject is quite so congenial as this to a theosophic lecturer for, despite the apparent obstacles offered by materialistic critics, it is really not so difficult a task to carry the amateur scientist stage by stage and step by step from his fixed standpoint to the borderland of science and thence move onward along the line of a flawless evolution, the most majestic conceivable in the sweep of its comprehensiveness, until we reach the domain of Hindu philosophical conceptions.

The great mistake made by beginners is to take a violent issue at the start, with a materialist, and make no concessions to his natural inclination to secure firm footing before proceeding on to the next step. After all, what he wants is to be perfectly sure of the ground on which he is to stand, and it always seems to me that in Practical Psychology one has the means, the only means, of giving that rational basis for the evolution of an idea of the Unity of Nature and the infinitude of the One Principle lying behind. Many times I have seen materialistic enquirers sitting for hours together discussing those problems good temperedly and in the most friendly spirit. It is among the nicest of gifts to be able to find the middle path between the extremes of belief and feeling shown by the materialist, on the one hand, and the spiritualist on the other; and yet the path exists and can always be found, with proper care and by keeping under strict control all impulses and prejudices.

On Monday the 8th of August Miss Edger held three receptions for visitors and lectured on "Christianity and Theosophy." This was particularly appropriate in Trichinopoly, for nowhere have those active Catholic teachers had greater success in winning over high-caste Hindu boys to their religion than in Trichinopoly. Of course they do not tell the truth either about Christianity or Hinduism, but what can the poor boys, with their adolescent intellects, know

about this until they have access to the collection of books that have been written by scholars upon the subject. With many, repentance comes later and if they have not taken the irrecoverable step of breaking the rules of their caste, they naturally revert to their ancestral faith and become its devoted students and defenders. But the Pádrés know this as well as we, and their best efforts are directed, at the beginning of one of these "conversions," to persuade the Brahmin boy to eat with them forbidden food and do other things which under the iron code of Indian religion involves the cutting off of the lad from intercourse with his family and friends. He is to them as though dead or as a person who belongs to another nation, and even the mother who bore him cannot have personal intercourse with him except at the risk of being herself declared outcast. It has always seemed to me the height of folly that the door between Hindu exclusiveness and the outside world has not been kept ajar for the juvenile back-slider to open it to re-enter the orthodox community. For the lack of this, hundreds if not thousands of bright children have been lost to their parents and their community, from sheer inability to retract the fatal step which they have taken in their school days without knowledge of the consequences it involved.

I set Miss Edger going with her lecture and then went to the station and started for Madras where personal business called me.

Reaching home at 8 P.M. the next morning I found the building full of noise and shouting, as the workmen were preparing to make some architectural changes in the Convention Hall; it being my plan to make room for increasing crowds at the convention and, removing the obstructive brick columns, to substitute steel girders for them, raise the roof, and make other improvements. Our dear friend C. Sambiah had that day an escape from death that was extremely narrow. A hole had been cut through the brick terrace of the vestibule roof to admit the passage of heavy timbers that were to be used by the riggers in raising the steel girders. His sight being imperfect he walked right into it and would certainly have been crushed by falling on the girders lying on the floor below if he had not suddenly thrown out his hands so as to reach across the hole and thus support his body till help could come. No one was more surprised than himself at this impulsive action of self-protection and he, and I myself, were more than half persuaded that his valuable life had been saved by

one of those Invisible Helpers about whom so much has been said of late. In the afternoon of that day I attended a book-sale and bought a good many volumes for the Library at very cheap prices. The sale was continued the next day and I made further purchases. To save time I dined at the railway station and left by the train for Tanjore to meet Miss Edger and continue our tour. After a comfortable night in the train I reached the place at 4-30 the next morning, found Miss Edger and K. Narayanasawmy at the Rest House, both alive and sound. Miss Edger lectured in the evening to a full audience but with considerable difficulty, for she had caught cold at Trichinopoly and was quite hoarse. Early the next morning I took her to the great temple to see the bull Colossus, a monolithic figure in sitting posture that measures 12 ft. from the ground to the shoulder. This is the one standing beside which I had twice lectured to great Indian audiences. As Miss Edger was too hoarse for public speaking I myself took the lecture to the Hindu boys, formed a Society for them and set them going. We slept at the Travellers' Bungalow that night, but at 3-30 A.M. had to rouse ourselves up to take the train for Negapatam.

We reached our destination at 7-30 A.M. and were wretchedly accommodated in an unfurnished house. It was a severe test of our good nature but as we were convinced that the committee had meant to show us only kindness we made no complaints. Miss Edger lectured in the evening, despite her sore throat, thus giving a fair example of the indomitable pluck which is one of her characteristics. That day was a trying one under our circumstances. A sudden downpour of rain drove us out of our bedrooms into any shelter we could find, the water pouring in through an hundred holes in the roof. My companion's cot was removed by the butler and myself to the dining room, or what would have been the dining room if the house had been furnished; the butler's umbrella served as a fastening to her door, while I slept on a wooden bench, without anything soft under me, in another chamber. When the Secretary of the local Branch came to see us the next morning he was moved to tears on hearing about our discomforts, but the poor fellow could not help it. There were two or three hotels in the neighbourhood and some rich theosophists in town, but they had subscribed the magnificent sum of a rupee each to the cost of our entertainment, so it did not take much

time to convince us that whatever gratitude we might feel for our entertainment was due to the poorer members to whom one rupee was not a "negligible quantity;" and yet when it comes to the hatching of metaphysical conundrums, who would be more glad and ingenious than these one-rupee well-to-do FF.T.S. It is more than likely that the question whether we should or should not have been made comfortable had not entered their minds, and that the reading of this note may be the cause of their first giving a serious thought to the question.

We slept in the carriage at the railway station and the train bore us away at midnight for Kumbakonam.

H. S. OLCOTT.

THE RELATION OF THEOSOPHY TO LIFE.

[Concluded from p. 15.]

WHATEVER may have been the work of Theosophy in the ages of the past, whatever its work may be in the ages of the future, my judgment of its chief task in the present is to help men first to realize intellectually their actual and essential oneness; and, second, to express that realization in the concrete terms of life: to base their public and private acts upon that realization of unity: to find in it rather than in the relative advantage of the separated self, the inspiration for all their efforts.

What would be the course of the man who realized that he is not separate, but one with all that lives? What would be the course of the Society or the nation to which that realization had come? Would not he and it be found performing all action for the sake of that larger self which is the real one?

Let us not take too much care to be misunderstood. There are many pulpits and platforms in this land from which Truth may speak only if she so veil her face in a web of cunning words that Wrong and Error may sit in her pews and preserve their serenity unruffled. I am trying to give you the message which it is laid upon me to deliver, in no uncertain words, and yet so to link it with familiar thoughts that it shall seem no innovation—as, indeed, it is not.

And I am trying to make it clear that the first step for humanity when it makes the turning back towards unity and brotherhood is to solve the physical problems of life upon that basis; to learn how to conduct the business of the world for the benefit of all—to construct its social and political systems in view of that ideal.

Do you note the important difference?

Through all the long course of the ages before that turning point, every function of life—every business enterprise, every Government, every social institution, every philosophy, yes, even every religion—has had for its origin, its motive and its end, the individual—the separated self—and his success, his will, his salvation.

Now from henceforth, though all that is past has been quite as necessary a part of evolution, these things must in a sense be unlearned. And whereas, hitherto, business has sought only the enrichment of the individual, and has never considered the good of the whole, and only incidentally served it, hereafter the business of the world must be done in the name of all incarnate souls, and for their use and benefit.

And whereas, hitherto, government has been instituted and maintained to serve the ends of an individual or a class in power, henceforth it must express the will and serve the ends of the all.

And whereas, hitherto, religion has been concerned for the salvation of the individual soul, satisfied if by any means it might pluck a few brands out of the burning, henceforth religion must seek the salvation of the Over-Soul—and the individual must be made to understand that if it is allowed to take any step in advance it is not for its sake as a separate self, but for the sake of the unity of which He is a part—that He may help to lead the race upward.

Now what does all this imply? It implies that every effort to readjust life to this new ideal imperiously demands the aid of Theosophists.

Note that the point of turning which divides the downward swing of the arc of evolution from its upward swing is the lowest point—the point of deepest submergence in matter. Then by analogy we could find (if the fact did not already stare us in the face), that the first problems of the upward-turning humanity are the primary physical problems of existence. Curiously suggestive, when

considered in this light, is the fact that some outspoken materialists are among the earliest socialists.

Suppose it be granted that this realization of unity is the work, or at least a proper work, for Theosophy, what is the next question? Necessarily, the method of work. This also is of great importance, since mistaken methods may nullify, so far as all outward effect is concerned, the best intentions. Apply the same broad principles of judgment, and I think it will be clearly seen that what is done *for* the all must, to be effective, be done *to* the all.

When the ideal of business was individual success; when the ideal of government was individual power; when the ideal of religion was individual salvation; then the ideal of philanthropy might consistently have been individual charity. But when the ideals of all these have been based upon the realization (even dimly conceived) of non-separateness—then he alone can claim to have brotherhood in his heart who loves all men, or as a whole, and works for them all, or for the whole.

It has been said by someone who perhaps misjudged the sex, that to a woman the cry of one child which she hears means more than the agony of a world which she knows about but does not hear. Who seeks for unity, at any rate, must abandon that attitude, for to attain to unity means nothing more nor less than to identify one's self in consciousness with that in us which is one and not separate.

As well try to relieve the hunger of your own body by a bread and milk poultice on the sole of your foot as to try to cure a world-hunger whether physical, mental or spiritual, by rushing hither and thither with charity, however well intended and however intelligently applied, for those individual cases of need which come nearest to you or which appeal most to your sensibilities. To do anything worth doing you must get at the system which supplies nourishment, and you must make the supply adequate, and remove the obstacles in the way of its distribution.

The whole situation then, resolves itself into this:—

First: At this stage of evolution the great task is to turn its forces back towards unification.

Second: The first problems to be faced are the problems of physical life.

Third: The methods to be used are, consistently, those which deal with general conditions, rather than with individual cases.

Now there is just one movement in the world which has seriously taken up the first problems of brotherhood by such methods, and that is the Socialist movement.

It is not my purpose to-night, nor have I time, even to outline the doctrines of Socialism (I must take the risk of your attaching a distorted meaning to that word). I have tried to show you as plainly as I could what I conceive to be the work which at this time most needs doing in the world, and why I so regard it. If you do not know that the Socialist movement is that work, there are means by which you can find it out, and all I need do is to suggest the line which your investigations should take.

But I wish, before I close, to consider some of the stumbling-blocks which lie between many Theosophists and the Socialist movement.

One is due to a weakness which every theosophist ought to have outgrown—that of judging a system by its adherents (or, worse and commoner still, by a few of them) instead of looking within for the spirit which is struggling for expression through the form of that system. Now it is a fact that Socialism has among its exponents some who avow themselves to be materialists, and they color some of the literature with a tinge of materialistic conceptions.

A little way back I gave you a hint of why this is so. We are scarcely yet started on the upward way, and it is most natural that the expression given any idea, even the new idea of brotherhood, should be in the lowest material form. This is nothing against it. Indeed, that minds with a materialistic base should have conceived an ideal of brotherhood in actual operation as the guiding principles of human society, and should have set about to realize that ideal, but cries the more shame to those who, knowing the spiritual fact of brotherhood—of non-separateness—are yet content to see all the most important human relations founded on its very opposite, and lift never a finger for change.

Moreover, I can testify, from acquaintance with some of the men and more of their writings, that their materialism is quite as ill-considered as some people's opposition or indifference to Socialism,

order a nearer approach to perfection than anything that has yet been attained through man's efforts to govern himself by democratic methods, and he longs for some Avatâr again to take humanity by the hand and do for it that which it can now do for itself.

Not so. My little boy aged half a year may properly hope to feel his father's hand sustaining his first wavering efforts to walk; but my little girl aged four will be disappointed if she expects ever again to receive that particular kind of help—though every new problem she encounters will find me most ready with whatever assistance I can give.

And so with humanity, in the matter of the social, political and industrial affairs which necessarily concern us while we live on this plane. Our Elder Brothers held our hands and taught our faltering feet the way, long ages ago, and students of those times find in their institutions, curiously complete in detail, the same society which is projected by the magic-lantern of Socialist philosophy upon the canvas of the future.

But there is this important difference: these systems of the past were supported and administered from above, instead of having a foundation below. They were planned by the Wisdom of a few, and constructed out of individuals who were far from capable of sustaining such relations without help. When the support from above was withdrawn the structure tumbled into a heap—and humanity after some ages of crawling among the ruins, has at last begun seriously to think of building it up again on a sure foundation.

"Better," says some one, "that humanity should be guided and controlled by those who have attained wisdom, than that it should stumble along the painful path of independence. Do you think so? If the object of human life and the use of human relations is simply to produce the perfect social order, perhaps yes; but what if a more important object be the development of the individuals which compose society?"

If the principal consideration be the most rapid transit from place to place it is doubtless best that the parent should always carry the child; but if it be thought worth while that the child should learn to walk, it must be set upon the ground, even if it encounters many falls.

The opinion of the Masters is plainly enough shown by the fact

that they have not continued their direct administration of these departments of human activity. The supporting hand has been withdrawn, and mankind has stumbled. Other lessons they are teaching us still, and will teach: but we must not lie upon our faces in the mud and cry to be carried after we are old enough to walk. In our Dotheboys Hall we have learned to spell our "winder;" it is now our task to polish it—to clear away the dust of ignorance and the cobwebs of selfishness until the light of heaven shines into all human affairs.

Whenever new problems arise, whenever new lessons are to be learned, we shall find our Elder Brothers eager to help, to point out the way, even to do for us as an example; but I fear we shall wait forever if we wait for them again to organize our social system, to define our political rights and the mode of their expression, to administer the business which supplies our physical wants.

They have taught us that lesson, as well as we could learn it from instruction; they have made us our model, which is now our business to build for ourselves, of ourselves—only our structure must be as much grander and as much more stable as the tread of a man is stronger and steadier than the tottering steps of a babe.

Some, again, have impeached the whole principle of democracy, mistakenly thinking it inconsistent with the administration of the universe by its central source and Lord. This mistake arises from overlooking the fact that when the forces of evolution (which are the active powers of God) have ceased working outward from that source, and commenced to work inward towards it, the manner of their application is no longer from within outwards, but from without inwards. The pebble cast into the pool sends its wavelets surely to every shore; and just as surely the same force brings them circling back to their center again. God speaks no more from above to his children below, but waits for the divine within them to struggle up into expression. Having put down the seed into the ground, he leaves it to force aside the layers of matter and sprout up into the sunlight of wisdom—a slower process, truly, than the planting of the seed, but part of the divine plan for our coming to fruition.

And this is the reason why it is that out of the black mass of submerged humanity we must expect the radiant flower of future society to come: the reason why the first faint pulsings of energy from the

Sun of Wisdom which penetrate the heart of that seed, down beneath the soil, mean more for the development of that flower than all the flood of sunshine which glints above the surface : the reason why the first crude conceptions of brotherhood, away down in the mind of the materialistic Socialist, count for more in God's present plans than all the knowledge of brotherhood as a fact in nature which can be crammed into the mind of the sometimes impractical theosophist.

The gates of revelation are closed above us, but the voice of the people has become in very truth the voice of God. The existence to-day, of those who bring us knowledge from the higher planes does not disprove this statement ; on the contrary they are living witnesses for it. For do they not testify with one accord that the truths they bring are not *given* to them but *acquired* by them ?

How puerile, then, to find fault because truth's first expression through the new method is less full and facile than through the old !

How foolish to criticize democracy because it does not at once achieve in matter all that poets may dream in fancy !

Writes one, despairing of democracy, "There is nothing by which you can multiply ignorance and get wisdom for the product." True : but it constitutes no impeachment of the principle of democracy, for who knows better than the Theosophist that ignorance is surely, if but slowly, giving place to knowledge ? Experience is the only real teacher after all : and there is some law of nature by the operation of which the teachings given us from above never become real mental fixtures until we work up to them from below.

And the music-master of the ages knows that the simplest little exercise, picked out by humanity, the pupil, for itself, helps more the development of its knowledge of harmony than listening to the most marvelous symphony evoked by the fingers of the Masters from the harpstrings of the universe.

And now, in closing, let me make just one more appeal to you to see the importance, yes, the necessity of making this world of affairs and things in which we dwell conform to our knowledge of spiritual principles—prosaic and commonplace as the details of that work may seem to us at times.

We all long for wider grasp upon the knowledge which we know stretches beyond us. We know that the precious power which

knowledge gives is guarded by the inflexible law that it must not be used for selfish purposes ; and we feel, oh so earnestly, sometimes, or we think we do, that if super-ordinary powers were entrusted to us we should be so careful to do only good with them : we should never use them to make money, or to harm our enemies, or for any advantage to ourselves alone.

Yes, but what do we do with the powers we have ? Do we not use almost all the energies of our bodies and brains in providing for our separate selves ? And do we not direct our few altruistic impulses into such narrow, futile channels that even an intelligent child can see our folly ?

If we plead that we are surrounded by general conditions which make it impossible for us, as individuals, to do otherwise, then it is our business to *make* conditions which will permit us to express in our lives our very highest ideals.

If the gates of occult knowledge clang shut in our faces, the reason is not far to seek.

If we be not faithful in a few things we cannot expect to be made rulers over many things.

S. EDGAR ALDERMAN.

THE GREAT PYRAMID.

THE BUILDING.

[Continued from p. 36.]

I now intend to give a survey of what has been written by ancient and modern writers relating to the method of building the Great Pyramid. I should have liked to have an architect among Theosophists to treat of this part of my subject, adding his own views concerning it, but this wish not being fulfilled as yet, though I hope in the future it may be, I shall confine myself to summarising the different stories given by several authors. First, we will quote from Herodotus. He writes :—

"Cheops first shut up the temples and forbade any kind of offering to be made. After this he forced all the Egyptians without exception, to execute public works on his behalf. Part of them were compelled to cut stones in the quarry and carry them to the Nile ;

another division had to receive these stones, cross the river in boats and take them to the mountains on the Libyan side. One hundred thousand men, relieved every three months, were occupied incessantly; and ten years, during which the people had to contend with new difficulties, were needed, alone, for the making of a road on which to transport the stones, this road being a work in itself not inferior to the erection of a pyramid.*

He proceeds to describe the grandeur of this road and also remarks that at the same time subterranean chambers, destined for the mummies of the Kings, were being cut out in the rocky soil on which the pyramids are standing. After this we come to that part of his description of Egypt where he details the manner of building the pyramid. Before quoting this part, it is interesting to note that he says: "it (the pyramid) was entirely covered with polished stones, none of which was less than thirty feet [*sic*]."

According to the method of workmanship employed in the building of the pyramid, its sides first presented a kind of stair, a sort of amphitheatre, ascending by degrees. When it had been finished according to this plan, and it became necessary to cover it, they used to lift the stones for this covering by means of some instruments made of wood and of small dimensions. One of these instruments lifted the stone from the ground and transported it as far as the first step; having arrived there it was brought on to the next by another, and so on; whether there were as many instruments as steps, or whether the same instrument being easily removed, served to transport all the stones, I cannot say, but have to tell it as I am bidden. In this way they began by covering the upper part and went on ever descending, ending with the lowest part that touched the ground.†

He further states that on one of the sides of the pyramid the wages of the workmen were inscribed, and from this he draws a conclusion as to the time the building lasted, saying that "it must have lasted rather long."

At all events my readers can infer from this, that one does not grow much wiser by Herodotus—and nobody ever did. Only, in my opinion, there is attached too much value to what he *did* say, and

* "Herodotus," Book II., Chapter CXXIV.

† "Herodotus," Chapter CXXV.

often in later works his description of the method of building has been taken to be the true one, and the writers gave themselves up to all kinds of conjectures as to what those "instruments made of wood" could have been, and almost every author invents a new instrument or pretends that the description given by another writer is not worth anything. All, however, agree in so far that they think them to have been a kind of lever, and the differences are to be found in their speculating about the way that lever might have been working, for such a thing wants a fulcrum anyhow. And if we simply state that they have been working by means of levers, we imitate in some way Archimedes, who said that he would be able to lift the earth if only he could lay hold of a fulcrum for his lever.

So we surely shall agree in finding that if the lever theory be the right one of describing the lifting of the outer stones, there is something wanting in Herodotus' description, for a better understanding. Intentionally? If Herodotus had said besides that he also had heard about the neutralising of gravitation, I am afraid that he could not have reconciled such a statement with his conscience, and therefore simply left it unsaid, though by so doing he did not render his description easier for posterity to understand—at least as to lifting stones of fifteen tons weight by means of a lever in a limited space.

. . . I am afraid that our next authors will not succeed any better in their description; for the greater part they quote Herodotus and speak in general terms about what they have heard from tradition. Let us now see what Diodorus has to say, though his account is still more vague than that of Herodotus:—

"The base of the largest is a square, each side of which is seven hundred feet. The height is more than six hundred feet. The sides diminish as they ascend, so that they are only six yards near the top. It is entirely built of stones that are very difficult to prepare, but of eternal duration; for though, as is said, more than a thousand years have elapsed since the Pyramid was built, and though others even assert that it is more than three thousand four hundred years ago, it has remained till this day without being damaged in any place. They had the stones fetched from the very heart of Arabia, and not knowing how to make scaffoldings, it is said that they made use of terraces to lift them. But what is most incomprehensible in this work is, the fact that one does not find a single trace, neither of

the transport nor of the cutting of the stones nor of the terraces just mentioned : so that it seems as if the gods, without using the hand of man, which is always exceedingly slow, had placed this monument in the midst of the sandy waste.* Some Egyptians therefore give another explanation as fabulous and even rougher than this one ; for they say that these terraces were made from some kind of soil containing a great quantity of salt and saltpetre, and the river formed them and made them again disappear by overflowing its banks, and that no workmen were employed at all. Now this is probably not true ; it is much more reasonable to suppose that the same hands that were used to carry the soil there also took it away and restored the former condition ; the more so because it is said that one hundred and sixty thousand workmen were engaged in this work for nearly twenty years.†

Diodorus is the first who speaks of the pyramids as *world-wonders*, but how very little he tells us. Nothing but a repetition of "it is said," and with very different sense too, in nothing agreeing with Herodotus except the duration of the building, the expenses made and the rule of the king. Concerning the date of the work, too, he is rather in the clouds, 1,000 or 3,400 years ago ; and as to the builder of the third pyramid he makes us feel uncertain again by quoting the fable of Rhodopis, as Herodotus and Strabo likewise do. Strabo gives an exceedingly short description and does not bring us any further concerning the building : he says absolutely nothing about it. Only he makes an observation about the first or Great Pyramid that is worth noting, namely : "It has on one of its sides in the middle of its height, a stone that can be taken away."‡

Of Pliny the same may be said as of Strabo. He says : "The largest of the pyramids has proceeded entirely from the quarries of Arabia ; it is asserted that 360,000 men have been working during twenty years to construct it." From a further remark in his report we may conclude that the polished covering on the outside of the pyramid still existed in his day. He then quotes Diodorus concerning the method of building. Pliny, however, is the only author who speaks about a well that should have been under the Great

* Would that he had gone into this more fully (V.G.).

† "Diodorus of Sicily," I, I § 63.

‡ "Strabo," I, XVII, p. 808.

Pyramid : "this well receives the superfluous water of the river *flumen illo admissum arbitrantur*,"—at the depth of 80 cts. or 0.8 M. This well however is not, as far as can be inferred from the measures given by Pliny, the one which is generally known. Pliny too, is the first writer who gives approximately accurate measurements and he seems to have borrowed them from some documents known to him. This is the opinion of M. Jomard as expressed in his "Remarques et Recherches sur les Pyramides d'Egypte."

Neither do the other Latin writers give us any more light concerning this part of our subject, and I shall confine myself to quoting some noteworthy statement now and then from their short and unimportant records. Solinus says, "being above the measure of shadows they do not cast any," and Cassiodorus repeats the same in prose. Aristides tells us that he heard from the priests that the pyramids penetrate as deep under ground as they are elevated above it.

With the Arabian authors we find detailed stories and legends which, however, rest on tradition as well, and are of value indeed only in connection with a historical survey, but do not provide us with important data concerning the method of buildings. The best known stories are those of Ebn Abd el Hokm, El Koday, Ibrahim ben Ouessif, and Abd el Latif. Their descriptions do not give more than the name of the builder, called Saurid ; the reason why the pyramid was built (namely, to store all the treasures of knowledge and earthly goods to guard them against the coming inundations), how they looked, etc. So we now see that other writers cannot help us to explain the way in which the "small wooden instruments" were used to put the huge masses of stone into their places.

Only in later times one plunged into speculations concerning this question. The French *Savants* were full of admiration for the way in which, with simple mechanical apparatus, a building had been constructed that has not been equalled to this day. By their accurate scientific investigations they could better appreciate the difficulties the builders had to conquer than the old visitors ever had done, and they therefore were amazed at the way in which all this had been effectuated. In order to make my readers understand this amazement, I shall first try to give an idea of the enormous height, circumference and bulk of the pyramid, and of the huge stones composing it. The length of

each side of the base was originally 764 feet, the vertical height was somewhat above 480 feet. Its bulk would be 6,840,000 tons. This only means something for those who are accustomed to deal with measures or know them very well; for the benefit of my other readers I here quote some comparisons taken from Sir Rawlinson's "Egypt."

Its height therefore is six feet more than that of the Cathedral of Strassburg, thirty feet more than St. Peter's in Rome, one hundred and twenty feet more than St. Paul's in London. Its nether surface is more than four times the space of a moderate-sized London square. To form an idea of its bulk we may consider what follows. Let the reader imagine a house with walls one foot thick, twenty feet wide and thirty feet deep. Further, a number of partition walls in bulk one-third of the outside ones. Such a house then contains 4,000 cubic feet of masonry. Now the solid content of the pyramid is sufficient to build two and twenty thousand of such houses. If the brick-work were put in a row of one foot in height and in width, we should be able to walk on it for seventeen thousand miles or two-thirds of the length of the equator. And it has to be borne in mind that the stones composing it were not all of small size, though a great many were. There are however among these stones, especially in the outer layers, some being thirty feet long, five feet high and four or five feet wide. Such stones weigh 40,000 to 60,000 Kilogs. The stones placed inside too, for instance above the King's Chamber, are of gigantic dimensions. Rawlinson therefore remarks: "On the whole the outer blocks are of a dimension our present architects would hardly dare to use."*

Besides, if one bears in mind that these masses of stone were not roughly piled on each other but joined together in so wonderful a manner that one can sooner break the stone itself than separate one from the other, then it is to be understood that many of the investigators declare in highest admiration that this architecture has not been equalled, even until the present day. This indeed, it seems to me, is the case with many of the arts and crafts of these ancient civilisations; but it would carry me too far if I were to indulge in an eulogy of the arts and crafts in Egypt that strike us as being on a higher level than the present ones.

* Rawlinson, "Egypt" p. 76.

In this connection however it is a real pleasure to the admirer of ancient Egypt to read what Madame Blavatsky has to say about this in "Isis Unveiled." Concerning this subject she quotes Kenrich, among others: "The joints are hardly perceptible, no thicker than silver foil, and the cement is so tenacious that fragments of the covering stones still stick to their original places, notwithstanding the lapse of many centuries and the force with which they were torn away. Who among our modern architects and chemists is to reinvent the indestructible cement of those most ancient Egyptian buildings?"*

To some Egyptologists it occurred that the stones were made on the spot itself. By some intricate instrument, they imagined the water was carried up to the requisite height, there to be mingled with sand, etc., and formed into stones of the shape and size needed.

To return to the building itself. The French *Savants* do not express any opinion but simply quote the ancient authors above mentioned. Of the writers of later date we will only mention authorities. Sir Gardener Wilkinson, the well known writer of "Manners and Customs of Ancient Egyptians," as well as Colonel Howard Vyse (1831 and 1837), were of opinion that the instrument mentioned by Herodotus was a "poly spaston," or an instrument much in use among the Romans, which is described by Vitruvius. It is a mechanism provided with a great many tackles. As a proof that these instruments were used Vyse cites the fact that "in the blocks of each gallery there are holes of eight inches in diameter and four inches in depth, probably to support the instruments Herodotus describes." Perring, in his work, "The Pyramids at Ghizéh," says that he thinks that wooden scaffoldings were used. Concerning the outer layers Wilkinson remarks that the protruding corners of the rectangular blocks of stone were chopped off, beginning from the top, and in that way the sides were made smooth. He bases his opinion on a saying of Herodotus.

Dr. Lepsius has launched a theory concerning this building, which is mentioned rather often and is well known. It is the following:

"At the outset of a king's reign the chamber destined to be the monarch's grave was cut out in the rock and one layer of brick-work

* "Isis Unveiled," Vol. I., p. 518.

was made to cover it. If the king died in this first year, an outer layer was added and a pyramid formed; but if the king did not die, another layer was made, and two more on each side of the same height and width; so in the course of time the building took the shape of a number of regular stairs. These were then covered with stones, all the angles filled in, and stones placed as steps. After this, as Herodotus told us long ago, the pyramid was finished in a downward direction, by hewing off all protruding angles, and a perfect triangle remained."

Rawlinson disagrees with this theory, for he remarks rightly, that this smoothing of the outside must have been a work of years and that it might strongly be doubted that the successor of the deceased king would take this in hand; at all events he then would have to begin with his own pyramid.

We now have quoted some of the principal writers, and it would be of no use to mention others, as they do not throw any more light on the method of working. A pleasant summary of the different views concerning the "small wooden instruments" and a description of them with many illustrations, we find in the interesting little book of T. M. Barker, entitled "The Mechanical Triumphs of the Ancient Egyptians." We also find here a detailed consideration of the working method mentioned by Diodorus, namely, by way of inclined planes, a method also applied in India. This inclined plane then, should have been 3,000 feet long and 120 feet high, and the inclination should have amounted to one foot in every 25 feet. This stone plane, well greased, should have served to carry the stones up with less expenditure of force. Some archaeologists assert that parts of this inclined plane were still to be found in the beginning of the eighteenth century. The heaviest stone in the pyramid, some 60,000 Kilogs in weight, should then have been drawn by a gang of 900 workmen. The road was sixty feet wide, so that three could mount at a time.

Those who wish to believe all this may find proofs, as is apparent, but there is a good deal wanting to give conviction. After having thoroughly reviewed and thought over the facts that are known, we may now proceed to consider what information we get concerning the building, from occult sources. In the treatise quoted before, viz., "The Pyramids and Stonehenge," we find the following: "The

manipulation of the enormous stones used in this edifice, and also indeed the construction of the Great Pyramid itself, can only be explained by the application to these tasks of some knowledge concerning the forces of Nature, which were lost to mankind during the decadence of Egyptian civilization and the barbarism of the Middle Ages, and has not yet been recovered by modern science." And further: "But how did they overcome the difficulty of manipulating the huge masses of stone, the mere superposition of which, the one upon the other, seems to have demanded mechanical resources which we can hardly associate in imagination with any period but our own? For that matter, in Atlantis itself, it may be found when fuller light is ultimately cast upon its history, that mechanical resources of a very advanced order were available for any work that needed them; but the builders of that age were not exclusively dependent on appliances of the kind we now make use of in handling large masses of material. In the maturity of Atlantean civilization some forces of Nature now only under the control of adepts in occult science, were in general use. The adepts of that time were under no obligation to keep the secret of their existence jealously guarded; and among them was that power—so rarely exercised now, that its very existence is scornfully derided by the commonplace crowd—the power of modifying the force we call gravity."

After that, Mr. Sinnett proceeds to demonstrate the existence of this power and says, "though of course, a great number of people will laugh at such a power that they never have seen, in this case the saying of Galileo, *e pur si muove*, may be applied very adequately. And surely the full solution of the riddle of the building of such ancient masonry is to be found in precisely this power. Clairvoyant investigators have seen and studied the building in the Akasic records, and they tell us that those enormous masses of stone were put into their places with the aid of scaffoldings as we see them used in the building of an ordinary house.

Here then we find, to return to the pyramids, how the building was done. The adepts supervised the work, facilitated the proceedings by partial uplifting of the stones to be used, and the workers under their guidance found them easy to manipulate. Perhaps it did not even occur to them that this power was exercised by the adepts. And this is a simple, though no doubt a very mysterious, explanation

of the fact that the enormous difficulties presenting themselves during the building might be conquered. How strange this explanation may sound to an outsider, how incredible even, but is not the explanation till now accepted by archaeologists as incredible, if one comes to think of it? For they are satisfied in accepting that the builders of such gigantic edifices and of the Great Pyramid as well, made countless numbers of workmen to labour for years to tug up enormous stones on inclined planes and then pile them up by means of beams, rollers and pulleys, in some way or other. And if we know that in these buildings the stones employed for the greater part weighed from 200 to 300 tons and that, for instance, in the temple of Paalber, in Syria, stones are used of 1,500 tons weight, then this hypothesis makes a far greater demand on our credulity than even the occult explanation. They will have us accept something we know to be physically impossible, but because they express it in well-known terms, and speak of things we can see in connection with *small* weights, we admit it but too readily without much reflection. But these gigantic works of antiquity stand as lasting witnesses that at the time of their construction the world saw architecture that achieved its triumphs not by brute force but by the application of subtler knowledge than is possessed in our day.

After having dealt with the building as far as possible, for next time the task is left to me to describe the inner system of halls and galleries, in order to come to the real purpose of this treatise afterwards, namely, the discussion of the various theories that have sprung up in connection with the signification of this building.

H. J. VAN GINKEL.

(To be continued.)

THE SACRED WAR.

[Concluded from p. 23.]

“**A**RJUNA! stand up and fight,” was the exhortation of the Divine Teacher on the battle field of Kûrûkshetra; that should be the “Voice of the Silence,” of Nârâyana in the heart of every Nara. He who knows not to fight knows not to win. We have to fight against the physical forces to make our body amenable to its environments; we have to fight against “the slayer of the Real,” which so much hampers the light flowing in toward us, and finally we have to fight against all and everything that has not the ring of truth in it. The Kingdom of Heaven is to be taken by violence. The key-note of Evolution is “FIGHT,” suppress the lower to glorify the higher. “By the street of Bye-and-bye, one arrives at the house of Never.”

Said an English divine :—

“God does not require from you to be sinless when you come before Him, but He does require you to be unceasing in your perseverance. He does not require that you shall have never fallen, but He does require unwearied efforts. He does not require you to win, but He does require you to fight.”

To the eye of wisdom, the lessons of the Bhagavad Gîtâ are man's heritage of immortality, and none has ever failed to retrieve his God in him, by its aid, who reads them in the true spirit of earnestness. By meditation and by “giving rest to the restless” the student will come to understand a little of the secrets of the unseen world to which, in fact, he really belongs. A successful meditation, that is, calling the mind back at his own will, from any subject uncongenial to his high aspirations and holy duty, is a work beset with many difficulties and taxes his patience in no small degree. One morning he is able to tune his mind into harmony with a simple thought, that he is the eternal changeless Self, above the reach of time and space, and that birth and death can be enslaved if he but willed to suppress his lower mind. At that time, he fancies himself resting in halcyon peace, he thinks that he has now come to the end of his

journey, and that he will be able to continue in that blissful condition without any further troubles or hindrances of which he has had hitherto enough and to spare. But the experiences of the very next day upset all his sanguine hopes. To his no small disappointment he sees that the Rock of Truth on which he rested so securely yesterday, that he was the changeless, eternal Self, does not help him now : the rock of yesterday is but a sand-hill to-day, and that which was an aid once is no more so at the present moment. Do what he may, he cannot bring his mind, as he once had done, to the centre of his existence ; the sleeping embers of the past, long forgotten, are fanned into an uncomfortable flame ; the darts and javelins of the hostile camp fly fast round his head, and he is at a loss to know whither he shall seek asylum, whose advice he shall follow, in his present unenviable position. Alone he must walk, but his loneliness is bewildering, at times maddening. His situation is like that of a traveller who, overtaken by darkness in a foreign land, is set upon by a gang of highwaymen who rummage his pockets and every inch of his person to satisfy their greed of money. Day after day noblest thoughts are held with a view to keep the mind far above the low levels amidst which he has to eke out his routine of life ; but he finds, to his no small regret, that his success here is also not certain and unvarying.

On a certain occasion, meditation, when least expected, is invigorating, peaceful and life-giving, to be followed by another, when the mind shoots itself, like the mitrailleuse, in many directions, without producing any desirable results. Betwixt such contrary moods he must push on, the earth is too soft for him, heaven too hard : now he has some pleasure, then some pain ; happiness at one time, misery at another ; phantasmal illusions, from which he pants to sever connection, to arrive at the substance from which they are reflected on the screen of manifestation. The momentum imparted to these pairs, so hostile to man's spirituality, must, some day, spend itself ; the question, here, is not of success or failure, but the most important point for consideration is how much moral strength the candidate has within him to bear, to suffer, and to push forward without despondency ; what will-power does he command to continue his work amidst these unreliable alternations ? The less he cares for his personal merit or demerit, pledging himself wholly and solely to

the good of humanity, always rejoicing to pronounce, " O Lord, Thy will be done, I do all this not for my puny self, but for the benefit of mankind," the nearer he will come, however unperceived, to the goal.

The mind's company has to be won, at any cost, at any price, by any method ; each one having his own peculiar mode by which it can be reduced to subjection. The mysteries of the higher life are accessible to those who have the courage, physical and moral, to make their mind one-pointed and self-centred. Its periodic ebbs and flows are its ruling characteristics, from which it has to be weaned over, and the old, old simile of the Lord Krishna will ever hold good, that it must be made as steady as the lamp that burns without being disturbed by the wind. He indeed must be a lucky man, with success near at hand, who has taught his mind to be without external impacts and self-contained, for even a few minutes. It reveals the secrets of God's life in us when it is as serene and smooth as the surface of a lake to reflect the image of the moon overhead. Hard and irksome is the task, but by no means is it impossible. As diamond cuts diamond, mind must be tamed by the mind itself. Innumerable are the ways and suggestions for disciplining the mind, but *in it is alone* a remedy for every ailment it creates. As it is the sole ward of the treasure-house of Truth it can also supply us with a key by which we can unlock its door.

The main cause of the restlessness of the mind is its incessant mobility and impressionable plasticity. It is being continually swayed by the pairs of opposites, on the side of the short-lived personality. As a rule, meditation is meant to bring it over from its morbid affections ; and a sustained balance, for an appreciable period of time, goes a great way in relieving it from disharmony into which it is so apt to throw itself. Times are not wanting when the mind, exhausted by its unavailing efforts to defeat the aim of its owner, consents to enter into the " Great Silence " of non-being ; these are the critical periods of the aspirant's life, when he is convinced that there is something higher in him than his mind to which he is approaching. His earnest endeavours will be, henceforth, to induce as many similar conditions as it is possible for him to do. It is the living more in the past and future than in the eternal present, which is a bar to spiritual growth. There is a world of mystery in the myth which

says that Orpheus, when he had gone to bring his wife, Eurydice, back from the nether regions, was warned not to look behind, at the risk of losing her. Look not before, look not behind, but only to the present which contains eternity within itself.

Again, the friskiness of the mind is due, in a pre-eminent degree, to the assignation of importance to certain parts of the body over others, whereas, the economy of Nature and a well-harmonized mind require that each, on a thorough examination of its functions, has to be revered as a helpmate of Evolution, in serving the purpose of the world, no less than of our own individual selves.

The difference of the sexes has, too, its distractions for the mind; to consider that a certain house of clay is tenanted by a female, and another by a male, is a basic mistake which leads to a violent play of the senses, to the discomfort of the Eternal Spirit in us. There were vast periods in anthropogeny when such a distinction was hardly dreamt of.

Analysis is a very great help in spiritual knowledge, it teaches, not seldom, to hold the balance between the perishable and imperishable. Divest a Jiva of his constituents, and we shall see that there is the aggregation of the five-fold elements on the one hand, with the mind, while on the other there is the ineffable spark of our Divinity. Of course, the spark is the fulcrum of all others combined. When the disturbances of the unruly mind make their inroads upon the soul, in moments of profound meditation, if we resort to each of these separate elements, the edge of its frivolity gets much blunted and becomes ineffectual. The first and foremost duty of the occult student is to make his march on the mental plane as smooth and unimpeded as possible. He must distinctly feel and realize that every thought he vitalizes there is a walking, moving, matter-of-fact denizen, and that if he wants to consciously contract its impressions he is bound not to set anything in motion there of which he will be ashamed, as coming into existence *through* him and *by* him.

Purity is nowhere of such practical purpose as on the mental plane. They rule the world who are pure in mind. Invisible thought is the be-all and end-all of everything that is visible. Truth is apotheosized in him who has gained purity of thought; humanity rises by him, and he is the pioneer of his race.

Sagacious beyond words were those Rishis of India, who taught

their disciples to distinguish between what is right and what is sweet; the first is poison in the beginning, but proves, ultimately, to be nectar; whereas, the latter is quite the reverse. All connections of the personality hold their own to the second order, while those of the individuality, to the first. He only is wise who, throughout his earthly career, endeavours to displace the sweet by the right. "The wise ones tarry not in the pleasure grounds of senses." This Hamsa instinct to differentiate between the right and the real, and the sweet and the unreal, is absolutely necessary for the scaffolding of the spiritual edifice, and it must become so automatic that the trained soul looks upon the right as its Dharma and practices it as his heart and lungs function, regardless of extraneous influences.

Every candidate is informed about the nature of the human mind in general, about its vagrancy, but it is entirely left to him how to combat, suppress or transform his lower into higher. Here, no initiate or sage can help him except in so far as he helps himself. Not until the vase of the human soul is made translucently white and pure, not until a man knows how "to unearth" himself, as so beautifully expressed by Saint Martin, is the ambrosia of immortality poured therein. Purity first, purity last, purity in all shapes, and purity at any price, is the only secret of dissociating the mind from the grovelling in which it shuttles to and fro, and true purity comes with helpfulness and harmlessness.

But, remember that in the very thick of this oft-recurring gloom and despair in attaining mastery over the mind, amidst the obstacles, Karmic and casual, which gather so comfortlessly fast round him, shorn of expectation of rewards in the usual sense of the word, bereft of glamour of hopes which used to buoy him up before, with hardly a friend to whose bosom he can confide the secrets of his altered life, in that seemingly desolate condition in which he thinks himself deserted by every one in God's creation, there are those lucid, life-giving intervals which palpably prove to him that there is one faithful amongst many found faithless. In his most excruciating trials, a thought, a suggestion percolates through to him, like heaven's dew-drop, which tells him to continue, to persevere in the path, to gather up courage and vanquish the foe for the greater glory of the God within and without him. In the deepest recesses of the heart now come those flutters of delight which leave their indelible impress,

even when the tide of darkness sets in to blur them. In the placid moments of meditation he thinks he sees One standing by him whose compassionate eyes beckon him to come near to Him, after conquering flesh. At times, there is a hand on his heart, not the ordinary humdrum hand, but the hand that flashes light and life to him. When clouds gather again round him, he is too apt to forget that there is One who is his shield and protection, even without his knowledge. Between such alternate periods silently pass the days of the disciple, till the time comes when the Lords of Karma, seeing his accounts nearly closed, cease to put obstacles in his way, and the glorious Beings of the White Lodge find in him a reliable and worthy co-operator in their holy mission of taking mankind on towards the heights of Evolution. Then suddenly, when the time is ripe, to his no small delight, there dawns upon him the loveliest, most effulgent and most glorious vision, proving to him what poets have sung in their frenzy, and the saints have realized in their samâdhi. Its infinite bliss is beyond mortal word or pen, and cannot reach him who has not yet learned the art of leaving at will his "muddy vesture of decay."

The mind of man, after years of strife and struggle, after many temptations to lapse into the path of sufferings has achieved its victory, has conquered Mâyâ, and has thus retrieved one more soul to the Kingdom of Heaven, one more chastened marble to the white glory of the temple of Peace. The son of man was never meant to be a prey to death, he was to be the death of Death, by reclaiming his immortality, by trampling his senses under foot. In his heart of hearts he acknowledges the justice of Heaven in making him wade through countless afflictions to make a conquest of his painful limitations, and thus reach the goal of Bliss. His peace is the peace of Him who is Peace ineffable, not the peace of the cold stone in the realms of tamas, aye! not even the peace of the grave, a mere cessation of jar and din, prior to another season of confusion and worry, but the living peace, a peace of SAT-CHIT-ÂNAND, the radiant vesture of the Ancient of Days. One more soldier has entered the army of Righteousness to fight against the powers of the Great Illusion, one more ray to drive out the sable darkness of the world. The task is worthy our attempt, the cross befits the shoulder of the Christ in us.

"Beloved! why wast thou so long hidden from me?" asks the jubilant soul. The answer comes, "Because, the secret chamber of thy heart was not laved white with waters of holiness."

"Thou shalt cry, and He shall say, 'Here I am,'" but the cry was muffled with other deafening dins. The Guru was waiting long in the shrine, watching every moment for the arrival of the Chela, but the latter tarried long to enjoy pleasant sights, but alas! not the sights of truth. The power of truth is almighty, once intuited in the penetral of the heart, it is the lasting possession of the monad, no argument and no sophistry can drive it out of him. The life of God in man is the mystery of mysteries, the simplest of simplicities, yet the most herculean of tasks is to find it—in this tabernacle of clay. In the body of man dwelleth his immortality; if he fail to find it while his body lasts, there is no hope of his being immortal. Make the most of this body during the few years you call it your own; do not fritter it away into shreds by perverting it from the object to accomplish which nature has given it to you. Do not, for a moment, think that it is an obstacle to your spiritual progress...

To the half saint, by reason of his imperfection, it appears a bar to his advance, but hear what Emerson says:

"A man is like a bit of Labrador Spar, which has no lustre as you turn it in your hand until you come to a particular angle; then it shows deep and beautiful colours."

The Lotus is cradled for beauty in the very midst of mud, the pulp of the cocoanut is hideously hidden by husk, the most lustrous diamond is embedded in the heart of coal. Fight, from the very first, to wrest the lotus, the pulp and the diamond, from the mud, the husk and the coal. "Fight" is the one only word of saints and sages; without battle, no victory. Let S'ri Krishna's advice to Arjuna be ever ringing in our ears:

"Take up your bow, stand up and fight."

SEEKER.

THEOSOPHY IN NORTH-EAST AUSTRALIA.

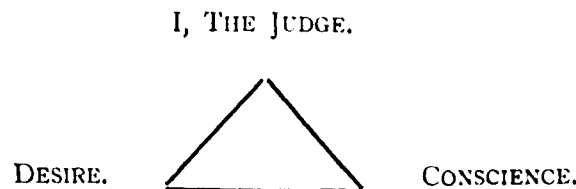
[Correspondence continued from p. 59.]

D. _____

April 1st, 1906.

DEAR MR. M.,—Thank you very much for your kind letter of advice. That advice (and warning) with respect to the attempt to develop clairvoyant power I shall follow implicitly. Since realizing the truth of the theosophical doctrine I have subjected my temper and my conduct to a severe discipline and certainly find myself greatly a gainer. Mrs. O. and the children learn as eagerly as myself and we are all happier, brighter and better.

Partly from theosophical teaching, partly from my own consciousness, I have evolved the following symbol and rule of life for my own guidance :



Now I consider that in all cases of right or wrong these two plead before me. If, bribed by Desire, I give an unjust decision, I sink lower. If unbiassed, I give a just decision, it becomes easier to follow in the same path thereafter.

And the rule I have made is, to do right because it is right and not from any fear of punishment or hope of reward ; to teach those whom it is my duty to teach, i.e., my family—with all the ability that is in me : to help all those it may be my privilege to have the opportunity of aiding ; to acquire all possible knowledge, because, in this as in other affairs, knowledge is power.

I have read the "Light of Asia" and it has given me the greatest intellectual pleasure and help. The diction is noble. The sentiments are sublime.

I am ardently fond of all noble poetry—Tennyson is my favourite—and the "Light of Asia" will remain an abiding source of pleasure to me. "Esoteric Buddhism," and "The Christian Creed," I have also gone through, but with such flights of metaphysical speculation it is necessary to read them again and again before one can pronounce on their merits.

With reference to joining the T.S., please let me know the total amount of fees, annual subscription, &c., and I will forward it with the application form.

Please forward the booklets you name, also order the *Theosophical Review*. The "Secret Doctrine" I will get later on.

I am gratified that you should consider me worthy to be informed of the Inner Circle but alas ! twelve months is a long time for one of my age to wait.

However I shall get that I deserve and therefore can wait in patience.

Thanking you again for your kindness,
I remain, yours sincerely,

O.

C. _____

April 9th, 1906.

DEAR MR. O.,—In reference to your enquires *re*, joining our Centre of the T.S., its value and interest lies not in your ability to give any outward aid, &c., residing as you do at too great a distance, but rather in the formation of a link on the inner planes by which the subtle power of devotional love and regard and aspirational thought may flow toward those of kindred sentiments. The great idea in the formation of the T.S. is the creation and sustainment of an inner spiritual union whereby our higher thought-force may be more abundantly generated, and flow outward to the aiding of the spiritual evolution of all who are prepared to receive the higher vibrations thus generated. I am sending you an excellent paper by Mrs. B. on this subject.

Allow me to suggest to you the keeping of a note-book in which to enter any puzzling problems, this will fix them for reference, and then in your future studies you will find them cleared up in un-

expected ways. Remember you are commencing the study of the Source (perhaps I should rather say, the sources) and evolutionary processes of Universal Nature as well as your own origin in *past* Eternities and your destiny in the Immensities ahead of us ! Of course you will expect to have times of perplexed wonder when many queries will arise on subjects upon which you will acutely desire to have fuller light thrown.

While the most valuable knowledge wells up from the *Light within* our inner being, yet the opening to this *inner Light* is often accomplished through various outward aids. By this means selfish isolation is avoided, and lasting links of union with fellow-travellers on the road are formed.

Allow me once for all to intimate that it will at all times give me pleasure to reply, so far as I am able, to any questions on the teachings or on any perplexing difficulties of the inner life. I am sending "Light on the Path," "The Voice of the Silence" and the "Gitā." A recent little book of Mrs. B.'s on "The Pedegree of Man," is much prized by students for the light it throws on an abstruse subject. It is founded on the "Secret Doctrine," with the author's independent occult observations added, and it opens a vast field for studious thought.

With kind regards to Mrs. O. and the dear young people, all of whom I very heartily congratulate on their interest in the study of our most noble philosophy of life, as I am assured that the knowledge of it is of more value than any material thing, and that it will radiate its beneficent influence throughout their future lives,

I am ever yours,

M.

D. —————

April 16th, 1906.

DEAR MR. M.,—Thank you very much for your kind and instructive letter of the 9th instant. Please forward to my account the "Pedegree of Man." I should be obliged if you would send me at any time, any books which you would consider might help me, of not greater cost than 10/- at one time. I prefer buying them to borrowing, as one has them always at hand for reference.

Now I will take advantage of your most kind offer of advice, &c.

Mrs. O., my two daughters, and two of my sons are greatly interested in the Theosophical teachings and we hold a class for half an hour each evening during five evenings in the week. But two of my sons aged respectively 22 and 18 prefer not to attend. In my home I exact implicit obedience from all, but of course leave many matters to the discretion and sense of honour and justice of these young men and so far, having reared eight in the family, the eldest being over 30, not once has their conduct given me serious cause for uneasiness.

Feeling naturally anxious that these two should share the benefit of what I know to be the Truth, and afraid to estrange them by any hasty or injudicious action, I prayed for knowledge to be given me that I might convince them.

The first answer was this : I stood near a stone building, partially overgrown with ivy, having pillars and a portico adjoining it. In front was a newly-made grave with a white marble headstone but its face was so incrustated with glittering gold dust that I could not read the inscription. A voice spoke to me but the message I could not bring back to my physical body, and I awoke feeling very much stricken.

The second answer was this : I was engaged with some others in extinguishing fires which as fast as we subdued them in one place, sprang up in others. While so engaged a demoniac being came and stood before me. He spake not but his face wore such a look of bestial malevolence that fear subdued me and I woke but still saw with my physical eyes this Horror. I had been reading the "Light of Asia" before retiring, and the invocation to the Lord Buddha at the close had imprinted itself on my memory. Involuntarily there rose to my lips :—

"O Lover ! Brother ! Guide ! Lamp of the Law !

I take my refuge in thy Name and Thee ;

I take my refuge in Thy Law of Good ;

I take my refuge in Thy Order : Om !"

Then the fear and the apparition vanished together and I slept peacefully.

What are these ? Are they teachings or warnings ? Oh ! give me knowledge to help those I love ; give me strength and wisdom to

do that which is right. For myself all is well but I feel heavily the responsibility for those dependent on me and I cannot rest.

I must thank you again for the help you have given me in sending the "Light of Asia." I read it daily, and daily more of its beauties dawn upon me, and always comes to me the weird impression that I have known all this before. Surely Sir Edwin Arnold must himself have been a devotee or how could he write with such loving appreciation of his subject.

I am sending under another cover a print of Holman Hunt's picture of the "Light of the World." Could you get a photograph of it enlarged and also one of the picture of the Lord Buddha, at the commencement of the "Light of Asia?"

I wish to mount them and hang them in my bedroom. With these two Great Teachers always before me it would be difficult to do a mean action or think an ignoble thought.

With kindest regards and thanks from Mrs. O. and myself.

I am most sincerely yours,

O.

C. _____

April 26th, 1906.

DEAR MR. O.,—Yours of the 16th received. In view of your class studies I have sent the "Gospel of Buddha," by Dr. Carus. It is the best of its kind in English—also a list of suitable books. I have also sent the "Dream of Ravan." It is of permanent value as it opens a new world of mystic thought to those unacquainted with Hindu literature. Your young people may find it helpful and entertaining. It is well to provide some literature of a simple and attractive character for those newly coming to the teaching, such are some in the list given.

Now with regard to your associated studies: In our present stage of evolution it is extremely rare to find so many in one family who are open to receive the teaching, and that one or two are not prepared should not cause you the least shadow of anxiety: to bring any pressure to bear on them would be a great mistake. United study is of great value in the creation of thought-forms; this

emphasises the importance of "Harmony," and those are best away who could not contribute to it.

We have to recognise the imperial right of every soul to its exercise of the faculty of will. Its coercion has been the great sin of the past 1800 years in Christian Europe; in our western civilisation we all have an hereditary taint in this direction. Allow me to illustrate: The pent-up spiritual forces have in yourself found an outlet through the accession of recently found knowledge; hence your enthusiasm; it does not follow that each of your loved ones have reached the same stage. With most fairly advanced people the difficulty is in acting up to one's convictions; just now with yourself the danger is rather the other way—to overstep the bounds of prudence. It is well that we pay a profound respect to the will of a child; with how much greater care should we refrain from the exercise of the faintest pressure on those of more mature years! If they choose what we think *evil*, let us recognise that it will eventually be *good* to them. We have to recognise the varying stages in evolution of those we contact: there is plenty of time for every one. Your family would doubtless vary in the age of the ego, and the slightest attempt to force may retard rather than hasten their advancement. While doing our best, let us enter into peace. With a restful spirit let us be assured that all is well. The Law of growth for each one is from within outwards; if we attempt to reverse Nature's order the result will be mental unrest, strife and moral devastation.

Every experience is good for the soul if it be the outcome of its natural tendencies, even of that we call evil. As said in "Light on the Path," we have to go through all places, foul and clean alike. There are an innumerable variety of ways wherein the Child seeks the All-Father—by pleasure and by pain. Then also, even apparent indifference may cover a deeper concern.

Regarding your detailed experiences, you ask, "What are these? Are they teachings or warnings?" I should be inclined to answer, "both;" but I am a novice in this particular line of consciousness, and can only speak of the way in which they appeal to my mentality.

It is evident that the film of materiality which closes the avenue to the astral consciousness is lighter in your case than the average. It appears that two lines of thought, both deeply impregnated with

emotional desire were in possession of your consciousness when in sleep you passed over into the astral ; one was the reality and value of the Buddha's teaching, and the other, the wish for others to share your convictions. That there are outside entities of varied type in close contact with us, modern Spiritualism proves and the Teaching abundantly confirms. From these and similar premises a great variety of inferences may be drawn ; the correct ones will be those more or less in accord with the trend of thought and other characteristics of individual development in knowledge, spirituality, &c.

To myself, the mystical view appeals as helpful, namely, that these abnormal experiences largely consist of projections of the self, and appertain to our own composite nature—our thoughts, feelings, desires, fears, aspirations personified.

In this way, the "Shape of Horror" would be the old self ; on which the word of an apostle is an appropriate comment : "putting off the Old man with his deeds of darkness and ignorance, and putting on the New, which is created in knowledge, after the image or pattern of the new ideal, the Christ, or the Buddha.

Again, in that more free condition of consciousness, when we are momentarily freed from thinking and seeing through the heavy physical mechanism, we may be travelling backward or forward in relation to time and to have visions of the past or the future. In this way I should interpret the building with portico and the glittering grave-stone.

There is a great truth behind the fabled Guardian Angels of our childhood. Besides the great Masters whose disciples we aspire to become, there are those who are lower down in the scale of spiritual evolution and yet it may be, far beyond ourselves, with one or more of whom we may be particularly allied. I think the strong voice of warning you heard may have come from this source. That you did not bring back any form of words will not prevent attention to it ; you will be prepared when the need arises. Or, viewed from the mystic's standpoint, the Voice itself may be subjective, coming from the inner, higher Self, and commanding the obedience of its lower vehicles of consciousness.

I have gone a little into this subject, partly because of the dangers which beset it. When we contact these subtle forces of the super-

worlds there is need of a clarified intellectual conception of their *modus operandi*, so far as by these means we are able to attain it.

I am sincerely yours,

M.

[To be concluded.]

SELF-CULTURE

OR

THE YOGA OF PATANJALI.

WE will now proceed to examine, however briefly it may be, how all the theories put forward from time to time for the explanation of myths take their places readily in the bosom of the Sankhya-Yoga teaching.

The adherents of the ethical theory hold that the stories of the power and omniscience of the gods and of their punishing evil and rewarding good were invented by wise men for the purpose of maintaining law and order in communities. Now there can be no doubt whatever that some of the stories of the world have this object distinctly in view. Even now stories are being constantly told with the object of teaching men to become better than they are, and some of the stories of the ancient world were no doubt told by the wise teachers of yore, with the object of teaching the fact of the existence of the gods and the work which was assigned to them in the evolution of humanity, and the ways in which these divine powers manifested themselves on the physical plane and worked for advancing the evolution of the world.

It has been said that this theory leaves unaccounted for, the immoralities which are ascribed to many gods, for it could not evidently be that wise men should invent stories for the purpose of teaching immoralities.

These stories do not belong to the class of ethical stories proper, though if we take a wider view of the science of ethics they may perhaps be thrown into this class. It will be better however to keep them apart, and throw them into the class of scientific stories as

designed with the object of teaching the science of evolution in its ethical branch.

The gods represent different branches of the power side of nature. Each department carries on the work allotted to it, mechanically, and can spare no thought for the work of others. It is a higher power which has set them to do the work, and it is the higher power which has to see that the work is carried on in a way so as to ultimately secure the object of evolution. The work of any class of gods may be immoral from a higher point of view, but in itself it is neither good nor bad, and in its own place in the machine of evolution it is distinctly good, as it is what it is designed to be on its own plane—a means of evolution. In the earlier stages of society, in its lower strata, always, and in less developed souls everywhere, the passions of anger and lust and hate and other similar vices (as they must now be called) are necessary for the evolution of the higher emotions of humanity, and for obtaining the elementary knowledge of the laws of the universe, which is so necessary to regulate the future life of humanity for the purposes of further evolution. If we understand how unselfish love is born out of lust we shall perhaps be in a better position to absolve the gods from the charge of immorality, and be content with placing them in their own proper line in the march of evolution.

Let us then take humanity at the stage of its evolution when it is just divided into sexes. With the sense of the possession of this new instinct, and new opportunities of enjoyment, men and women run into unthinking promiscuous intercourse. The desire goes on increasing with enjoyment, and for some time it is nothing but a blind race after pleasure. Every individual thinks of his or her own enjoyment. Then the sense of enjoyment evolves by its very strength and activity into a desire for possession of the object of enjoyment. Every one runs after every one else, and desires to possess every one else. Every one comes into conflict with every one else. Jealousy is evolved, anger comes into existence, and then quarrels, fights, murders. Then comes a feeling of disgust at these ebullitions, because they interfere with the actual enjoyment of the pleasures of mutual society. Jealousy, anger, fear, make a hell of life rather than any sort of enjoyment. Then the circle of enjoyment begins to be confined, until the necessity is felt of a permanent union between two individuals of

opposite sex. The desire for possession becomes stronger and stronger. But the love is selfish yet, and man dotes upon the object of his love, because that object causes him enjoyment. Then out of the very strength of this desire comes the desire of preserving the object of love for the sake of enjoyment, and on account of the fear of losing that object or lessening one's enjoyment by death, disease or disagreement. Then man begins to make sacrifices for the sake of the object of love, and begins to check even the desire of his own enjoyment for the sake of preserving the object of love for future enjoyment. Thus we see that desire, in its very strength, becomes its own murderer. By and by sacrifice for the sake of the object of love becomes a pleasure, by the working of the law of *Vasana*, and the desire for selfish enjoyment is checked and checked and finally uprooted. Love is thus purified into high-class emotion.

The attraction of the sexes is due to the presence of the positive and negative *Tejas tattva* in the opposite sexes. Both these are found in nature constantly running into each other, and trying to reach a common state of quiescence and rest. As this feeling of quiescence and rest becomes dear to the human heart it tries to have it repeated. That particular manifestation of the *Karmendriyas* which is known by the name of *upastha*, and which is only the instrumental appearance of the *Tejas tattva* or *Rupa tanmātra* is set in motion by the *manas*, and the result of this constant vibration is by the law of *Vāsana* to strengthen the *Tejas* portion of the ethereal vehicle of the *Linga śarīra*, by building into it more and more material from the macrocosmic reservoir of the solar ethers. The *Linga śarīra*, including the mind also become impure by the superabundance of the *Tejas tattva* of their own planes. Now this *Tejas tattva* when it becomes superabundant, begins to show itself as anger, and thus tries to remove anything which interferes with its cherished enjoyment. When the strength of the desire of enjoyment merges into the desire for the possession of the object of love, the *Vāyu tattva*, or the *Sparśa tanmātra* gets mixed up with it. The colour of the *Sūkṣma śarīra* is changed. The form of the thought or its astral output is also changed. When the fear of losing the object of love is also present, the *Ākāśa tattva* or the soniferous ether gets strengthened in the human constitution. The straight line motion of the soniferous ether tends to cancel both the globular motion of the *Vāyu* and the tri-

lateral motion of the *Agni* (*Tejas*). The result is that the dirty greens and reds begin to be eliminated, and the result of this triple action of ethers is the gradual evolution of a frame of mind in which the desire of holding the object of love against the fear of loss comes into being. The holding here means the *Vayu*, the love means the *Agni*, and the fear means the comparative void of the *Ākāśa*. All these *tattvas* are present in the new thought-form and the feeling above described is only the natural result of the balancing effect of the action of each upon the other. With the intensity of the *Vayu* and *Agni* checked, the yellow *prithivi* begins to show itself, for that means the giving of strength to the object of love for the purpose of maintaining and preserving it. The motive of action is thus changed, and the colour of sacrifice introduced in the *linga saritra*. The *prithivi* tends to calm down the *Vayu* and the *Agni* still further, and by and by the thought of giving more, rather than taking something, becomes stronger.

Now these *tattvic mūrtis* of the subjective world are so many *devas*. They build themselves into the human body, with the plain object of evolution, and thus by their action tend to raise this body naturally from the lower to the higher forms of life.

In the above discussion of the manner in which the passion of lust is evolved into the higher emotion of love, and of the way in which the *devas* accomplish this evolution, I have omitted, for the purpose of simplicity, the effect of the simultaneous action of many another line of evolution in the complex nature of man. But what has been said above appears to be enough to bring to the reader's mind, that lust and anger and jealousy and other base passions of human nature, cannot but be applied to his gods; that the gods are the involuntary agents of a mighty scheme of evolution, and that it is necessary that the anger and lust elements of the universe must have their manifestation in human nature to bring about the evolution of the higher emotions, and that if the action of these gods is properly understood, it ought not to be called, strictly speaking, by any bad name. So the myths in which the gods are represented as angry and jealous and lustful, &c., belong to this period and this side of human development, their object being distinctly to educate the conscience of man, and to help in the evolution of higher ideas.

Now, to take up the allegorical theory. As has been said over

and over again, the gods are powers of nature in the different planes of the Universe. The stories of the gods are only popular expressions of the nature and work of these powers of nature in relation to man. The nucleus of these stories is always the conscious product of a seer's brain, but the stories are told with a good deal of human imagery and are from time to time recast to suit the advancing intellect of man, and are often told somewhat differently to different communities of men with the same object. In Hindu mythology we find that distinct names are given to a god to denote the characteristics of the god, which it is intended to teach. It is therefore comparatively easy to separate the nucleus from the overgrowth of imagery. From all that has been said above, the theory of the unconscious growth of myths cannot hold water.

The story of the growth of language, up to a certain point, is no doubt quite true. The roots of the Sanskrit language, are all mere imitations of the inarticulate sounds of physical nature; and it is from these small beginnings that the vast vocabulary of the language has come into existence, although at first sight it may appear so difficult to connect the name of any object of thought with a radical sound of inarticulate nature. The Hindus of course believe that the evolution of language also was carried on by the help of gods, and when once it is seen that the gods do exist, and carry out human evolution, the explanation of every stage in the evolution of language, &c., becomes quite easy to grasp. But the only question is, was the growth of language and of thought quite unaided, or was it with the help of the gods?

Let us see if the facts of life would help us to arrive at the conclusion that the gods must have been active from the beginning in the evolution of man and in the evolution of language.

Let us begin with the time when the planet and the sun are both in existence but there is no life on the planet. The materials of the mineral world only have up to this time come into existence somehow, let us suppose, leaving aside the question of the development and growth of the planet itself for the present. We find that some of the solar rays liberate the atmospheric carbon, which mixes with water, mostly again supplied by the agency of the sun, and thus forms what is called cellulose or woody fibre. The sun's rays thus perform here the action of disintegrating the carbonic acid of the atmosphere, and

then that of providing it with water at the moment of disintegration, so that the carbon may assimilate with the water. We find again that the action of the sun upon the earth becomes possible only because the earth rotates round her own axis, thus presenting different sides of her body to the Sun, and creating the alternate conditions of night and day, and of changes of temperature of the earth, in order that it may become possible for less heated terrestrial matter to change at all under the influence of higher temperature. Then we also see that rain is largely due to the changing influences of the sun owing to the annual motion of the Earth. Thus in order that cellulose should evolve out of the minerals of the Earth it is necessary that the Earth should rotate round its own axis, that it should also go round the sun, and that the sun should be ready to break up the carbonic acid of the atmosphere just when he has sent a good deal of water all over the surface, and that having done this, he must send some of his rays down to be absorbed into the new materials that are to be evolved, and he must go on doing all these things until the tree grows to its full height and lives and finally dies, which must mean the withdrawal from the tree, in some mysterious way, of the solar energies which made it grow and live.

We also see that this cellulose moulds itself into different types. We also find that different types of the vegetable world exist in different zones of the earth.

We thus find that design and purpose exist in the output of the exciting and the continuing rays of the sun, as also in the double motion given to the planet, and in the ready existence of types in the proper time and place.

That the Sun's rays are really nothing more than different kinds of vibrations of the same material, and that the type is really nothing more than an output of the same material in a particular form, goes distinctly to show that the type does not live in the solar matter *as such*, and also that the difference of vibration of the various kinds of rays is due to a separate disposing power.

Or, we may suppose that all these powers actually live in the Sun, and then we shall have to admit that the Sun can coin newer and newer and more and more improved types as time rolls on. As however the type must be conceived before it can be imprinted by the exciting rays, and continued by the continuing rays in physical

life, we shall have to admit at the same time that the Sun consists of planes—the physical, the exciting (*karmendriya*), the continuing (*tannâtric*) and that of ideation, one above or behind the other. And we shall also have to admit that there is another plane behind or above all these which guides the work of all these planes to a *purpose*, for as we have seen, there is a purpose visible in the movements of the Earth, &c. As all the lower planes appear in the higher ones, the higher ones must all exist in the lower, and as a matter of fact they do so exist. The only important point to grasp here is that planes of matter exist. For as soon as the existence of these subjective planes is recognised, the existence of the gods becomes a proved fact. The gods or *devas* are nothing but different powers or forces of all these subjective planes. The same lesson is learnt from a study of the animal kingdom. Among animals we find another plane showing existence, the plane or the powers of the *jâñendriyas* or sensation. Further, the plane of *manas* is found more developed in the lower animals, for, certain powers of judgment &c. are seen manifesting in at least the higher animals. The sun may here too be put down as the source of all these powers, but with the same reservation, that he has other planes—the *exciting*, the *continuing*, the *ideating* planes and the plane of *purpose*—behind him.

Man then comes to Earth endowed with certain powers and capacities of the first three planes having already manifested, and with the plane of purpose still latent.

From here we may begin the study of human evolution in the branch of language. The Hindus, as I have already said, believe that the gods helped man to evolve his language. But before studying the genesis and growth of language in this light it will be better perhaps to discuss one or two more questions about the nature of gods.

(1) Are the gods conscious or not?

(2) Can the facts of life be accounted for by the supposition of the existence of One God only, the Most High, the God of gods as He is called by the Hindus; the Logos, or Akṣara or Īśvara of all? In discussing this point I shall also take the opportunity of stating more in detail what the Sankhya Yoga philosophers mean by the plane of *purpose* to which I have already alluded.

As to the first, the Sankhya philosophers teach that every god

is conscious, though all of them are not self-conscious. The *puṇṣa* is the conscious principle of the Sankhya philosophy, and is present on every plane of the Universe. The entities of every plane must therefore be conscious. But the consciousness must be limited by the conditions of manifestation on each plane. Thus on the *Mahābhautic* plane, consciousness must be the most limited, because that is the most objective plane of the Universe. As we rise higher, consciousness must expand, because the higher planes are the planes of greater and greater power. But in each case it is limited to the purpose it is meant to serve. The forces of every plane are found very intelligently selecting their own special work, everywhere. On the plane of *manas* it becomes self-consciousness to a certain extent. It is only on the plane of *Ahankara* that full self-consciousness develops. The gods of the *manasic* plane only, therefore, are self-conscious. Not so the gods of the lower planes.

In the *tanmātric* plane it is only the *tāmasic* side of the principle of Individuality that appears. In the plane of *indriyas* it is only the *rājasic* side that appears. The *salva* appears only in the *manas*. Hence the *manas* only can be self-conscious. We have already seen what the relation of *manas* is to the *indriyas* and the *tanmātras*. The *tanmātric* appearances are carried to the *manas* by the *jñānendriyas* and live there to be worked upon by the power of ideation. The *manas* then imprints its ideas upon the *tanmātras* through the *Karmendriyas*. By the comparison of the various forms and energies whose knowledge is transmitted to and lives in the *manas*, the idea of the *I* and the *thou* and the *this*, becomes possible, and hence what is ordinarily called the self-consciousness of this plane. It is not possible that this manifestation of consciousness should exist on the plane of the *tanmātras* and *indriyas*.

But besides these elementary *devas* as they might be called, it is quite conceivable that in the *svarloka* there should be higher *devas*, who are in fact the products of past evolutions, and who also are the ideals towards which the evolution of life on those planes tends. Thus in the *tanmātric* world there are gods in whom though the *tanmātric* forces prevail, yet the forces of the *prajāpati* worlds and those of the mental worlds show themselves to the high pitch that is possible in that *loka*. The same is the case with the *Prajāpatya*

worlds. There are gods on this plane also in whom although the forces of the *prajāpati* world preponderate, the *mānasic* and the *tanmātric* forces also appear. The same may also be said of the *manasic* world. These are in fact the gods who unite in themselves all the three manifestations of the *ahānkāric* principle, with a view to lead humanity back from diversity to spiritual unity. These gods are, it will be seen, necessary links between God and man, both as ideals and results of evolution.

RAMA PRASĀD.

[To be continued.]

BUDDHIST RULES FOR THE LAITY.

[Continued from p. 70.]

11. Householder, what are the four passions of mind which would be eradicated by a disciple of Buddha?

Householder, they are :—

- (1) The evil of destroying life.*
- (2) The evil of taking that which is not given.

* Com. 1. Killing.

According to the common meaning, one possessed of life is termed a Being. This Being is composed of five component parts, viz. :—

- (1) Material qualities (*Rūpa*).
- (2) Sensations (*Vedanā*).
- (3) Abstract ideas (*Sañña*).
- (4) Tendencies of mind (*Saṅkhāra*).
- (5) Consciousness (*Viññāna*).

To complete the sin of killing, the following five are essential, viz. :—

- (1) The knowledge that the object is a being
- (2) The knowledge that the being is possessed of life.
- (3) The resolution to kill the being.
- (4) The measures adopted to remove the life.
- (5) The action of killing. In the absence of any one of these five the

sin is not fully accomplished.

Among some of the Karmic results which a man brings upon himself by committing this sin may be mentioned the following, namely : Suffering in hells for a long period ; rebirth in some lower forms of being, when reborn as a man he would be deformed and destitute of some organs of the body, he would be infirm, ugly in appearance, non-popular, cowardly, divested of companions, subject to manifold diseases, dejected and mournful, separated from the company of beloved persons, and unable to attain ripe age.

(3) The evil of indulging in unlawful sexual intercourse.

(4) The evil of uttering that which is untrue.

Killing and stealing.

Lying and lusting.

These are four evils.

That no wise man extols.

These are the four passions of mind which should be eradicated by a disciple of Buddha.

12. Having declared this in this manner, the Blessed One again uttered a verse to make a better impression of the matter on the mind of the householder.

13. Householder, in what four ways will a disciple of Buddha not commit sinful actions ?

(1) Led by desire to injustice, he will not commit sin.

(2) Led by anger to injustice, he will not commit sin.

(3) Led by fear to injustice, he will not commit sin.

(4) Led by ignorance to injustice, he will not commit sin.

Householder, a disciple of Buddha will not commit sin led by desire, led by anger, led by fear and led by ignorance. These are the four ways in which a disciple of Buddha will not commit sinful actions.

2. *Stealing.*

Among the Karmic results that will come upon the man who steals, the following may be mentioned, namely : Enormous suffering in the hells for a long time ; when reborn as a man by virtue of other merits he would be indigent in circumstances, devoid of possessions, unable to acquire wealth, liable to waste the wealth acquired, subject to danger from kings, marauders, flood and conflagrations, unable to enjoy sensual pleasures, despised by people and discontented.

3. *Lusting.*

Indulgence in unlawful sexual intercourse is an infamous and immoral crime committed by the body and productive of much evil [here and in future lives].

Among the evil consequences resulting from unlawful sexual intercourse may be mentioned the following, namely : Suffering in the four hells for a myriad of years ; when reborn as a man by virtue of merits acquired in a previous existence it would be in a lower form of mankind, he would have many enemies, he would be disliked by people, destitute, unable to procure comfortable lodgings, food, and clothes, full of anger, etc.

4. *Lying.*

Lying is the act of telling that which is untrue, concealing that which is true, in such a manner as to convince one that the untruth is a genuine truth.

Among the evil consequences resulting from uttering what is untrue may be mentioned . . . suffering in the hells and in future lives on earth.

14. The Blessed One having declared these things, again uttered verses, which have the following sense :

If any one, actuated by affection, anger, fear and ignorance, violates the precepts and commits sin, his fame will dwindle away like unto the light of the moon during the waning half.

If any one, actuated by affection, anger, fear and ignorance, does not violate the precepts and refrains from committing sin, his fame will flourish like the light of the moon during the waxing half.

15. Householder, what are the six sources tending to the destruction of wealth, that will not be adhered to by a disciple of Buddha ?

Householder, they are the following :—

(1) The use of liquors causing intoxication and delay is a chief source of the destruction of wealth.*

(2) The promenading of public streets at unseasonable hours is a chief source of the destruction of wealth.

(3) The frequenting of places of dancing, singing, instrumental music and such like is a chief source of the destruction of wealth.

(4) The indulgence in gambling, which causes the neglect of necessary duties is a chief source of the destruction of wealth.

(5) The association with unrighteous friends is a chief source of the destruction of wealth.

(6) The addiction to indolence is a chief source of the destruction of wealth.

16. Householder, six are the evil consequences resulting from the use of liquors causing intoxication and procrastination,† namely,

* Com. *Intoxicating Drinks.*

Any drink that will excite to enthusiasm or elation can be called intoxicating liquor. Intoxicating liquors are of two kinds according to the division in ancient days, namely, spirit and wine. Spirit is any volatile inflammable liquid obtained by distillation ; and wine is a fermented juice obtained from fruits, flowers, &c.

Among some of the evil effects resulting from drinking intoxicating liquors may be mentioned the following, namely : he would be ignorant how to do a thing at the proper time, senseless, insane, imprudent, indolent, mean, sensual, dilatory, wandering, timid, proud, jealous, lying, tale-bearing, babbling, ungrateful, unkind, vicious, dishonest, shameless, passionate, disposed to commit sin, devoid of presence of mind, illiterate, unable to discern what is useful and what is not.

† Com. Everything in the form of liquor, such as arrack, toddy ; or drugs such as opium, bhang, ganja, that causes intoxication, comes under the category of Surā and Mēraya.

- (1) The squandering of wealth.
- (2) The giving occasion for quarrels.
- (3) The tendency to cause manifold diseases.
- (4) The gaining of evil reputation.
- (5) The becoming devoid of the sense of shame and honour.
- (6) The impairing of the strength of the intellect.

Householder, these are the six evil consequences resulting from the use of liquors causing intoxication and procrastination.

17. Householder, six are the evil consequences resulting from promenading the public streets at unseasonable hours.* The person who does so will be subjected to the following, namely :

- (1) His body will suffer no immunity from danger and will be unprotected.

It is said that in consideration of the fact that the intoxicating quality in drink was first discovered by a hunter named Surā, liquors that intoxicate were termed Surā, after his name.

Being unaware of the illimitable misery and enormous grief he will become subjected to, the person addicted to liquor will not mind spending whatever wealth he may have acquired by such means as trade, agriculture, or some other profession. In a drunken state he will use abusive and provocative language, which will lead to quarrels. When he habitually takes liquor he will have a repugnance for food. By this his physical strength will be impaired and organs of nutrition affected, mental derangement will ensue and give rise to a variety of diseases; when intoxicated, being unable to recognize even parents, he will use indecent language towards them, and at times even assault them. When this news gets abroad he will be despised for maltreating his parents and will become liable to criminal punishment. By these means his reputation will be injured. He will not have the sense to cover his nakedness and appear decently in public, and thus become devoid of the sense of shame and honour. The thoughts that arise in him of performing meritorious deeds will vanish through insipidity; his sense of perception will become morbid; all these conducing to the attenuation of the intellect, as in the case of Sāgala Therea, who upon being forced to swallow a little intoxicating drink when before the Lord Buddha, misbehaved himself in his presence.

* Com. The person who wanders about at unusual hours at night will tread on brambles, and thorns will run into his foot. His feet may be liable to be cut by pieces of glass. He may tumble into a stone cleft or pits inlaid with pricks. He may be bitten by venomous serpents and be in danger of evil spirits. Knowing that he will pass by a certain place, his enemies will lie in ambush, assail or even murder him. Such are the personal dangers coming upon the one who strays about at night.

His wife, children, and servants, following his example, will begin to go about at night, thus subjecting themselves also to danger.

When robbers get to know that the inmates of such a house habitually go about at night, they will watch the opportunity, break open the house, and carry away whatsoever they wish, thus his household effects will be unsafe.

- (2) His wife and children will suffer no immunity from danger and will be unprotected.
- (3) His property will suffer no immunity from danger and will be unprotected.
- (4) He will be looked upon as a suspicious character.
- (5) His name will be associated with disreputable deeds, though he be innocent.
- (6) He will be subjected to incalculable grief and pain.

Householder, these are the six evil consequences resulting from promenading the public streets at unseasonable hours.

18. Householder, six are the evil consequences resulting from frequenting places of dancing singing, instrumental music and such like.* The person who frequents such places,—

- (1) Enquiring whereat there will be dancing, will go there :
- (2) Enquiring whereat there will be singing, will go there :
- (3) Enquiring whereat there will be instrumental music, will go there :

Should any theft or any such behaviour be committed along the route he strays about, and at the time when the culprit is being hunted out, he will be pounced upon on suspicion, and it would be no easy task for him to emerge scatheless from the seizure.

When any burglary is committed or horticultural produce damaged along any of the paths or bye-paths on which he has wandered about, his name will be coupled with that of the culprit, though he may never have thought of committing any deed of that nature.

(4) Enquiring whereat there will be reciting of fabulous tales and stories, will go there :

(5) Enquiring whereat there will be cymbal playing and such like amusements, will go there :

(6) Enquiring whereat there will be sporting with pots, will go there.

Householder, these are the six evil consequences resulting from visiting places of dancing, singing, instrumental music and the like.

19. Householder, six are the evil consequences resulting from indulgence in gambling,* which causes the neglect of necessary duties.

(1) When one becomes the winner, the losers will manifest extreme hatred towards him.

(2) At the thought, 'Oh, such a person has won so much of my treasure,' the losers will feel extremely remorseful.

(3) Wastage of hard-earned riches, that should have been carefully preserved, in his own sight.

(4) When summoned to give evidence in a court of law, gambler's evidence, though it be true, will not be relied upon, on the ground that the witness is a gambler.

(5) Friends and associates of the gambler will despise him and shun his company on the ground that he indulges in gambling.

(6) If one be engaged in gambling, men will not care either to give him a child in marriage, or to take a child of his in marriage, for he will be indifferent regarding the support of the family.

* Com. When in a gambling den a man happens to lose the money he carried with him, he would pawn some of his wearing apparel or jewelry, raise a loan and again begin to gamble. If he loses the second time, a third time would he pawn some article and raise a loan. He will continue in this manner until he has nothing left. When the loser sees the winner putting on his apparel and jewelry, the former will begin to look upon the latter with envious eyes, and later on repent of having gambled and lost his things. When he begins frequently to indulge in this vice, he will of necessity be obliged to neglect his duties, the attention to which might bring him some income. Thus it is apparent that he will lose what he has earned, and that he will be unable to earn anything more, for his time is occupied in gambling.

The gambler will be despised by his friends, who will say to him, "Friend you are a nobleman, it is not in keeping with your family tradition to engage in such a vice as gambling. Therefore abandon this disgraceful practice." When this admonition is not heeded, his friends will give him up and not recognize him when seen in any public place.

Householder, these are the six evil consequences resulting from the indulgence in gambling, which causes the neglect of necessary duties.

20. Householder, six are the evil consequences resulting from the association with disreputable companions.* Evil will come upon the person, who associates with—

- (1) Companions addicted to gambling ;
- (2) Companions addicted to libidinousness ;
- (3) Companions addicted to misrepresentation ;
- (4) Companions with a thirst for intoxicating drink ;
- (5) Companions addicted to deception ;
- (6) Companions having a tendency to commit acts of violence.

Householder, these are the six evil consequences resulting from the association with disreputable companions.

D. J. SUBASINHA,

(Translator).

(To be continued.)

* Com. When one associates with disreputable friends, he imbibes all the bad and evil qualities inherent in them, and will himself become a despicable man. The natural propensity of man is to do evil, and it is on account of this fact that a man is more attracted by vice than by virtue. The prudent man who desires to prosper in this world will ever seek the company of righteous and learned men and shun the company of unrighteous and corrupt people, just as he would avoid a pit of burning coals.

Well has the Lord said, 'not serving fools, but serving the wise, honouring those worthy of being honoured, this is the greatest blessing.'

When a pig is placed on a dais, artistically decorated with sweet-scented and beautiful flowers, it would not remain there, but run away to a place where there is filth. In like manner the imprudent and ignorant man shuns the company of the righteous and seeks the company of the unrighteous.

Under the category of intoxicating drinks come such baneful drugs as opium bhang, ganja and the like.

BALABODHINĪ.

[Continued from p. 65.]

CHAPTER III.—ON THE ALL-ESSENTIAL PHILOSOPHY AND
THE HIGHEST PRACTICAL KNOWLEDGE.

Question.—Similar to this *Bālabodhinī*, all the works mentioned in the last paragraph cannot but be in support of the *Sāṅkhya-Yoga-Sāmuḍḍāya* doctrine. Being written by one and the same author they cannot be otherwise. At any rate, they have been written in vain. Why? because, they have been compiled by taking portions, here and there, from out of the works written by the world-known *Viśiṣṭādvaitins* and *Suddhādvaitins*, even though their works contradict one another. Their mutual criticisms on such portions being applicable, *mutatis mutandis*, to the works containing those portions, it necessarily follows that all the works of the *Amubhavadvaitin* become likewise criticised and that his labour is thus entirely lost.

Answer.—Because the *Viśiṣṭādvaitins* and *Suddhādvaitins* are unacquainted with even a single fact mentioned in the aforementioned works (2 to 150) which are chiefly based on the teachings contained in the 108 *Upaniṣads* that are not accepted by them, even in their dreams, as authorities, they will not be able to criticise them.

• First of all, in those two systems of *Vedānta* (viz., the *Viśiṣṭādvaita* and *Suddhādvaita*) the doctrine concerning the ultimate Principle is not correctly stated. The *Viśiṣṭādvaitins* hold that the ultimate Principle is *Lakṣmīpati* (the lord of *Lakṣmī*) who dwells in *Vaikuntha*, and that his *Sakti*, who is like moonlight to the moon, pervades all the worlds. They also hold that the *ġīva* who meditates on such an ultimate Principle is entitled to have his permanent abode in that world (*Vaikuntha*), but without having any control over that *Sakti*, and that such permanent abode in that world is itself *Mokṣa* or liberation. From this it is evident that the *Amubhavadvaitin* has not taken even an iota from the works of *Viśiṣṭādvaitins* who have no means whatever for the aspirant to attain Universality (or Omnipresence).

The *Viśiṣṭādvaita* system has no room in it for the highest liberation called "*Akhaṇḍa-Sac'cidānanda-Amṛta-Nirguṇa-Kaivalya-Mukti*." When such is the case, it is said that a *Viśiṣṭādvaitin* * by his cap, represented his own system which, according to him, was the crown of *Vedānta*; and by his sandals, represented the *Dvaita* and *Advaita* systems which were, to him, only fit to be trampled under his feet. Great indeed is his arrogance, but not his doctrine!

Now let us examine the nature of the ultimate Principle arrived at by the *Suddhādvaitin*:

His ultimate Principle is the *Arūpa Brahman* that can neither be reached by speech and mind nor meditated upon by the aspirant. It is to be known only by mere reasoning. To the question, "How can the neutralisation of the mind and its impressions be accomplished without *Dhyāna* and *Upāsana*?" his answer is that "The mind and all else are, like the hare's horns, non-existent in the three periods of time." If again asked, "How then to know it?" his answer is, It should be known by the mind—which, according to him, is a product of illusion!

After coming to the conclusion that his doctrine which thus ends in illusion serves no useful purpose, the *Amubhavadvaitin* has decided as follows:

The *Nirguṇa Brahman* that has the attributes of *Sat*, *Cit*, *Ānanda* (which attributes can possibly be meditated upon) has been existing prior to the origin of *ġīvas*; and after the fall of the *prārabhda* body of the *ġīvanmukta* who directly cognises and always lives in the complete realisation of It (i.e., the *Sac'cidānanda-Nirguṇa-Brahman*) by means of *dhyāna* and *upāsana*, the *Arūpa Brahman* beyond speech and mind will alone endure.

Let the learned thus understand that the above decision alone is correct and that the cause of origin is one thing and the cause of final *laya* is another.

Doubt.—From the *S'rutis* like "From whence these beings are born" and the *Sūtra* "That from which the origin, etc., of this (*ġīva*), we understand that one and the same *Brahman* is the cause of

* Tradition says that one Surapuram Venkatāc'arya, a bigoted *Viśiṣṭādvaitin*, who lived about 150 years ago, went out on lecturing tours extolling *Viśiṣṭādvaita* by wearing a cap on which was inscribed the name of his system and decrying *Dvaita* and *Advaita* by wearing a pair of wooden shoes on which were written the names of those two systems of *Vedānta*.

everything. We are nowhere taught that one *Brahman* is the cause of origin, etc., and that another is the cause of *laya*."

Answer.—The *S'ruti* just quoted first refers to the *C'idrūpa* denoted by the word "*Yat*" which means "that from whence" and which is thrice repeated for describing It as the cause of the three modifications, birth, growth and decay (of beings) and then introduces the word "*abhisamvīśanti*" which means "become everywhere completely absorbed." It is evident from this word (*abhisamvīśanti*) that the *Arūpa Brahman* alone is referred to, because, such complete absorption on all sides is possible only when that *Arūpa* which is beyond speech and mind and which is the cause of the great *pralaya* called the highest *mokṣa* is reached.

The *sūtrakāra* * too holds, as illustrated by the example of milk and curd, and of *Devas*, etc., that the cause of origin etc., is distinct from the cause of final *pralaya*. Know, therefore, that the *Kāraṇa-bheda-vāda* (or the theory of different causes) is correct.

Question.—Now the two words "*prayānti*" and "*abhisamvīśanti*" which respectively mean "die" and "everywhere completely enter," would then denote two centres of *laya*. Do these two centres respectively refer to the *Saguṇa Jīva* called *Suṣupta*, and the *Saguṇeśvara* called *Antaryāmin*, or do they refer to *Saguṇeśvara* and *Nirguṇa-Brahman*, or to *Nirguṇa-Brahman* and *Nirguṇātīta Brahman*?

Answer.—They will refer to any of the three sets according to the nature of the liberation aimed at. If it be *Krama-Mukti*, the *laya* centres will be *saguṇa Jīva* and *Saguṇeśvara*; if it be *jīvanmukti* they will be *Saguṇeśvara* and *Nirguṇa-Brahman*, and if it be *Videha-mukti*, they will be *Nirguṇa-Brahman* and *Nirguṇātīta-Brahman*. So, there is no flaw whatever. Our comments and explanations so far were with reference to *Ārambha-Vāda* (or the theory of creation). We can as well explain them with reference to *Paripāma-Vāda* (or the theory of evolution) and *Vivarta-Vāda* (or the theory of illusion). If you ask how, we answer thus:

Although the universe of gross (differentiated) elements is the effect of the evolution of the five (undifferentiated) elements—because it was out of them that *Brahmā* created it by the process of quintuplication—yet, by having recourse to the theory of illusion, the

aspirant acquires the indirect knowledge that it (the said universe) is false. Although the subtle universe which, according to the theory of illusion, is false, being the effect of impressions due to the waking consciousness of *Jīva*, yet the direct experiential knowledge that it is so, dawns after the subtle universe is neutralised by means of *Nididhyāsana* recommended by the theory of evolution.

Question.—It is heard that the 34th Upaniṣad called *Nirālamba* gives out the most secret meanings. Will you therefore dilate upon that Upaniṣad?

Answer.—Yes, I shall do so. The *Nirālambopaniṣad* says:—

Whatever should be known to put an end to the sufferings of these ignorant beings, doubts on the same are raised and answered.

(1) What is *Brahman*? (2) Who is *Īśvara*? (3) Who is *Jīva*? (4) What is *Prakṛti*? (5) What is *Paramātmā*? (6) Who is *Brahmā*? (7) Who is *Viṣṇu*? (8) Who is *Rudra*? (9) Who is *Indra*? (10) Who is *Agni*? (11) Who is *Sun*? (12) Who is *Moon*? (13) Who are *Sūras*? (14) Who are *Asurās*? (15) What are *Piśācās*? (16) Who are men? (17) Who are women? (18) What are animals, etc.? (19) Which is immovable? (20) Who are *Brāhmaṇa*, etc.? (21) What is *jāti* (caste)? (22) What is *Karma*? (23) What is *Akarma*? (24) What is *jñāna*? (25) What is *Ajñāna*? (26) What is bliss? (27) What is sorrow? (28) What is *Śvarga*? (29) What is *Naraka*? (30) What is bondage? (31) What is liberation? (32) Who is fit to be worshipped? (33) Who is a disciple? (34) Who is wise? (35) Who is foolish? (36) Which is *Āsuram*? (37) What is *Tapas*? (38) Which is the *Paramaśada* or supreme goal? (39) What is acceptable? (40) What is not acceptable? (41) Who is a *Sannyāsī*?

Thus are forty-one doubts raised; and now their answers follow in due order:

(1) *Brahman* is that *Caitanya* alone which shines as *Karma*, *Jñāna* and *Artha* (or act, knowledge and object) coupled with the subtle form of the Kosmos evolved out of *Mahat*, *Ahankāra* and the five elements earth, etc.; which is one without a second, is free from all limitations, has increased by its own powers, is devoid of beginning and end, is pure, is bliss and peace, is directly denoted by the word *Nirguṇa*, etc., and which is incapable of being described by sounds or words known to the world.

* See *Vedānta Sūtras* II, 1, 24 and 5, 2.

As *Brahman* in Its dual aspect, viz., *Saguṇa-Nirguṇa*, (i.e., pertaining to both *Saguṇa* and *Nirguṇa*) is here referred to, as is evident from the words "*Karma, Jñāna* and *Artha*" and from the clause "which is free from all limitations," it should clearly be understood that the reference here is to the *Sopādhikasākāra* and the *Nirupādhikasākāra* mentioned in the *Mahānārāyaṇa Upaniṣad* and not to the *Nirākāra Brahman*.

(2) *Īśvara*: The same *Brahman* of dual nature (i.e., *Saguṇa-Nirguṇa*) becomes *Īśvara* when, through Its inherent energy termed at *Prakṛti*, It creates the *Turiya, Kāraṇa* and *Sūkṣma* worlds; enters p- them as *Antaryāmin* and then after becoming *Brahmā, Viṣṇu* and nd *Rudra*—for the sake of creating, preserving and destroying the *Sthūla* ed or physical worlds—guides their *Buddhi* and other *Indriyas*. This meaning has been clearly stated in the previous chapter too.

(3) *Jīva*: *Jīva*hood is attained by *adhyāsa* which is nothing, et but the false idea that "I am the *Sthūla*." The said idea, which is . going to become an illusion, entered the mind through the medium of names and forms pertaining to *Brahmā, Viṣṇu, Rudra, Indra*, etc.

(4) *Prakṛti* is that Energy (*Brahma-Sakti*) alone, which is of the nature of *Buddhi*, because of its capacity to create out of *Brahman* such worlds as are of various kinds and as are wonderful (or variegated). Here it should be understood that this *Buddhi* is neither *Āvidyā* (pertaining to *Āvidyā*) like the *Buddhi* of *Jīva*; nor *Māyikā* (pertaining to *Māyā*) like the *Buddhi* of *Īśvara*.

(5) *Paramātmān*: Being beyond (or back of) bodies, etc. to *Brahman* alone is *Paramātmān*. Although *Brahman* and *Paramātmān* are here used as synonymous terms, yet according to *Īktī Mahānārāyaṇa Upaniṣad*, the distinction—that *Brahman* is *Nitya-sākāra* and *Paramātmān* is *Muktasākāra*—must be understood. So,

(6—2C) From *Brahmā* to *Brāhmaṇas*, etc., all are *Brahman*.

(21) *Jāti* (or caste): To those who are worldly, *Jāti* is true. We the ordinary intercourse of life; but to those who have secured t or the final liberation, it is unreal, being but a convention. At any ra). If is true to the *Jīvan-muktās*, as they are required by the *Śrutis* is the an example to others of plain living and high thinking, by liv because conformity to social conventions.

(22) *Karma*: That alone is *Karma* which is unselfish, n, the

in the name of SELF, with the idea that "I do all the actions that are performed by the senses."

(23) *Akarma* is that desire for the enjoyment (which is the cause of birth, etc.,) of the fruits of *Karmas*—such as daily and occasional rites, sacrifices, vows, austerities and gifts—which are performed with the egoism of doer and enjoyer.

(24) That *Svarūpa* which is capable of being directly cognised—by controlling the body and *Indriyas* (which control can easily be acquired by seeing the Higher SELF within, with the aid of the initiation received from the minor *Guru*); by worshipping (i.e., serving and leasing) the holy (and major) *Guru* and thereby knowing from him the secret meanings of the *Mahāvākyas* (the great texts) through *ravana, Manana*, and *Nididhyāsana*—is the *Caitanya* immanent (everything, uniform throughout and changeless everywhere, even : pot, cloth, etc. The experience (based on direct cognition which eaches) that there is nothing besides the said *Caitanya* in pot, etc., which is subject to change, is called *Jñāna*.

(25) *Ajñāna*: Just as the serpent is superimposed in a rope, even so, the *Jīvas*—such as *Devas, Men, Animals*, etc.—the immovables—such as minerals, plants, trees, etc.,—men, women, *Varṇas, saramas*, bondage, liberation, various limitations and differences of If are superimposed in the non-dual, all-pervading, all-full *Brahman*. the knowledge which is of the nature of this superimposition is *ajñāna*.

It must be noted here that he who, without possessing the said *Jñāna*, becomes an *atīvarṇāśramin* (or one who transcends *Varṇas* and *Āśramas*), believing that *Jñāna* means giving up the rences of castes and orders of life and violating religio-social entionalities, is indeed a fallen man.

(26) *Sukha*: He who remains blissful after knowing the *Jñāna* *dānanda svarūpa* is himself Bliss.

(27) *Duḥkha*: Wishing for the enjoyments pertaining to senses five are non-self and non-existent is itself sorrow.

(28) *Svarga*: Associating with holy (unselfish) men is *svarga* and (en.

(29) *Naraka*: Associating with unholy (selfish) men is *naraka* or wo

(30) Bondage: The idea "I am born," etc., proceeding from the (false) impressions created by *avidyā* which is said to be beginningless—because none knows its beginning—is bondage. The idea of being surrounded by *samsāra* which is nothing but the thought that father, mother, brother, son, house, gardens and fields are mine, is also bondage. The idea of acquiring *siddhis* with a desire to exercise the highest powers of *Ātma*, etc., is also bondage. The desire to serve or worship the *Devas*, men, etc., is also bondage. The idea of practising *yama*, etc., of the *Yoga* of eight limbs, for acquiring *siddhis* is also bondage. The idea of *Karmas* and *Dharmas* pertaining to *Varṇas* and *Āśramas* is also bondage. Ignorance, fear, doubt and love of self-adulation too constitute bondage. Sacrifice, vow, austerity, charity, *śrauta* and *smṛta*, rules of practice and knowledge of (*Vaidika*) injunctions and their methods coupled with a desire to perform them, also constitute bondage. The mere desire for liberation—without the effort and practice needed for its attainment—is also bondage. The lingering of mere thought or idea (in the mind) is also bondage.

(31) *Mokṣa* is the destruction of bondage caused by the thought of "mine" in joys and sorrows and in everything connected with the tenements, by means of thinking out the permanent and the impermanent.

(32) *Upāsya* or the one who is fit to be worshipped is the *guru* who enables the student to attain the *Brahma-Caitanya* that shines in all the bodies.

(33) *Śiṣya* or the student is that *Brahman* alone which endures by knowledge or wisdom after plunging itself into the *Samsāra* born of *Avidyā*.

(34) *Vidvān* or the wise one is he who has directly cognised the wisdom or knowledge inherent in everything.

(35) *Mūḍhah* or fool is he who is confirmed in egoism and who thinks "I am the doer," etc.

(36) *Āsura* is that penance which, on account of one's craving for the powers possessed by *Brahmā*, *Viṣṇu*, *Rudra*, *Indra*, etc., subjects his inner self to the mortifications due to fasting, incantations, oblations to fire, etc., and which is the outcome of the most extraordinary desire, hatred, injury and pride.

(37) *Tapas* is the act of completely frying the seeds of desire—for accomplishing *Yoga-siddhis* for the purpose of acquiring the divine powers possessed by *Brahmā* and other gods—in the fire of experiential knowledge based on the direct cognition of the fact that *Brahman* is True and the universe is false.

(38) *Paramapada* or the supreme goal is the ever-free *Brahmic* centre which is *Sac'cidānanda* and which is back of *Prāṇas*, *Indriyas*, *Antahkarapas*, etc.

(39) *Grāhyam* or that which is worthy of being accepted is the *Cinmātra-Brahma-Svarūpam* which is unlimited by time, space and causation.

(40) *Agrāhyam* or that which is unworthy of being accepted is the thought of any reality in the universe which is due to the *Māyā*, which is other than SELF and which is cognised by *Buddhi* and other *Indriyas*.

(41) *Sanyāsa* or renunciation: That ascetic is a *sanyāsin* who, by being confirmed in *Nirvikalpa Samādhi*, freely wanders AFTER REJECTING ALL SELFISH DUTIES, being detached from "I" and "mine" after seeking asylum in the *Brahman* loved (by him) and after deciding that "I am *Brahman* alone" on the strength of the experiential knowledge based on the meanings of *Mahāvākyas* like "That thou art," "All this is *Brahman*," "There is no heterogeneity in this," etc. Such an ascetic alone is a *mukta* (or liberated one); he alone is worthy to be worshipped; he alone is *Yogin*; he alone is *Paramahansa*; he alone is *Aradhāta*, he alone is *Brahman*.

He who studies the *Nirālambopaniṣad* which says thus, becomes, through the grace of *guru*, purified by *Agni* and *Vāyu*. He will attain the world of *Brahmā* and never return therefrom. He will become a *Jīvanmukta* and never be born again. Thus ends the *Nirālambopaniṣad*.

Question.—Because in your commentary you say "AFTER REJECTING ALL SELFISH DUTIES," it appears that the *Anubhavādvaitin* means to include the householders too in the order of *Sanyāsins*. There is no room for such commentary. Why? because the word "*Yati*" is purposely used in the text. It is therefore reasonable to hold, in common with the *Suddhādvaitin* that the rejection of ALL *Karmas* (and not that of SELFISH *Karmas* alone) is here meant. If not, it may be decided, in conformity with the practice of *Vīṣṇādvaitins*,

that what is referred to by the context is the *Kuttāka* and the *Bahūdaka* of the order of *Tridandi Sanyāsins*.

Answer.—The word “*Yati*” is here used in its etymological and not in its conventional sense. It only means—“he who strives.” *Parāśara* has forbidden *Sarva-Karma-sanyāsa* in the Age of *Kali* and therefore the word “*Yati*” cannot here be taken in its popular or conventional sense. Such persons of this Age of *Kali* who follow the practice of the *S'uddhādvaitin*, instead of following *Parāśara's* ruling, are therefore quite wrong. Even then, *Āpatsanyāsa* (i.e., death-bed *Sanyāsa*) and *Tridandi-Sanyāsa* are not opposed to *Parāśara's* ruling, because they do not lead men to waywardness.

Although *Sarva-Karma-Sanyāsa* is forbidden for this Age (by *Parāśara*), there is neither scriptural authority nor reason for so doing. There is indeed a statement relating to *Dharma*, which says that the person who practices the *dharma*s of *Kṛta-Yuga* in this Age of *Kali*, is considered disloyal by *Kali-puruṣa* and is consequently very much bothered by the latter. This statement applies only to the practice of *Dharma* and does not forbid the practice leading to the experiential knowledge of *Brahman*.

Question.—If the *Sarva-Karma-Sanyāsa* (of a person who has accomplished the experiential knowledge of *Brahman* by means of *S'ravana*, etc., of the meanings of *Mahāvākyas*) be spoiled by *Kali-puruṣa*, will he be subjected to rebirth?

Answer.—He who has accomplished the experiential knowledge, will not be subjected to rebirth if his *Varṇāśrama Karmas* will, of their own accord, slip out of his hands like the falling of a bouquet held in the hands of a person when he goes into deep sleep. If he voluntarily gives up the *Varṇāśramāc'āra*, it must be decided that he has not accomplished the experiential knowledge.

Then if you ask: *Suka*, *Jadabharata*, *Dattatreya*, *Rohiṇi*, *Nidāgha*, *Durvāsas*, *Nārada* and several others are verily *Sarva-Karma-Sanyāsins* well-known for their experiential knowledge. Their *Karmas* are not said to have slipped out of their hands, when they became unconscious of the world, like the bouquet held by a man who falls asleep. What do you say to this?

We answer as follows:—Were they wanting in divine functionary powers relating to the promulgation of *Vedas* and *Sāstras*? Did they live in this Age of *Kali*? To these questions, you would say

—“No.” Then it is wrong to compare them with the persons of this Age who are devoid of such functionary powers. It is therefore necessary that the aspirant for liberation should, AFTER REJECTING ALL THE SELFISH KARMAS, (i.e., by being a *Sarva-Kāmya-Karma-Sanyāsin*), be in possession of the experiential knowledge of *Brahman* acquired by means of the hearing, etc., of the meanings of *Mahāvākyas*, and should also necessarily perform the *Karmas* attached to his *Āśrama*—as much as it lies in his power—till his death, according to the injunction contained in the second *mantra* of the *Īsopaniṣad*.

Thus ends the *Sarvasāraṇakaraṇa* the third chapter of *Bālabodhinī* written by *Appaya Dikṣitāc'ārya* the author of one hundred and fifty works on the *Sāṅkhya-yoga Samuc'daya* doctrine or the *Amubhavadvāita* system of *Vedānta*.

G. KRISHNA S'ASTRĪ,

(Translator).

[To be continued.*]

METEMPSYCHOSIS AND REINCARNATION IN PAHLAVI BOOKS.

IT is generally believed that the doctrine of reincarnation cannot be found in modern Zoroastrianism. The ancient system depends for its existence on three sets of books: the Avesta-Zend, the Pahlavi, and the old Persian. The two sets, the Avesta-Zend and the Pahlavi, are recognised by the orthodox Parsis as scriptural, while the old Persian books, together with the former, are all recognised by the eclectic and the Theosophists as *Zoroastrian* books. The orthodox Parsis consider the old Persian books to be either frauds or written after their arrival in India after the last persecution, as they contain teachings similar to Hindu philosophy, forgetting, at the same time, that even the *Gāthās*, which are considered to be the most ancient and sacred, teach nothing but “Hinduism” if rightly understood. Some of the old Persian books do teach most undoubtedly certain Hindu doctrines, but are we to condemn them simply because they contain doctrines of reincarnation, metempsychosis, of Rounds and Yugas, &c.? If the Parsis have to reject anything that savours

* Chapter IV.—In defence of Theism and on the Infinite (form side).

"Why did I not, during the movements of this world and during my lifetime, secure the removal of sin and the accumulation of righteousness, that I might thus have obtained higher and greater reward, and averted the sin of my nature and delivered my soul (from hell) Now, having spent my life in all the enjoyments of the visible world, I am disappointed in the higher hopes of the invisible world; and am subject to rigorous punishment and highly troublous apprehension. At this time *I feel a desire to go into the bodily world.*"

Of course it will be argued here that simply the mention of a feeling of desire to go into the bodily (physical) world does not prove that the man actually takes rebirth into this world. Apparently so it is; but as the law of affinity works in nature, is it not probable, nay, possible, for a man to return to this world, while *âtma-vidya*, the science of the soul, emphatically teaches that what brings a man into this world is more a desire for this world than anything else?

If the above argument is not sufficiently satisfactory to prove that the Pahlavi literature does contain the doctrine of reincarnation, or even that the Sâssânians were aware of this doctrine, I will try to support my views by another Pahlavi document. "Zoré Pâstân" is said to be a document sent to some Indian King of that period by Zoroaster. It is in Pahlavi language. This was found by a descendant of that ruler, who thinking it hardly of any value, after a lapse of time returned it to the then King of Persia, Naushirvan the Just, about the sixth century A. D., as a curiosity. His Majesty gave it to Dastûr Bûzarché Meher to be translated; but as this high-priest was unable to do the work himself, owing to very old age, he transferred the task to one of his disciples, who finished the work, but, it is to be regretted, omitted certain articles by order of the king. What these omissions may have been we cannot say at present, but it is a deplorable fact that such has happened. The remaining portion is now in old Persian and known by the title of "Zoré Pâstân" or "Zoré Zarthosht." We quote a couple of passages therefrom:

"According to Faredun's opinion, a man's soul, on departing from this world, ascends until it reaches the mountain of fire which lies under the Moon. If it is entirely pure and stainless it would easily cross the fire, without any disturbance in its course. Then it would be an angel, or like an angel. On the contrary, if it is rather impure

or stained during earthly life it would not be able to get over the fire. *Then it returns to the earth.*"

Subsequently, conditions of various kinds of souls after death are given; some coming into the class of metempsychosis, some, earth-bound, wandering near rivers, gardens, and other haunted places. These are "shells" of course. We are taught, however, a little further on, that—

"If the soul, during earthly life, does not purify itself, remains ignorant, and cherishes any worldly desires, afterwards *it must return, and take physical bodies one after another*, until it is quite pure, as stated by Faredun."

I suppose nothing more is required to convince an impartial observer that the people of the Pahlavi period did actually know something regarding reincarnation and metempsychosis. It is the modern Parsis who, in their intermingling with the Semitic nations of the West, and during the period under which they had been persecuted, forget the soul-satisfying doctrine together with many other truths. While the Gâthâs, the more authenticated and universally recognised scripture of the Parsis, emphatically teach the law of Karma, to deny the concomitant doctrine of reincarnation, for Zoroastrianism, is illogical and unreasonable.

"O men, know ye the laws which Mazda has ordained for happiness and woe; that is, long suffering for the evil-doer, and benefits by which happiness is vouchsafed to the pure."—[Hâ, 30 (11) Kângâ's translation.]

There are other passages also, but the following is very suggestive:

"When I saw Thee Highest in the universal existence, O Mazda-Ahura, I held Thee positively as the Propagator [or Holy]. Thou wilt compensate [men] according to [their] actions and speech, through Thy law of justice, evil to the evil, blessings to the good, till the last dissolution of Thy creation."—[Hâ 43 (5) Kângâ's trans.]

It will be found thus that the doctrine of reincarnation taught in the later books, either Pahlavi or old Persian, is consistent with the teaching of the Gâthâs, and to denounce those who believe in reincarnation as *Dravantas* or outcast is most absurd and ridiculous. It is the doctrine of resurrection, as it is believed at present by the orthodox Parsis, similarly as most of the orthodox Semitic people believe, that is

antagonistic and inconsistent with the teaching of the Gâthâs, unless we interpret it to be the "fresh life," or another incarnation, as it has been explained in the Theosophical literature.

An amusing incident happened a few months ago with regard to the doctrine of resurrection. A rumour was afloat that some Parsis wish to start a crematorium in Bombay for the Parsis, and lo! the whole community were aghast. The Dasturs and Shamshul-Ulemas, and learned scholars and Ervads, were consulted as to what *firmian* our religion gives. It is rather strange that some of the most learned men who are considered as able authorities on Zoroastrian religion, while condemning the project of a crematorium, advised the Parsi community to preserve the bones of their dead till the day of resurrection comes,—no one knows when that day is to come—and that advice was given in the Twentieth Century of enlightenment and culture. If the advice had been given by some ignorant priest it would have been overlooked, but here we are instructed by *learned* instructors who boast of being scientific! Had the doctrine of reincarnation been prevalent among the Parsis they would not have surrendered themselves to a "scientific" joke!

N. F. BILIMORIA.

THE PRESIDENT-FOUNDER'S VISIT TO AMERICA AND THE T.S. CONVENTION.

To those who had not met him before, as well as to those of us who had the pleasure of already knowing him, the visit of Col. Olcott to America was a delightful and encouraging incident. Arriving at Boston in the latter part of August, he stopped at several cities on his way westward, and finally reached Chicago on the 9th of September. At the reception given to his honor on the 15th, there were present nearly two hundred members. The Colonel presided at the 20th Annual Convention of the American Section on September 16th and 17th and from his address to the assembled delegates as well as from his attitude during the proceedings, we were more firmly convinced than ever before that common sense and common morality are inseparably associated in the work of the Theosophical Society.

Mr. Fullerton was re-elected General Secretary without opposition, as was also (with the exception of one member who voluntarily with-

drew) the Executive Committee. We thereby emphatically endorsed the policy heretofore pursued by our officers, and we have commenced our season's work with the knowledge that our Society will represent right morals and that our platforms will be kept clean and unpolluted.

We hope that our dear President-Founder had a comfortable voyage homeward, we thank him most heartily for his visit, and we shall be glad to see him whenever he can come again to this, his native land.

H. H.

AMERICAN SECTION, T.S.

THE GENERAL SECRETARY'S ANNUAL REPORT.

From advance sheets of the General Secretary's Report we gather that the general outlook of affairs in the American Section is, on the whole, encouraging, notwithstanding certain adverse circumstances which the year has brought forth. Four new Branches have been added to the list and 417 members admitted, but deaths and resignations have to be taken into account. Propaganda work has been successfully carried on, a better hearing is noticeable where lectures are given, and a much more favorable attitude of the press is manifest. The finances of the Section are in a satisfactory condition, as is shown by a very substantial cash surplus.

Mr. Fullerton says in his closing paragraphs:—

"Our yearly record would be defective if there was omitted from it its most momentous occurrence, the saddest tragedy in the history of the T. S., affecting one of the most illustrious Theosophists of the age. Yet very brief reference must suffice. Conditions which are known to all of you made clear to the Executive Committee that, however deep the gratitude and personal affection felt by the members, their duty to the Society required that the case must be settled by reference to the highest authority therein; and what was the decision of the President-Founder and the Advisory Board he summoned, was made known to you in the *Messenger* for June. In all the sadness and sorrow depressing those of us who have known and loved the respondent, there is at least one gleam of brightness. It is the fact that no thought of unfairness in the supreme conduct of the case embitters him. When asked at its conclusion if he considered impartial the rulings of the Chairman, he replied, 'Absolutely so.'

"Our record shows no large Sectional growth for the year, and in no part of the T.S. has appeared any Theosophical book of unusual

value. Yet this does not mean a year without progress or fruit. The general indications are rather that the diffusion of Theosophic thought continues everywhere unabated, the great liberal movement which precedes welcome to Theosophy, exhibiting itself in many quarters. One may observe increasing cases of outspoken "heterodoxy" among ministers, a more rational thought in sermons, a complaint that Theological Seminaries have smaller and feebler classes than formerly, a growing use of the term "Theosophy" in the press. That all of this will become more abounding in the second and third quarters of the century, who can doubt? And then in the fourth will come the great Teacher whom H.P.B. predicted. Perhaps none of us here will be there to greet him; some of us may be even now very near the end of our contributory preparation. Yet it is much to have done only a little to the smoothing of the path, and when work drops away from the nerveless hands folding for their rest, the distant dawn of the Theosophic triumph may well flush with a joyous smile every one who has had part in making possible that great consummation—the advent of a new Teacher, a new Guide to humanity."

REVIEWS.

A VADE MECUM OF THEOSOPHY.*

BY SEEKER.

This little book is written in the same earnest vein which characterizes all the writings of the author. The Proem, of 50 pages, deals with Truth in general, and especially the truths of Theosophy. Following this are three Sections: The first treats of building the body in such purity and strength that it may be a fit vehicle for the indwelling spirit. The second treats of the building of character, its proper training and development; and the third, of the powers of mind, and the necessity of bringing these powers under the control of the spiritual nature. The book is well brought out (the binding, the paper and the printing being of the better class) and it will form a creditable addition to Theosophical libraries.

W. A. E.

* Bombay Education Society's Press. Price 12 annas.

TRANSACTIONS OF THE FIRST ANNUAL CONGRESS OF THE FEDERATION OF EUROPEAN SECTIONS OF THE T.S.

This is an account of the transactions of the Congress of European Sections of the T.S. held in Amsterdam in June, 1904, and has been compiled with great care and labor by the Editor, Johan van Manen, who, in the Preface, apologises for the late appearance of the work.

Part I. is Official: Part II. is devoted to General Addresses: Part III. to Departmental Papers, and Part IV. mainly to Indices. The papers in Part III. treat of "Brotherhood;" "Comparative Religion, Mysticism, Folklore;" "Philosophy;" "Science;" "Art;" "Administration, Propaganda, Methods of Work, etc.;" and "Occultism." These papers appear in the languages in which they were presented before the Congress—English, French, German, Italian, Spanish and Dutch being represented. Price, Rs. 7½.

W. A. E.

HOW WE TEACH THE PARIAH.*

BY MRS. N. A. COURTRIGHT,

Superintendent of the Olcott Panchama Free Schools.

The third and revised edition of this useful pamphlet is now before the public, and is eliciting favorable comments from the press. The methods which have been introduced in the Olcott Panchama Free Schools by the author of this little work have been heartily approved by the many teachers and members of the Board of Education who have personally inspected the schools. We learn that measures are being taken to have the pamphlet translated into the leading Vernaculars of India, which will greatly extend its scope of usefulness. Every teacher of primary schools throughout India should become acquainted with the methods of teaching which are explained in this pamphlet.

W. A. E.

SELF-SYNTHESIS.†

BY CORNWELL ROUND.

The chief aim of the author in writing this pamphlet seems to have been to free the minds of those who read it, from the psychological thralldom of the death idea—the "death instinct," as he terms it.

* Single copies 2 annas. Rs. 10 per hundred.

† Second edition. Price 12 annas.

He thinks man can "learn how to remain much longer in his existing incarnation, so that worldly experience, often so dearly bought, may not be lost in death, almost as soon as gained." His ideas on "Self-rebuilding through Self-suggestion," as well as on hygiene in general, diet, drugs and stimulants, the breath of Life, etc., are useful and practical. There are numerous diagrams and the work is well got up.

W. A. E.

SELECTED MUHAMMADAN TRADITIONS.*

This pamphlet of 36 pages comprises a translation of various "Traditions" of the Prophet, which have been selected from the collections of certain acknowledged authorities on Islâm. They were intended for "college-going Muhammadan youths" who have little time for religious studies, as well as for others who desire further light on this particular faith.

MAGAZINES.

In *The Theosophical Review* for October, Mr. P. T. Srinivas Aiyengar, writing of "Illusions," brings out some valuable points concerning the 'gradual disillusionments' which many Theosophists who join the Society, with exaggerated mystical expectations, experience. Mary Cuthbertson gives us some brief but interesting fragments of the biography of "Santa Teresa, the Mystic." "Parallels between Theosophy and Norse (Teutonic) Mythology" by Mabel Charles, is concluded. Mr. Mead contributes a thoughtful article entitled, "Heirs of the Ages." "The Rosy Cross in Russia," by A. Russian, is still continued. A. R. Orage's paper, "After Ten Years," seems like an exercise in the gymnastics of Philosophy. "Some planks in the Theosophical Platform," by Isabelle M. Pagan, is the first instalment of an article containing valuable suggestions for those who are engaged in the propaganda work of the T.S. "The Higher Self" is a serious and thoughtful paper by Edward E. Long. Following this is a brief "Vision of the Handel Festival," by B.A., and a poem on "The Immemorial Heart," and some further correspondence relating to thought and 'action.'

Broad Views, for October, first explains to its readers its financial position and asks that those who appreciate its efforts should at

* Republished from *The Theosophist*. These "Traditions" first appeared in 1897, in *The Muhammadan*, a paper published in Madras. Price 3 annas.

once come to its aid by helping to increase its circulation; adding that unless about 500 new subscribers are secured before the end of November its publication will cease after the issue of the December number. We trust its many friends will come to the rescue, so that the good work it has been doing may continue. "English Law : A Contemptible Anachronism," by Thomas Miller Maguire, is a very forcible showing-up of the abominations of the present English legal system as practised in our Courts. Mr. Mallock's story, "An Immortal Soul," is continued. Some points relating to "The Difficulty of Governing the World," are ably dealt with, philosophically and theosophically, by the Editor. Carl Heath writes a sympathetic article on the life of the poet-artist, "William Blake ;" a few arguments for and against "The Death Penalty" are presented by Walter Pierce and Carl Heath, respectively ; Edward E. Long contributes a short paper, descriptive of "A Burmese Pagoda," and there are editorial comments on passing events.

September *Theosophia* has the following articles : "Old Diary Leaves," by H. S. Olcott ; "Dead Faith or Living Faith," by C. M. Leerlingschap ; "Discipleship," by Annie Besant ; "Discourses on "Theosophy," by Dr. J. W. Boissevain ; "Answer to Mr. B. de Roock," by Dr. M. Schoenmackers ; "Once more a Contra-opinion," by H. A. M. van Ginkel ; "From foreign Periodicals," by L. C. de Beer. There are also Book Reviews and "From Far and Near."

Theosophy in Australasia (September) has a brief paper entitled "The Helpers," which narrates some of the sufferings of three young Canadians who started to explore the wilds of that desolate region, Labrador, and tells how one of them was often aided by a 'Helper' from a higher plane. A letter from a Madras correspondent who writes of "The Theosophical Headquarters at Adyar," is republished from *The West Australian*, and copious extracts from the President-Founder's speech at the Paris T.S. Congress are also published. "Man in the Making," a 'plea for the vagrant, the loafer and the tramp,' presents some advanced ideas which were gleaned from the *Contemporary Review*, which receive comment, and are to be continued. "The Laws of the Occult Life," is a thoughtful and sympathetic article by W.G. John.

Sophia (September), contains Colonel Olcott's speech at Paris ; a continuation of "Lemuria," by Marion Judson, and of "The Great Pyramid," by H. J. van Ginkel ; "Swedenborg," by R. V. Emerson.

La Verdad (September). The Congress of Paris, Colonel Olcott's speech, continuation of "The Mass and its Mysteries," by J. M. Ragon.

*The Turkish
Language an
American
Dialect.*

A telegraphic despatch to the *New York Times*, from Mexico, states that students of the University of Campeche have discovered that the language of the Indians of Campeche and the Turkish language are almost identical. Turks who have come almost directly from their own country to Mexico find no difficulty in making their wants known to the Indians of Campeche, and within a few weeks they are able to talk the language of the Indians fluently.

This is another of the curious problems in relation to similarities between natives of the two continents. The traditions of Atlantean colonization in Africa and Egypt seem to be not without plausibility. The pyramids of Mexico appear to have been imitated by those which kings of the Fourth Dynasty erected in Egypt, and the idols recently unearthed in Oaxaca were evidently Egyptian and Chinese. Such resemblances, so closely simulating identity of origin, can hardly be set down as spontaneous coincidences.—*The Metaphysical Magazine.*

* *

*Musical
Mediumship.*

A Correspondent of *London Light* writes to the Editor as follows concerning certain interesting events that are transpiring in his own house.—

Sir,—I have a daughter, not yet twenty years of age, who some time ago commenced automatic writing. Soon afterwards the writing spirits spoke through her, and assured us that if we got a piano they would cause her to play it. Acting on their advice, I got a piano, and the first time she sat down to it she played beautifully, though she does not know a note of music. We had several musicians to hear her and no one can understand it. She plays so rapidly that pianists of fifteen years' practice admit that they are unable to equal it. Good singing is given through her in both male and female voices, and we have been told by the spirits that in a short time she will undergo a change and the music will be much better. I am only a poor miner, so you may imagine what a sensation all this is causing in a colliery village, and, at first, people threw stones into my house.

Mr. W. H. Robinson, of Newcastle, having heard about the phenomena, came to see for himself, and I am acting on his advice. We have also been visited by several ladies and gentlemen who have done us good with their sympathy, and Dr. Horsman, of Bradford, advised me to write to one of the spiritualist organs. About fourteen years ago I had a strange experience and was then told by my spirit friends of what is taking place now. I was a Methodist up to then, and have ever since been a believer in Spiritualism. The spirit who plays the piano through my daughter speaks in English, and in what we are told is Russian. Our spirit visitors make our home a real heaven.

Yours, &c.,

A SEEKER AFTER GOD.

* *

*"Bábism in
Persia."* The growth of a new religion called Bábism is briefly sketched in the *Tribune* by the Rev. Conrad Noll. Abbas Effendi is the present head or Messiah of this new faith. He lives in Akka, a small Syrian seaport, and has millions of followers who do him homage. We quote a few paragraphs from Mr. Noll's narrative, tracing the growth of this religion from the time of Mahommed:—

After Mohammed, there were twelve leaders called Imams; the Shi'ites regarded these leaders as inspired and almost infallible successors of the Prophet. The eleventh died in A.D. 874; his son succeeded, and was known as the Imam Mahdi, "The Absent Mahdi." His life was wrapped in mystery. He communicated with his followers only

indirectly, through chosen representatives called Báb's, or "Gates" into the unseen realities of God. When the last of these Báb's died, no one had been appointed to succeed him. The Imam did not die; he vanished in A.D. 940, and still lives hidden in the mysterious city of Jabulka, whence he will come and restore all things.

In 1820 there was born as Shiraz, in Southern Persia, one who was called Mirza Ali Muhammad. He lived the life of a saint; his power was extraordinary. The fame of his good deeds spread rapidly. He was surrounded by eager disciples; his teaching was to Islam what liberal catholicism is to the Christian Church; he quickened men's consciences, and the old dogmas blossomed into life and were pregnant with meaning. In 1844 he was manifested as the new Báb, and through this "gate," his disciples believed they travelled to God. He wrote books, preached, sent out missionaries, and his gospel overran Persia.

Again and again he was imprisoned. At Tebriz he was examined by the Chief Clergy in Council, the Shah being in the chair. They scoffed at him, saying, "Since you are the Gate of Knowledge, you will be able to answer any questions we choose to ask you." They plied him with abstruse questions in grammar, medicine, philosophy and logic. How could he be the genuine manifestation of God? When the Imam comes he will come with power and the sword, taking vengeance upon his adversaries. So they rejected this man as an impostor; but he preached the more fervently, imploring all men not only to listen to his gospel, but to be on the look-out, when they should have killed him, for other manifestations. Men must not be tied down to his particular creed. They must welcome the light whencesoever it might come. They must be alert, they must be converted, they must be so strong that they would become gentle and tolerant. They must forgive their enemies, and try to understand their standpoint.

This new religion, this Bábism, professes not to oppose, but to welcome, the discoveries of physical science. All knowledge is from above. It is strangely like the Christian Faith in its insistence upon charity as the very bond of peace and of all virtues, and it preaches the active life as the necessary complement to contemplation. More startling, considering the source from which it springs, is its insistence upon the equality of the sexes, and the emancipation of woman. One of its first disciples was a woman, as beautiful in character as she was physically attractive. The Bábists called her "Freshness" or "The Delight of the Eyes." Needless to say, she was persecuted and died a martyr's death. Bábism already claims its ten thousand martyrs. Some have been blown from the cannon's mouth, others flayed to death with whips, others stoned, sawn asunder, tortured with hellish ingenuity; but as for recantations—you could almost count them on your fingers.

Their leader was at last manifested, not only as the Báb, but as the Imam himself; The Point, The Great Revelation, The Primal Truth; but the Bábists insist that there is no finality; that God would again reveal Himself to men, in the future as in the past. To them the founders of religions, Buddha, Christ, Zoroaster, Mahommed, are all Messiahs.

* *

A correspondent of the *Sheffield Telegraph* (England) who recently visited a meeting of the Sheffield Branch, T. S., where Mr. Pandit spoke on the existence of the soul, writes in a very sympathetic vein concerning Theosophy. In regard to the speaker of the evening he says:—

Many cultured Englishmen might blush to be shown how much more effectively and dextrously than themselves this representative of an alien race had caught the spirit of their language, and realised its flexibilities, its delicacies of expression, and its fine shades of meaning. He had nothing of that fault of redundancy and extravagance which is not uncommon with the men of the East, who have "a mint of phrases in their brains," but he spoke "straight on."

He began with various Eastern definitions of the soul, and proceeded with his arguments determining its existence. He endeavoured first to show that it would be impossible to have a thought or sensation, or any element of consciousness, unless there were a soul, and that as every compounded thing—such as the body is—exists for the sake of something which is un compounded, so the body exists for the sake of the soul. He showed also, with the assistance of Eastern commentators, how personal identity remained through all the changes of the physical system, and even called to his aid professor Huxley, whose conclu-

Revue Théosophique (September). "The ideal of the East and that of the West," by Annie Besant; "The Avatars," by the same; "The Practice of Asceticism," by H. S. Olcott; "Secret Doctrine," by H. P. B.

The Theosophical Gleaner, October, gives us, after the 'Editorial Notes,' an article by P. T. Pagan, on "What is Charity?" Mr. G. E. Sutcliffe next asks the question,— "What is the Physical Ether?" and gives Part I. of his reply thereto. "The Divine Idea in Tennyson," is commented on by Rustom P. Masani. "For the Ideal," is a brief paper by F. C.; "How Pierre Loti became a Theosophist," is continued; and "The Attainment of Liberation," by J. D. Máhluxmivâlá, is concluded.

The Grail is an artistic little magazine, a veritable prose-poem, edited and published by John Milton Scott, at 2034, Seventh Avenue, New York City. It is filled almost wholly from the Editor's own thoughts, and a friend says of it: "It comes into the hard materialities of life like a zephyr from some far Elysium. . . . Its message is nectar to the parch-thirst of the every-day soul. . . ." We quote a short paragraph from it in our 'Cuttings and Comments.'

The N.Z. Theosophical Magazine, September, gives us the first portion of an interesting article on "Mental Healing," by R. H. "Sin and Suffering," by Agnes E. Davidson, is concluded. "A Dream Lesson," is the conclusion of a translation from the Dutch *Theosophia*. "Buddhism," by J. G., and the departments for 'Strangers,' and for 'The Children,' follow.

Acknowledged with thanks:—*The Vâhan*, *The Theosophic Messenger*, *Teosofisk Tidskrift*, *Pewartia Theosofie*, *Theosofisch Maandblad*, *Revista Teosofica*, *Modern Astrology*, *Harbinger of Light*, *Mind*, *The Arena*, *Metaphysical Magazine*, *Indian Journal of Education*, *Indian Review*, *The Dawn*, *Hindu Spiritual Magazine*, *Modern Medicine*, *Notes and Queries*, *The Light of Reason*, *De Gulden Keten*, *The Theist*, *Bulletin of the New York Public Library*—Astor and Tilden Foundations, *The Siddhanta Deepika*, *The Mountain Pine* (Crystola, Colorado, U.S.A.), *The Phrenological Journal*, *The Arya*, *The Message of Theosophy*, *The Hindu Spiritual Magazine*.

Also acknowledged with thanks: A REPORT OF THE TWELFTH ANNUAL MEETING OF THE LAKE MOHONK (New York, U. S. A.) CONFERENCE ON INTERNATIONAL ARBITRATION, 1906. This is a bulky pamphlet of 177 pages, filled with a multitude of stirring addresses by noted Americans.

CUTTINGS AND COMMENTS.

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

Mr. John, the Australasian General Secretary, gives forth some valuable thoughts on this subject, "The Laws of the Occult Life." from which we take a few sentences.

"There will also come, and must come, occasions when the trial that overtakes a comrade may result in an unmistakable failure, in one perhaps where we thought there resided an invincible strength, and then we feel a sort of surprised disappointment: that particular person, we would have supposed, was safe enough. The whole of this attitude of disappointment, at the failure of any one to come up to our expectations is, for us, utterly out of place. Those who go to the battle must expect to get scars, and for us in studying a comrade's career, when trial comes and perhaps a defeat, our course is plain as daylight, that is, to accept it as a natural result. The mere fact of a failure is nothing; the simple fact of the attempt to live the occult life is the great fact for us, and that always claims our respect and even reverence, though we know that only a very few of those who make the attempt can expect to get through."

"If any amongst us, no matter how prominent our positions, are, through ignorance or worse, brought to the folly of running our heads butt against a stone wall, in the mistaken supposition that it is not a stone wall, no Master is going to interpose a padded cushion to spare us the needful lesson of the ignorance. The very wisdom of the Master, which now commands our bended knees, has been built up partly by lessons of this kind without number."

"So the key-note of all our thoughts about those who risk more than the ordinary student by attempting the thorny path of the Occult Life, is gratitude for the fact that they have been willing to be pioneers on a road beset with dangers and along which we ourselves must one day travel. Failure, or falling by the way, always must claim our sympathy, never our condemnation. The character of the average person in the world is as yet so very negative, so very milk-and-watery, that he would not think of taking on the risks of attempting to travel on this road himself, yet he, as well as the more positive aspirant, is benefited by the pioneers who do take on these risks and go before them on the road. The Laws of this Occult Life are utterly different to those bearing upon the ordinary life of men, and it is well that we should realise their ten-fold stringency before we place ourselves under them. Their visible operation in the life of a more courageous aspirant constitutes a claim to special consideration, and our judgment of those who walk the narrow edge of a skyward parapet must not be the same as of those who plod safely the king's highway."

* *

"Let the higher Self awake. The Self which we call the ideal, but which is the divinely and eternally real, let that Self take command. Believe in it. Trust it, even though it may witness itself in flashes, as when a great book stirs you, or a noble deed moves you, or a high mood visits you. When you sink to sleep, commit yourself to it, telling it what you desire to become, sinking into it as all-confidently as ever you went to sleep in your mother's arms. Free it in your endeavour. Let it strive in your thought. Let it earnest in your heart. Let it toil in your hand. Let it passion in your purpose. It will surprise you with many sweet surprises, even as the fields surprise the exploring child."—*The Grail*.

* *

sion that in the building up of the organisms in an organised being the function always precedes the building of the organ, he very cleverly reasoned to constitute an argument in favour of the existence of the soul, indicating that the growth of the brain was dependent on the pre-existent functioning of consciousness and thought. Next he dealt with the materialistic idea that thought and consciousness are nothing but modifications or methods of working of the brain, and against the theory that the soul is the product of the body he brought forward the direct proofs of hypnotic and other specific scientific experiments, demonstrating how, in thousands of cases, the greater the inactivity of the brain the greater might be the activity of consciousness. By way of illustration he gave a number of instances of logically consistent dreams of events lasting months but dreamt of in a moment of time. . . . There is no space to follow Mr. Pandit into all the intricacies of his subject. Let it suffice to say that he indicated with what sureness and with what advantage man may discriminate between his physical senses and himself—his soul—and concluded with a lofty and eloquent note expressing man's identity with the universal Father.

* * *

We notice in the *Indian Mirror* some vigorous protests against the sacrifice of animals, as practised by certain Hindu devotees in Northern India. We copy, hereunder, certain extracts from the *Central Hindu College Magazine* in which Mrs. Besant expresses her views on this subject.—

Animal sacrifices are not justifiable now, and it is said that the only permissible sacrifice in the Kali Yuga is that of charity—gift. It is unfortunately true that some Hindus do still kill animals in sacrifice, but it is no more justifiable than it would be for Christians to do so because it is commanded in their *Bible*. *C. H. C. Magazine*, 1902. P. 263.

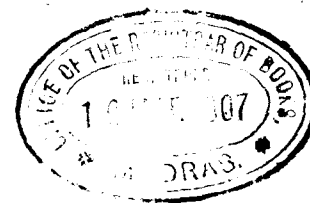
Animals are not necessarily born in a higher form after death. They progress by gaining experience, as we do, and when you deprive an animal of its body, you deprive it of its means of gaining experience, and thus retard its evolution. The body takes trouble and time in the making, and it is a pity to destroy it, since it serves the *Jivatma* to obtain experience, with which alone he can unfold his powers.—

1903, P. 117.

In this age there should be no animal sacrifices. The world-mother does not delight in the terror of the poor animals nor in the flow of their life-blood. Better buy them and let them free in Her name, and worship Her by immolating your own passions instead of the innocent brutes. Only those can consistently protest against polluting the temples with blood who also protest against the horrors of the slaughter house.

ERRATUM.

In October *Theosophist*, page 71, third line from bottom, quotation marks should appear after the word "illumination."



आ.

THE THEOSOPHIST.

(FOUNDED IN 1879.)

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"THERE IS NO RELIGION HIGHER THAN TRUTH."

[Family Motto of the Maharajahs of Benares.]

OLD DIARY LEAVES.*

SIXTH SERIES, CHAPTER XXIV.

(Year 1898.)

AS explained before, Kumbakonam has always been a centre of learning in Southern India; in ancient times the influence of its great scholars and teachers was widely spread and the descendants of the men who then gave it renown are now pushing their way to the front as students at the government colleges and universities. Their acquired familiarity with the English language has opened out to them the whole field of contemporaneous philosophical speculation and as, by heredity, these Brahmin lads are natural metaphysicians, it is not at all surprising that this renowned city, this ancient fortress of Eastern knowledge, should now be filled with a generation of college-educated young men of strong materialistic proclivities.

* Five volumes, in series of thirty chapters, tracing the history of the Theosophical Society from its beginnings at New York, have appeared in the *Theosophist*, and three of the volumes are available in book form. Prices: Vol. I., cloth, illustrated, Rs. 3-12-0, or paper, Rs. 2-8-0. Vol. II., beautifully illustrated with views of the Headquarters, Adyar, cloth, Rs. 5; paper, Rs. 3-8-0. Vol. III., covering the period of the Society's history from 1883 to 1887, is sold at the same price as Vol. II. It is uniform with Vols. I. and II. and illustrated with many portraits. It will have a special interest in that it introduces to the reader's notice other Mahatmas than those already known. Apply to the Manager, *Theosophist*, or to any Theosophical Book Agency throughout the world.

Realizing this fact, when I first confronted a monster audience in the town, years before, I carefully shaped my arguments so as to avoid giving any shock to their susceptibility as students of science. Miss Edger followed the same policy in her discourse on the day of our arrival (16th of August) during the tour under review, and the packed and sweltering crowd of her audience appreciated her and applauded her to the echo. Many friends had met us at the station at our arrival, the venerable and always respected Dewan Bahadur R. Ragoonath Row among them, and we were favoured with the usual garlands and addresses. The committee put us up at the Rest House where in 1883—15 years previously—I had treated the sick psychopathically and had made some rather sensational cures.

On the next morning we received visitors at the Society's Hall and Miss Edger received again, from 4 to 6 in the afternoon. At 6-30 she gave her second lecture outdoors, to avoid the discomforts of the previous evening. There was a very large audience and her subject was "Religion and Science," for the treating of which her brilliant university career and her study of Theosophy had fully prepared her. On the next day she held a levee for visitors, both in the morning and afternoon; in the evening both of us lectured to boys, in the presence of a large crowd of adults, and at 9-30 that night left for Chingleput, another famous South Indian intellectual centre. Addresses, flowers, refreshments, were offered us at the station on arrival; we were then driven to a large empty house hastily fitted up for us, where we found ourselves comfortable. When I say that, of course the word "relatively" is implied, for a Westerner unaccustomed to the hard realities of Indian travel would hardly find himself what he would call comfortable in one-fourth of the places stopped at on tour. We had to take with us a servant to act as courier, cook, valet, and cashier, who had to take charge of the bedding, cooking pot and table service, to look after our luggage, to prepare our sleeping apartments, cook our meals, and wait on us at table; with the help of a cooly locally engaged he had to wash our dishes, get things from the bazaar, keep an account of his cash expenses and, one hour before our departure, take our things to the railway station, buy our tickets, and be ready to accompany us to the next stopping place. If the servant finds the beds infested beyond his capacity to overcome the difficulty, he must then make beds on the floor if nothing better can

be done; and if no fireplace is available he must then improvise one with the first two or three stones that he may pick up, and turn out a satisfactory meal as though he had to exercise no ingenuity in the matter. Sometimes for lack of stones he will dig a hole in the ground for each pot and with surprising knack give one a meal that would not discredit a cook working in his kitchen. Thirty years of experience of this sort of thing in India have not lessened my capacity for being surprised at what a faithful servant is capable of doing to carry his master comfortably on a journey.

On the evening of our arrival Miss Edger lectured at the Native High School, on "Theosophy." At 7 the next morning she again lectured; in the afternoon she held a conversation meeting, and in the evening presided at an anniversary of the Native High School, when Shakespeare was more or less honoured by the presentation of "A Winter's Tale," by some of the school-boys, who did as well as might be expected under the circumstances. The evening's performance was brought to a close by an admirable speech from Miss Edger, on "Education," for the benefit of both parents and children.

On the next morning (Sunday the 21st of August) we received a telegram asking us not to visit Bangalore and Mysore on account of the prevalence of plague. A new programme had therefore to be made. In the morning we lectured to boys and formed the usual Boys' Society; in the afternoon there was a conversation meeting and in the evening my companion discoursed on "God and Man in Nature." At 6 the next morning I left for Madras and Miss Edger and Mr. Narayanswami for Conjeeveram.

I reached home at 10 o'clock, found all right at the Headquarters and set myself to work to clear off arrears of correspondence. The next two days were crowded with business and on the evening of the 24th Miss Edger and Mr. Narayanswami arrived from Conjeeveram at 11 P.M., the programme for the tour being again interrupted. On the 25th Miss Edger felt much debilitated and on the 26th had an attack of fever as the result of overwork and the hardships of travel, and was not able to resume her tour till after 10 days. Meanwhile there was a pressure of work of different sorts, literary and architectural (for the repair and enlargement of buildings) going on.

To protect the lower floor of the Convention Hall and the adjacent rooms from rain during the progress of repairs, we built a great

pandal or shelter of 1,200 square ft. in area. With the outgoing September number of the *Theosophist*, went to subscribers, voting papers, so that they might notify me of their choice of the writers of the year who were best entitled to receive respectively the medals of gold and silver offered for the best and next best literary contributions in the volume for 1897-8. The second of September we received the rolls of embossed paper (Lincrusta Walton), which were a present, for covering the ceiling in the Library, the cost of which had been collected by my old friend Miss Edith Ward, among our English members. In the afternoon of that day I presided at a meeting in town, where the "Life and Teachings of Buddha" were discoursed upon by a Mr. Ethiraja Naicker.

The 5th of September is memorable in the history of our Pariah Education Movement by the receipt on that day of a letter from Miss Sarah E. Palmer, B.A., B.Sc., of Minnesota, offering her services without any payment, as a teacher of Pariah children. I gratefully accepted the offer.

Miss Edger being convalescent and a new programme arranged, we two, in company with Mr. Narayanaswami, started for Tirupatûr, but as the man who was transporting the luggage dallied on the way, it did not reach the station in time, so I sent the other two ahead and myself waited until the cart arrived, sleeping at the station and then starting on the next morning early. But our troubles were not ended, for some stupid clerk at Ranagunta Junction did not trans-ship the luggage; it remained there while I went to Tirupatûr, ignorant of the loss. The result was that we got nothing to eat until 8 P.M. and only then because Mr. Narayanaswami drove back to the Junction in a jutka (a small two-wheeled cart) and brought our tiffin basket. Despite these petty troubles Miss Edger gave a magnificent lecture on "Theosophy," seemingly having quite recovered from her indisposition.

On the 8th our baggage arrived and we were again furnished with food and clothes. At 7 A.M. Miss Edger lectured and in the evening presided at the anniversary of the Young Men's Literary Society, at which there was a dramatic performance. On the 9th I lectured in the early morning to boys, after which Miss Edger held a conversation meeting at the rooms of our local Branch; at 1 P.M. she gave a lecture and at 4 P.M. we left for our next station,

Tirupatûr. There was no sleep for us in the train, for we reached our destination at 1-12 A.M., rested at the station, and at 7 A.M. were taken to the local Reading Rooms where an address and a handsome silver cup were presented to Miss Edger as tokens of respect. At first we were both accommodated with tents but later Miss Edger was shifted to a room in the Court House.

The following morning we began work, with a lecture to the boys; in the afternoon there was the usual conversation meeting. We visited the local Branch and inspected the grounds selected for the local Society. In the evening Miss Edger lectured very acceptably. On the morning of the 12th a group photograph was taken and there were conversation meetings both in the morning and evening; after the second one Miss Edger gave her farewell lecture, "From Death to Life:" then came the good-bye speech and we left at midnight for Chittoor, but there was a night of broken rest on account of the changing of trains. We reached Chittoor at 5-30 the next morning and had a nice reception. We were put up at the Chittoor Association premises, which the members, with impressive kindness, vacated for us, shifting themselves into tents temporarily—a nice example of altruistic hospitality. In the evening both of us lectured to boys. There was a conversation meeting the next morning and another in the afternoon. Among the questioners was a blatant, coarse-voiced infidel who roared at my companion, until he had driven her into a state of nervous agitation, whereupon I took a hand in, and shut him up summarily. "Another enemy for me," is the entry in my diary, the judiciousness of which my readers will scarcely deny. In the evening Miss Edger lectured on "The Secret of Death." From a memorandum made at the time I find that Miss Edger had given during her tour and up to that time, 45 lectures. On the morning of the 15th she held a conversation meeting; at 1 P.M. a private one with Hindu ladies; from 2 to 4 there was another conversation meeting and at 5 she gave her last lecture in the place. We left in the evening for Tiruvallûr, but were detained five wearisome hours at Kadpadi and left there only at 3-12 on the morning of the 18th.

Reaching Tiruvallûr at 5-30 A.M. we were affectionately received at the station and taken to a small bungalow in the town, close to the big tank, which is a famous place of pilgrimage. A conversation

meeting was held and in the evening Miss Edger lectured, or tried to lecture, in an upstairs room in a long *Chakram*, or lodging place for pilgrims. The management was bad, there were continual interruptions by talking, at the other end of the room, between people who could not understand English and apparently did not care to know anything about the subject of the lecture. Then there was a downpour of rain which clattered on the iron roof so that it was impossible to hear the lecturer. *Perforce* she stopped speaking until the worst of the noise was over and then resumed. Two conversation meetings, a lecture to boys by myself at noon and one to adults by Miss Edger in the evening, filled up the day. At 10 P.M. we left for Madras and reached home early the next morning.

It goes without saying that plenty of work awaited me and that I had no leisure to devote to lounging or the invention of metaphysical conundrums. (I have often wished that a good many of my colleagues in different countries could find in Theosophical work a similar corrective to their profitless word-spinning.)

Visitors to Adyar within the past eight years have admired the bas-reliefs in terra-cotta that crown the door of what was then the room of the Western Section of our Library and flank it at the two sides. The one over the door represents Pallas Athene, our classical goddess Minerva, the patroness of learning; the full-length, life-size figures to the right and left of the door are of a symbolical character, and all three are copied from ancient statuary the engravings of which are at the Madras School of Arts: all were executed in terra-cotta at that School. A few days later I left an order with the Director to repair another bas-relief inserted in the wall above the Minerva plaque, the object of which will, I presume, interest the reader. By a strange coincidence the heraldic crests of the family of H.P.B. and of my own are identical, *viz.*, a cock. Her family name is Hahn (cock) and mine is not at all what it is as now written, but Alcocke, and dates from very ancient Saxon days of England. One of my ancestors, Bishop Alcocke, who was a great favorite with King Henry VII., and governor of his troublesome and luxurious son, Henry VIII, founded Jesus College, Cambridge, and his Coat of Arms, to be seen over the entrance gate of Jesus College, has three cock's heads, combined with other symbols. So I conceived the idea of putting up this humble memorial of the two families, placing

the standing bird of the Hahns in the centre and the three cock's heads of my family around it in the form of the mystical triangle. It is an interesting coincidence, when one thinks of it, that we two predestined joint workers in Theosophy should be thus heraldically related.

Mrs. Besant having called Miss Edger to Benares to assist in her work, she left us for that place by the mail train of September the 30th, taking with her our best wishes for her health and happiness. The narrative of our Southern tour, now brought to a close, shows how indefatigably she had lectured, despite her frail body and the unaccustomed impediments of Indian travel, to do her duty by the Society to whose destiny she had linked her own. It is but justice to say that she had won the respect of her South Indian colleagues and the great audiences before which she had propounded her views. We people at Adyar had enjoyed her company and parted from her with regret.

H. S. OLCOTT.

THEOSOPHY IN NORTH-EAST AUSTRALIA.

(Concluded from p. 121.)

D. ———

May 12th, 1906.

TO MR. M.,

Thank you very much for your kind and instructive letter of the 26th ultimo. I am sure it will give you pleasure to know it has helped me greatly. I have not made the slightest attempt to coerce any of my children; toleration of the widest description has always been an active principle with me. To the example of those whom I am striving to teach, and of myself, I trust, to convince those who are indifferent. Enthusiasm sways me, as you say, but that enthusiasm I restrain by always bearing in mind two precepts: "Beware of too much zeal;" and "Do not allow that which is so great a comfort to yourself to become a discomfort to others."

I fully realize that, to follow the Way, one must feel and practice sympathy for strangers as well as for friends : compassion not only for humanity but for all living things. By this rule I endeavour to order my life ; not as a religion for Sunday alone but for practice every day and all the time. The teaching of the Buddha and Theosophy has permeated my whole spiritual being : day by day I learn new lessons in the Truth, day by day new beauties unfold themselves to me.

It occurred to me only the other day—and yet it is such an obvious fact that it will appear a trite truism to you—that every work of man is but a manifestation of Thought on the physical plane. For example, I *think* I will build a house and in a while it is an accomplished fact. Now the physical body which I used was no more and no less an instrument than the tools I used in the construction. The *Thought* was the *Cause*, and at once the idea arises—may there not be constructive and destructive energies imperceptible to our ordinary physical senses, but still physical themselves and capable of acting on the physical plane if controlled by intense and cultivated Thought ? I feel there are.

The other night I found myself disembodied and in space. Before me was a head which formed as it were, the nave of a wheel, from which radiated spokes of an antique pattern, such as one sees in illustrations of Roman chariots in a Triumph. The face was turned towards me and the eyes gazed intently and earnestly into mine. I knew that this face was the index of a mind powerful and capable of noble thoughts and great actions but that it had been perverted to evil. Long and steadfastly we gazed at each other until every line of the countenance was engraved on my memory, then I awakened, bringing back to waking consciousness as clear a recollection of it all as if it had happened while I was awake.

Your suggestion that the malevolent being that visited me before was my old self, has given me the idea that the face was my own in some previous, or perhaps—but I hope not, for the face was distinctly evil—in some future incarnation. I should like to know your opinion. Can you imagine yourself in a vast void, face to face with yourself ? It is a weird experience.

I have received the MS. There can be no question that harmony in all spiritual meetings or teachings is absolutely essential. Any

expression of doubt or weariness at once imparts something antagonistic. I find that in teaching my children. I enclose a little essay written by my daughter * aged twelve, without any outside promptings whatever. It is a queer jumble but shows she begins to understand. You will notice she writes very little of the ethical side of the question. Of course my children, from infancy, have been taught to be honest, truthful, cleanly and to abhor cruelty : therefore they take that part of theosophical teaching as a matter of course, as something that could not be otherwise. The younger ones are so sheltered here in their quiet home—never seeing a drunken man, never hearing a profane word—that it is difficult to talk to them of sin. They do not understand what it means. They are insatiable readers and I provide them with good sound books—Dickens, Scott, Kingsley, George Eliot, &c. ; not literary trash of any description. Nearly every evening I read to them for an hour or so. As soon as one book is finished they clamour for another, saying, it is not the same book when I read it. Then when all is quiet I read to myself for half an hour, the “*Light of Asia*,” and my heart goes out in love and reverence to the great Master whose representation now meets my look the last thing at night and the first in the morning ; and whose benign gaze, through the hours of darkness, seems like a benediction on the house and all in it.

There is one question I wish to ask you concerning the teaching in the “*Pedigree of Man*.” We are now in the Fifth Race of the Fourth Round and commencing our ascent into spirituality and ultimate perfection. Two more races are to be evolved on this globe in this Round before the globe goes into pralaya and we pass on to the next globe. All that is quite clear ; but when humanity reaches the next globe, does it start at the same stage of evolution as when it left here ; i.e., will the First Race on the next globe be as highly evolved as the Seventh Race here, or do we start *de novo* and go through all the experiences again on the next globe ?

Is the “*Secret Doctrine*” absolutely necessary to the study of Theosophy ? If so I must also procure that. What is the price ? You see I am taking the fullest advantage of your kind permission to write you.

When are the Lodge meetings ? I wonder if, knowing the time

* The youngest child in this interesting family.—M.

of meeting, it would be possible for me to put myself, mentally, *en rapport* with you at the meeting?

With kindest regards,

I remain your grateful and sincere friend,

O.

C. ———

May 23rd, 1906.

DEAR MR. O.,—Yours of the 12th instant, enclosing your daughter's essay, is received. I enclose a note for her.

What you say on the 'creative power of Thought' is in full accord with the teaching.

The instruction you are receiving by open-eyed vision during the night season is full of significance. Significant, not only of your preparedness for, and progress toward the Path which leads to the goal, but also as fitting you for present service in the cause of humanity, for the great Masters who are guiding and aiding the spiritual evolution of our race.

Re, "The Pedigree of Man," you ask—"When humanity reaches the next globe (by which I infer you mean the next physical globe corresponding to our earth in the next Round) does it start on the same stage in evolution as when it left here, *i.e.*, will the First Race on the next globe be as highly evolved as the Seventh Race here; or do we start *de novo* and go through all the experiences again on the next globe?"

According to my limited conception of these great world-processes, as the teaching presents itself to me, I should reply that neither of the above alternatives are correct, as they omit a great factor which it is necessary should be kept in view—perhaps I should say, several.

Your query raises some very complicated problems which it is impossible to adequately treat in a letter, and I feel my unfitness to take them up. I think you must study the "Secret Doctrine" yourself, direct, ere you can reach any satisfaction on these and many another related problem. There is I think no doubt that the evolution from globe to globe and Round to Round is in an orderly sequence: we cannot conceive that it can be otherwise. But from our extreme limitation we may not be able to see the sequential parts which link the great whole together. Reason teaches us that we should expect to

find analogies in the varied activities of life on the different Rounds.

There is another aspect of the question we are considering, which in seeking a solution we must not lose sight of; *i.e.*, it is only one of seven states of matter of differing degrees of density, in which we function in any given Round. It is I think possible that these long breaks in physical life, such as our earth-evolution necessitates, may provide means of vast progress for some of us, and so put a great gulf between physical earth-life—say, in the present Round, and the next or fifth Round.

I think analogy is best suited to throw light on the problem, and for this purpose, study of the Second Vol. of the "Secret Doctrine" is necessary. There you have the beginnings of human life, and its wonderfully complicated evolution, brought out in a luminous and masterly way. The immense difference, in the age and development of the various egos comprising our present humanity, is indicated, as well as their varied relations to the evolution of many entities both above and below them in the world processes. While parts of these teachings are confirmed by anthropology as understood by scientists, there is much beyond what is possible to reach through this medium.

It is traced how, through a wonderfully complicated process, these varied Egos came into physical life at widely extended periods, and under vastly differing conditions in the past. It is also shown how when the Seventh Race in the present Round is completed there will still be hosts of immature souls who will pass into *Pralaya* to await the next Round.

Upon looking into the indications which these few hints may suggest, I think you will see that neither of your suggested alternatives meets the case.

We hold our weekly meeting every Tuesday evening at 8 o'clock.

Sincerely yours,

M.

D. ———

May 30th, 1906.

DEAR MR. M.,—Thanks very much for your last. It is most encouraging to me that you believe I may be of some service to humanity in my present life; but knowing too well my own unworthiness I almost fear to hope. I have now acquired sufficient

knowledge to realise how densely ignorant I am. But this in itself is good, as it urges me on to learn. Apropos of this, in my sleep a few nights since, I stood before a vast cavern: at the entrance were seated, on guard as it were, three men, dark yellow of complexion, with black hair, typical Mongolian eyes, very brilliant, and illuminated with intense pity and compassion. These, although they neither spoke nor moved in any manner to prevent me, I could in no wise pass but felt that I must wait for some other, who would come presently to grant me admittance. The head-covering of these three men was very singular in shape, like that worn by the Parsis—of whom I have seen numbers, in my youth when I was a sailor, in Bombay. But the headgear of the Parsis is of some smooth laquered substance, while that of these men was of closely curled black wool. I have also seen in Siam, considerable numbers of the Buddhist priests and have been in the Buddhist temples, little dreaming that eventually I should become a humble follower of the Lord himself. The Buddhist priests there are all dressed in the yellow robe and with shaven heads.

On Tuesday, the 22nd instant, I was seated at the table by my wife, reading one of your letters, when I felt quite a distinct down-rush of spiritual force pervade my whole body, thrilling and making it feel appreciably lighter. When I could speak I remarked to my wife, "J—, I just felt a distinct accession of spiritual energy enter me: will you please look and see what the time is." It was 8-20 P.M. On the following Saturday I received your letter stating that your Circle met at 8 P.M. on Tuesday. Do you think there could be any connection in these two facts? It must be remembered that I was not consciously thinking of your meeting at the time.

I did not in the least misapprehend your allusion to the "Old Self." As I interpret the teaching, when we drop each physical body we have done with it "for good and all." My ego of the present incarnation is not exactly the ego of the previous incarnation, but that plus the experiences of the last life. I understood you to mean by the "Old Self" I, myself, before I had been illuminated by the light of the Truth. That I may never attain the Ideal at which I aim, I am only too sorrowfully aware, but at least I strive arduously and strenuously to do so. I thought I had mastered my temper so that no sudden emotion would be beyond my control. A dog with young

ones flew at me the other day. Instead of speaking quietly to her I struck her forcibly and cruelly with a mallet, for anger overpowered me completely and instantly. This was the "Old self," potent for evil, lurking in wait to manifest himself in an instant.

Thanks for the *Hibbert Journal*. Some of the articles appear to be very powerfully thought out. Anesaki's Buddhism and Christianity is excellent. What a contrast between the calm tolerance and courtesy of the Buddhist, and the bigotry and fanaticism of the average Christian missionary whose offensiveness is only equalled by his stupidity. But what utter futility is all this wrangling over the Way. Both the Buddha and the Christ stand, their hands outstretched in benediction, showing the Path, and men in their folly, instead of striving onward to the goal, quarrel as to which is the path.

In the "Moral Supremacy of Christendom" I was much struck with one passage. "The example of Japan may teach us ere it is too late that one of the highest aims of a community is to maintain the moral vigour of its members, to increase it by discipline, and to provide it with noble ideals." Let us take the example of our own Government which provides the people with an ever increasing number of drinking shops. Surely a Government which derives a great proportion of its revenue from the sale of licenses to poison, degrade and brutalise those whom it is its sacred duty to teach and elevate, is preparing a bitter collective Karma for us all. The state of things around M. is truly horrible. And when I feel filled with indignation the warning voice in "Light on the Path" cries, "Remember that the sin and shame of the world are your sin and shame; for you are a part of it." And "The self-righteous man makes for himself a bed of mire." I am here surrounded by my children, in happiness, with the greatest intellectual pleasure and spiritual aid which I can appreciate. Dear friends is there no manner in which I can aid those less fortunate than I?

What I do consider remarkable is the great similarity of the present state of affairs throughout the world and what we are taught of that which existed among the 'Lords of the Dark Face' in Atlantis. All around us we see material science advancing by leaps and bounds; conquering physical energies of which mankind had no conception a century ago; and how are these employed? In the accumulation of

vast wealth by the few for the oppression of the many, or for the wholesale slaughter of mankind in war. Who is the more respected by the rulers of the nations, a Krupp or a Dr. Barnardo of Stepney? And the Czar and the Kaiser, unheeding the voice of earthquake, famine and revolution, tread millions of suffering creatures under their feet and shake their mailed fists

"Before the stony face of Time
And looked at by the silent stars,"

With the kindest regards from wife, children and myself, my dear friend,

I am most sincerely yours,
O.

P.S.—I will forward the *Hibbert* $\mathcal{J}$. to N. at an early date. One cannot skim that kind of literature. It is a genuine intellectual treat to me.

I cannot express how I look forward to your letters and how much disappointed I feel when none arrive. It is awfully selfish of me for I am well aware how many calls there are on your time.

C. —————
July 1st, 1906.

DEAR MR. O.,—I have before me yours of May 30th and June 25th. I note what you say regarding books, &c.

Now some brief reference to the queries in yours to hand. You write so many good things that there seems little left to say on the subjects you touch. I very cordially reciprocate your sentiments and am pleased to have so sympathetic a correspondent as your good self. Your vision of the three Yogis is impressive.

The idea it conveys reminds one of the saying attributed to the Christ—"Strait is the gate and narrow is the Way." Only when we are prepared can we find the entrance. The other day I received a characteristic letter from a friend who writes many good things. In regard to astral visions, referring to himself, he says: "No visions or dreams or impressions or anything"—and, "don't want them." Yet on other lines of development this brother has an exceptionally fertile and active mind. While in my own case I am more on his line than

on yours, yet I think I can enter sympathetically into the thought and experiences of perhaps a wider range than he seems able to. All diversities of human life and experience interest me; and while I wish ever to keep a steady eye on the goal of our evolution—that divine Yoga of which Krishna discourses so wonderfully in the *Gîtâ*, I am always interested in those intervening fields through which we have to travel and learn as we go.

As you observe, how infinite are the manifestations of life in this lower world! Then those who know something of the next, the Astral, assure us that its variety is even greater, and its beauties more subtle and refined; and again, beyond it, the Heaven-world, with its glorious harmonies of sound and colour. Truly it is well said of it that "So sweet a sight by human (the physical) eye has never yet been seen;" and an Apostle referring to it says: "The eye hath not seen, neither hath the ear heard, or has it entered the heart of man to conceive" of its wealth of beauty and glory! Truly there is room enough in these three worlds alone for an almost infinite growth and expansion of feeling, of emotion and intellect; of heart and soul and mind! And it is on these lines, by a pathway lying through these three worlds, that the consummation of our hope is reached, the highest desire of our longing soul attained—that divine Union with the All, so beautifully expressed in the prayer of the Christ for his disciples, "That they all may be One, as we, Father, are One."

That "distinct down-rush of spiritual force" of which you speak, is one of those experiences out of which we cannot be cheated; being evidences of the formation of the links of that Divine Union which is even now our highest ideal. You ask, referring to its occurring during our hour of study, "Do you think there can be any connection between these two facts?" I do not see that there can be room to doubt it. Depend on it, these subtle spiritual forces are in constant action, and it is our heaviness and dulness alone that prevent a far fuller realisation of them than we at present enjoy.

Your reference to the Chemist's claim "to be able to animate entities made by themselves" opens a wide field for discussion, into which I have no title or claim to be able to enter, as my knowledge in this direction is extremely limited. But the form of the quotation you give, does not appeal to me as conveying a correct idea. I can

hardly think that "they can animate, &c.," though they may be able after some delicate fashion, to *Guide Nature's forces*.

I will put your query before N. when we meet. You ask: "Where is the life, or dormant vitality—call it what you will—in a grain of corn before it is planted?"

Further, you intimate that you have received teaching astrally, which has given you satisfaction. Can you not elucidate? if so, it will be interesting to hear from you—at least as to the form in which it was given.

Allow me to suggest two queries to yourself: (a) What is life? (b) Where in all the manifested universe is there an infinitesimal point where life is not?

Take the following paragraph from Sir John Lubbock (now Lord Avebury), on "Pleasures of Life." It will aid in expansion of thought, and perhaps assist in supplying a clew to the mysterious operations we are discussing: "When we consider the marvellous complexity of our bodily organization it seems a miracle that we should live at all. . . . We have over 500 muscles, each nourished by almost innumerable bloodvessels, and regulated by nerves. One of our muscles, the heart, beats over 30,000,000 times in a year, and if it once stops all is over. In the skin are wonderfully varied and complex organs—for instance, over 2,000,000 perspiration glands, which regulate the temperature, communicating with the surface by ducts which have a total length of some ten miles.

Think of the miles of arteries and veins, of capillaries and nerves; of the blood with the millions of millions of blood corpuscles, each a microcosm in itself. Think of the organs of sense,—the eye with its cornea and lens, vitreous humour, aqueous humour, and choroid, culminating in the retina, no thicker than a sheet of paper, and yet consisting of nine distinct layers, the innermost composed of rods and cones, supposed to be the immediate recipients of the undulations of light, and so numerous that in each eye the cones are estimated at over 3,000,000, the rods at over 30,000,000.

Above all, and most wonderful of all, the brain itself. Meinert has calculated that the gray matter alone contains no less than 600,000,000 cells; each cell consists of several thousand visible molecules, and each molecule again of many millions of atoms."

In the grain of corn there is of course a form of differentiated

life having its own special characteristics. So far as I am aware it is in the study of the Elemental Essences as evolving on the higher planes that the best light is thrown on the problem. Into this it is impossible to enter in a letter.

The great moral problem you dwell on, is, I think, rendered still more mysteriously complex in the face of the facts of physical evolution so succinctly put in the above quotation. That this marvellous mechanism which has taken millions of years to mature—to reach its present perfection, should be used to such low ends, involving an apparent waste of appalling magnitude, is indeed puzzling.

In the *Gītā*, Īśvara, under the form of Krishna, says to Arjuna: "I am the gambling of the cheat, and the splendour of splendid things, I." This indicates that however loathsome and degrading many of the human states and conditions we see around us, all have their place in the divine economy. We have to take things as they are, to bear our part in the world's shame and sorrow. All roads lead to the goal: all experiences have their place and use. All activities, whatever their nature, have the one Life as their basis, and the varied operations of that life are working out the exquisite designs of the Divine Will and Wisdom in the loom of Time. We see some tiny parts now, but the grand whole is reserved for the bye-and-bye.

Again, if we would understand our contemporaries, we have to take into consideration the position of our Western civilisations—transplanted in these Southern lands—from the historical standpoint. It is stated by the above-quoted writer that in general culture and moral and spiritual development we are as far behind the peoples of ancient Athens as the Australian aboriginals are beneath us.

While I question the correctness of the comparison, we have to remember that it is scarcely 2,000 years—a brief period in the life of a branch of a sub-race—since the Germanic and Scandinavian hordes poured out of the northern recesses of Europe and enveloped the decaying civilisations of Rome and Greece; and by the infusion of their rough vigour produced a new cycle, which as yet is far from its apex.

If we would wisely expend our energies in the endeavour to raise and help those around us we shall find the light of history, taken with our theosophical studies, a helpful agency. In all national or social movements, there is a certain average beyond which

it is vain to expect advance. Let patience have her perfect work in this sphere also.

Sincerely yours,
M.

D. ———

July 8th, 1906.

DEAR MR. M.,—Thanks very much for your most interesting letter of the 1st instant.

You ask me to give an idea of the manner in which I receive what I consider—perhaps presumptuously—to be astral teaching. Well, it comes to me with a rush of illumination, mentally; but it is difficult to explain myself as I should wish to do. A simile may help to convey what I mean. Have you ever stood, on a stormy night, looking out into a thick darkness which appears black enough to be palpable? Then comes a blinding white glare of lightning and for an instant you see the falling rain-drops, the rushing river, the trees swayed by the wind, a thousand objects animate and inanimate, and then it is gone—but leaving the memory behind. If you were asked to describe *all* you had seen could you do it save in the most general terms? So with me and these mental illuminations. You ask me what is life? And I answer unhesitatingly,—the Thought of God manifested through the Solar Rays; for I have perceived it.

On a recent occasion, I sat and gazed out over the landscape. Everywhere was a wealth of beauty. Exuberant Nature ran riot in vegetation. The crocus flowers were in thousands; the rose trees drooped heavy with bloom; the scarlet blossoms of the hibiscus stood out like splashes of blood against the green background. The wind murmured in the foliage; white clouds drifted tranquilly across the blue sky; light and shadow traced each other over the sunlit ridges. And as I gazed in rapt contemplation of the Great Being of whom all this is a manifestation, suddenly, like a great wave, I saw the Universal Life sweep towards me; thrilling, throbbing, palpitating, permeating all things; and my spirit cried in me—"This Life is your Life; you are an atom of the Mighty Whole;" And my soul went out in adoration to the Infinite Goodness, the Creator.

You ask, "Where in all the Universe is there a point without life?" and I answer nowhere; for the Thought of God is every-

where. Such is the teaching I have received, this and much more. To go briefly into details: It is obvious that thought is the creative power and that every work of man is a manifestation of the thought of man. Reasoning by analogy, everything in Nature is the manifestation of the Thought of God. Life is that Thought manifested through the Solar Rays, because it is evident that without the solar rays nothing that we know as life could exist. But all the thoughts of God which we can sense work by immutable laws.

Now let us take the grain of corn: Where is the life in it? There is *none*. It is simply a combination of atoms in which lies the potentiality of life manifesting itself under favourable circumstances. Let us take another simile: I have a match and apply friction and the result is heat, combustion, which manifests as flame. Now neither the heat or the flame were in the match, but the potentiality of manifesting flame, under certain circumstances, was.

Now nothing works except through absolutely immutable laws; there is no such thing as chance or accident. Therefore, given certain combinations of atoms and life not only can and does, but *must* manifest itself.

If the Chemist can discover such a combination—and why should he not?—a living organism will be the result, but it will not have been animated by the Chemist but by the Thought of God working through innumerable Laws. As you justly observe, "He guides the forces of Nature."

We are taught that the "Lords of the Dark Face" made monsters to serve them. Might it not have been in the manner I suggest, as in that there would be nothing miraculous? And we may go a step further. If it is possible so to arrange atoms as to produce living organisms, it is evident that it might be possible to rearrange atoms in existent living forms and so arrest senile decay. Probably this was the idea of the Alchemists of old in their search for the Elixir of Youth. Whether the result, if attained, would be beneficial or not, is another question.

This teaching has at least, for me, cleared up many things which puzzled me before, and especially so in the light which has been given me on Pain and Death. In fact, my dear friend, Theosophy and that which it has brought me, is all in all to me. To me there

is no faith—it is certainty. In all around me I perceive and *know* that tremendous Thought of God which makes me akin to every living thing.

We all regard you as a dear friend, so, with our kindest regards,

Believe me most sincerely yours,

O.

ON THEOSOPHICAL CORRESPONDENCE.

Author's Note.

We think the value of correspondence as a mode of imparting and receiving instruction, is not appreciated as in olden times. Letters, whether genuine or fictitious are an ancient and successful mode of propaganda. In this familiar form of friendly intercourse much may be said which could not so well find its way into the 'article' or a formal treatise. The extracts which have here been given are from private letters which have passed between two friends, entirely on the one side and largely on the other without any idea of their publication. And it may be noted that all of them were written *previous* to the meeting of these friends, who here so familiarly discourse with each other on topics of supreme interest.

They are now placed before the Theosophic public with deep feelings of thanksgiving to Those who guide our activities, of adoration to the Author of our being, and with the wish that they may aid in stimulating this form of intellectual and spiritual activity, which was so eminently successful in the promulgation of early Christianity.

M.

THE GREAT PYRAMID.

DESCRIPTION OF THE INTERIOR.

[Continued from p. 106.]

WE now have come to a part of our subject that may be considered as an introduction to the discussion of the various theories which have gradually arisen concerning the object of the Pyramid. For indeed, if a burial chamber had been found under the Pyramid, that is to say, in the rocky soil on which it stands, and if the Pyramid itself had been a massive whole with a corridor conducting towards that chamber, as is the case with the other pyramids, there would have been little reason to make all kinds of conjectures as to the object of the Great Pyramid. But it is exactly by this peculiar and characteristic deviation which the Great Pyramid shows in this respect, that it has become the subject of the most contradictory judgments and conjectures—causing a great deal to be written about it.

Certainly the interior of the Great Pyramid presents a very curious sight. The fact that such an extensive and intricate system of galleries and chambers was contained in it has been known *only* during a comparatively short time, and the writers of antiquity do not say much about it. Only since the great French expedition under Napoleon, has it become more generally known, and it is in Pancoucke's work dealing with this expedition that we find a pretty accurate description of these galleries and chambers. In later works, however, they were described very minutely, as this proved necessary to bear out the author's theories concerning the symbolism or the object of the Pyramid.

According to the oldest stories the Pyramid would have been completely shut up till the year 830 A.D. Kalif Al-Mamoen would have been the first who forced an entrance, because he did not know the original opening, nor could he find it. This last mentioned entrance is known now, and is situated at about 47·5 feet above the base, between the fifteenth and sixteenth steps; it seems also to have been known to some of the Greeks. Strabo too

mentions it. He says: "Some way up the height, midway as it were between the sides, there is a stone that can be taken away, and on this being removed there is an inclined entrance to the grave." In another place he says: "This entrance is kept secret."

In how far the story of the Arabian writer, Ibn Abd Alkokm, is in accordance with truth, will be difficult to ascertain. Most authors do not attach much value to it, because too many facts are against it and a great deal of fantasy is mixed up with it. But it is very probable indeed that during this attempt to investigate the Pyramid in its interior, in order to find the treasures supposed to be hidden there, the other chambers and galleries were discovered. This is also the opinion of Piazzi Smyth, and he gives a rather detailed record of the Arabian story relating to these occurrences, from which I take the following:

"Al-Mamoen made his workmen begin their breaking-in thirty feet above the ground in the middle of the northern side. It was however an infinitely more difficult work than the Kalif had imagined, and his men grew rebellious and wanted to give up this apparently impossible task. But the Kalif forced them to go on again with the work he had set himself, and it seems that month after month their labours continued without getting much further. His workmen now persisted in giving it up when, as if by chance, they heard a heavy stone plunge down not very far from them; this made them go on with renewed courage in that direction, and shortly after they penetrated into the corridor leading downwards, which had, in all probability, been entered very often by Greek and Roman visitors. But now the stone that had caused the sound was lying there, a stone, the nether surface of which had been part of the roof of this downward-leading passage. Obviously this had been the key-stone of a corridor leading upwards. This indeed was the case. That corridor, however, still was barred by gigantic wedge-like stones that had found their place behind the fallen one. The Arabians seeing no possibility to get them out of the way, managed to cut a passage through the much softer limestone around, in this manner forcing their way to the upward-leading corridor, an entrance used by visitors to this day. Now the other galleries and chambers of the Pyramid were accessible, but of treasures there was no trace.

In this emergency the Kalif knew but one means of pacifying his infuriated followers; during the night he had a treasure buried at the end of the hole they had cut out in the brickwork of the Pyramid, and the next day he ordered them to go on digging there. Of course they found the gold and when it was counted it proved to be exactly the amount that had been used for the enterprise. When they saw their work was paid, the workmen stopped striking, and the Kalif returned to El Fostat.

One thing, however, had been attained. From that time the interior of the Pyramid was accessible to later visitors, and a few of these, indeed, penetrated into it. One of the historians tells us, that "some of them got safely out again and some died."*

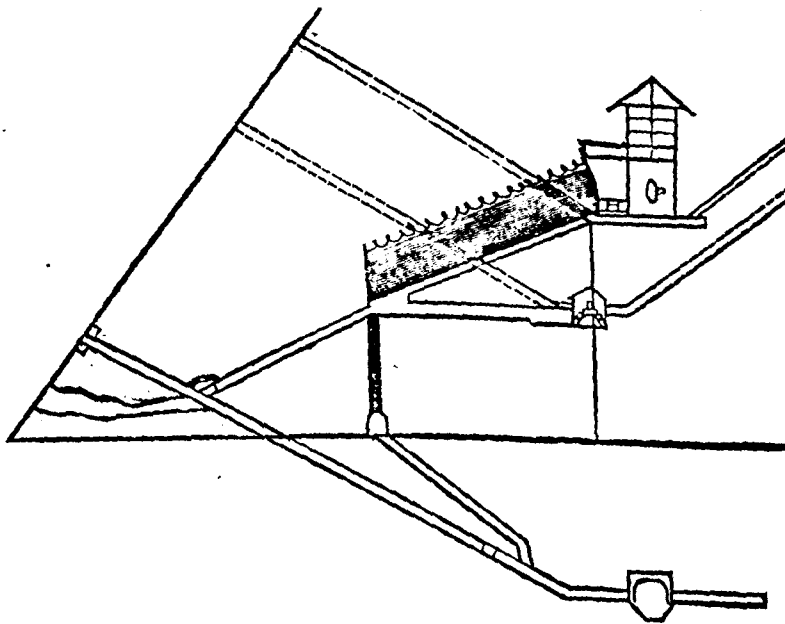
The story of this penetration into the interior of the Pyramid has curiously been changed by later Arabian writers; one of them mentions, among others, the fact that the Arabians, after having entered the King's Chamber, found a stone image lying in the sarcophagus, which was hollow and contained the corpse of a man with a gold breastplate, all covered with precious stones. A sword of immense value was lying on the body. Near the head a carbuncle was found of the size of an egg. Other authors set little value on these stories, and some even doubt whether Al-Mamoen directed the forced opening, saying that his sojourn in Egypt was too short for the execution of a work like this. However this may be, at all events the Pyramid has been open now for a considerable time for interior investigation, and the part which is known has been searched, measured, etc., and the drawing added to this number is an accurate representation of the discovered corridors and chambers.

In the first place then, we see the downward leading gallery, inclining rather abruptly. The inclination is $26^{\circ}28'$,† the whole length amounts to 320 feet, 10 inches, and must have been 343 originally, when the gallery was intact. Its height is 47 inches, its width about 41 inches. After having descended 63 feet, one reaches the end of the upward-leading gallery. The inclination of this one is given rather differently, the average of the figures being about

* "Our inheritance in the Great Pyramid," pp. 85-93.

† The angles and dimensions here given by me are average ones and approximate, because every writer gives them differently. These measurements are taken from "Pyramid Facts and Fancies."

26°. The length of this gallery is 124 feet, the width and height almost equal to that of the downward-leading gallery; at the end of it a *sous* platform is found; on the right, the well; the corridor conducting to the Queen's Chamber extends southward, while the Gallery is a continuation of this corridor. The horizontal gallery is about 109 feet long, its width is 3 feet 5 inches, its height 3 feet 10 inches in the first part and 5 feet 8 inches in the latter. The well is 191.5 feet deep; 146.5 feet of this being cut out in the solid rock. In the walls we find on three sides, cuttings, by means of which one can climb up with the aid of hands and feet. The Queen's Chamber



is 17 feet and 10 inches long, 16 feet and 1 inch wide and 19 feet 5 inches high. In the Eastern wall of the Queen's Chamber is an excavation. Some writers think that the Arabs have done this, others suppose that behind it there is a corridor conducting to the Sphinx or some other hidden place. From this platform upwards we find that gallery which is the most remarkable in the whole Pyramid and is generally known as the Great Gallery. It is 150 feet (some 50 M.) long, and 27 feet 6 inches high (about 9 M.). The interior is beautifully finished. John Greaves, a well-known writer on the Pyramid, was full of admiration for it. He says:

"For rarity in art, and in wealth of material, it is second to none of the most magnificent masterpieces of architecture," and he characterises it further as the "work of an eminently skilful hand." The roof especially is worthy of notice; it consists of seven layers each of which reaches over the preceding one, while on the floor on both sides there is a protrusion or bench, running along the whole length of the gallery.

In this border are found 26 holes or excavations on one side and 28 on the other.

In the floor, as it were, rough steps are hewn out, which of course took shape in later days, for facilitating the mounting of visitors, a thing difficult to accomplish without them. At the end of the gallery a very high stone is found (7.5 feet). Once having mounted this, one gets first to a small narrow passage, then into a kind of ante-chamber and from that into a short corridor. In this there is a low passage of granite, and one is obliged to creep on beneath the stone that is suspended there between the walls in the air, representing some sort of lifted portcullis; after this another narrow passage, and one is in the King's Chamber. The hanging stone is considered as having served for closing up. The whole length of the entrance is 22 feet. In the ante-room one sees in the walls several grooves hewn out, in which, most likely, some such falling stones have been also.

The King's Chamber is one beautiful whole of granite, notwithstanding numerous damages. Large plates 20 feet high, imperceptibly joined together, form the sides of it. Nothing is to be seen in it except the greatly renowned sarcophagus. Greaves also gives an enthusiastic description of this chamber: "This rich and roomy chamber where art seems to have vied with nature, for the workmanship is not inferior to the wealth of the materials, is, so to speak, situated in the very heart of the Pyramid at equal distance from the sides and midway between the top and the base. The floor, the walls and the ceiling are all made of large pieces of granite." He concludes by calling it a "magnificent chamber." In it there are also found two air-channels which were not discovered till later; one leads to the northern, the other to the southern side of the Pyramid. The inclination is about 83°, of the northern channel; and its length, according to measurements, 233 feet. They begin at three feet above the floor.

SELF-CULTURE

OR

THE YOGA OF PATANJALI.

[Continued from p. 129.]

I have tried to show from several points of view that a complete study of the world before us leads us inevitably to the conclusion that there are more creative forces than one in the Universe, and that there is a gradation in their manifestation—these forces coming into action only one after the other. Thus life in the mineral state must exist before vegetable life can show itself : there must be vegetable life before animal life can come forth : there must be animal life before man can be born. Physical life is necessary for the coming out of emotions ; emotion or sensation precedes intellect in nature and so on.

It is all these lines of inquiry which have led the Sankhya-Yoga philosopher to formulate the existence of twenty-five principles working in the Universe.

It will be well in this connection to see what Patanjali has to say on this point in connection with what were called by the ancient philosophers the elements of nature (*Bhūtas*). Thus we have :—

“By *samya* on the *sthūla*, the *svārūpa*, the *sūkṣhma* the *anwaya* and the *arthavatva* (is obtained) mastery over the elements.”

(III. 43).

The commentator says :—

“Here the word *sthūla* (gross) denotes the specific forms (*viśeṣas*) of *prithivī*, *āpas*, *tejas*, *vayu* and *ākāśa*, which appear as sound, touch, colour, taste, and odour ; and have the qualities of conjunct action (*sahakara*), &c. This is the first appearance (*rūpa*) of the elements (*bhūtas*).

“The second *rūpa* (appearance) is its own common quality—the *prithivī* has form (*mūrti*), the *āpas*, smoothness (*śūcā*), the *tejas*, heat (*uṣṇatā*), the *vayu*, impulsion (*pranāmitva*), the *ākāśa*, space or motion in every direction. This is denoted by the term *svārūpa* (substantive appearance). Sounds, touches, tastes, colours and odours

are the specific manifestations of these common qualities. And so it has been said :—‘These manifested together with one species, manifest their own characteristics.’ A group of the generic (*sāmānya*) and the specific (*viśeṣa*) qualities is a substance (*dravya*).”

“A group is of two descriptions. (The first) is that in which the distinction of individuals disappears in the whole, such as the body, the tree, the herd, the forest. (The second is) where the word shows the distinction between different individuals of the same group, (for example) a group of both gods and men. Of this group, the gods are one portion and men the other. Both make one group. In this the distinction of individuals may or may not be intended to be conveyed ; (as in) a grove of mangoes, a group of Brahmins ; a mango grove, the Brahmin class.”

“This again is of two descriptions—where the parts of the whole are separate from each other, and where they are not. A forest, (and) a class are groups whose parts are separable from each other. A body, a tree, an atom, are all groups whose parts are not separable from each other. Substance (*dravya*), according to Patanjali, is a group whose parts are not meant to be distinguished from each other and cannot be separated from each other. This has been called *svārūpa* (the substantive appearance).”

“And now, what is their subtle appearance (*sūkṣma rūpa*) ? It is the *tannātra*, the cause of the elements (*bhūtas*). The atom is one part thereof. It is a group (a composite substance) which consists of generic and specific qualities, and whose parts are not distinguishable from each other, and which cannot be separated from each other. All the *tannātras* are similar to this. This is the third appearance (*rūpa*) of the elements (*bhūtas*).”

“Now as to the fourth appearance of the elements (*bhūtas*). These are the *guṇas*, whose characteristics are substantiality, motion on and motion back (*Khyāti*, *Kriyā* and *Sthiti*), and which follow the nature of effects. These are denoted by the word *anwaya* (conjunction).”

“And, now, the fifth appearance is *arthavatva* (purposefulness). The purpose of *bhoga* (experience) and *apavarga* (*moksha*) is apparent in conjunction with the *guṇas* (the three qualities). The *guṇas* are to be found in the *tannātras*, in the *bhūtas* and in all things made of the elements (*bhūtas*). Hence all these are full of

purpose. Now by *samyama* over the five elements, with their five appearances, the nature of every appearance over which the *samyama* is performed becomes apparent, and victory over it is obtained. Having obtained victory over the five appearances (he) becomes the lord of elements. The powers of the elements begin by this victory to follow his thought, as the cows follow their calves."

It is not my purpose here to trace the development of the power of mastery over the elements of nature. I have cited this text here simply with the object of showing how an investigation into the nature of our sense objects leads us to the same inevitable conclusion which I have stated several times, that there are more planes than one in the universe—one above and behind the others.

All the objects of the world appeal to us in five ways, hence are they divided into five general classes. They are sounds, touches, colours, tastes and odours. These five-fold objects are called gross, because we can sense them ordinarily, and they are the first appearance of the objective world to us. But each of these five elements as they are called, is found possessing in nature certain qualities which are common to the others also. Thus sound *has different forms*, smoothness, temperature and change (impulsion, *prāṇamītra*). Touch, colour, taste, and odour, have each again the common qualities of form, smoothness, temperature, and impulsion. Some of these are quite plain. Others become quite plain with a little thought. For our present purpose the general statement that every object possesses these two distinct classes of qualities is sufficient. The question arises—What is the relation between the two classes of qualities which are found existing in all elements more or less?

It will be seen that all our sense objects (that is sounds, &c.) have, besides the specific qualities of appealing to us as sounds, &c., certain other important qualities, which give them their substantive appearances. These are named as *mūrti* (form), *śūcā* (smoothness), *uśhnata* (temperature), impulsion or change (*prāṇamītra*), and space (*sarvalogati*).

Mūrti is responsible, among other things, for the same object existing in the forms of solid, liquid, visible gas (steam), invisible gas (*vāyu*), and ether (*ākāśa*). The solid is the most pronounced form of *mūrti*; the *ākāśa*, the least. In the same way, let us say for the sake of brevity, that the most pronounced form of temperature is in

invisible gas or incandescent matter; the most pronounced form of *Prāṇamītra* is in gaseous matter; the most pronounced form of smoothness (*rāsa*) is in liquid matter; the most pronounced form of space is in *ākāśic* matter, although all these exist more or less in every state of matter.

We find that the whole life of our planet is the result of the increase or decrease of these substantial qualities in the objects of our senses.

Thus if we artificially increase the quality of smoothness (*rasa*) in a solid, it becomes liquid; if we increase the quality of *Uśhnata* (temperature) it becomes incandescent; if we increase the quality of *Prāṇamītra* (change, motion), it becomes gas, and so on. The higher force may be utilized to increase all the lower qualities.

Thus temperature may be used to reduce the solid to the liquid, the liquid to the steam, the steam to gas.

The wind may be used to evaporate the liquid, and it is quite conceivable that this particular form of energy may be intensified so far as to change the solid into liquid and so forth. A full discussion of the ways in which these relative forces work, is out of place here.

It is however quite plain that all the life of the planet consists in the showing forth of changes consequent upon the increase and decrease of these qualities, and what are these qualities?

In the terms of the energy known as *vāyu* they are different *modes of motion*; in the terms of the energy known as *tejas* they are different *temperatures*; in the terms of the energy known as *prithivi* they are different *forms*; in the terms of the energy known as *ākāśa* they are different *notes*, and in the terms of the energy known as *āpas* they are different *flows*.

All these qualities are present in every object. In fact every object is composed of all these qualities. (The reader will please remember that according to Patanjali every quality has a substratum which he calls *dharmi*). Every element is therefore composed of the substrata of these qualities. It will be seen that in this way a good deal of every object is always incapable of being sensed. It is only a certain quantity of these various sorts of vibrations that appeal to our senses as form, &c. It is the substratum of every sensible object that is known by the name of *svarūpa*.

The substrata of these substantive qualities are known as the

physical *tattvas* of *prithivi*, *āpas*, *tejas*, *vāyu* and *ākāśa*, or in English as physical ethers, the *mahābhūtas* as they are variously called. Every atom of a *mahābhūta* is, according to Patanjali, a composite substance, in which the parts are indistinguishable and inseparable from each other.

But all the same it is plain that it has five component parts. These parts exist separately from each other, and form the physical atoms. They are known as the *tanmātras*. It is the *tanmātras* which appear in an infinite variety of combinations as the physical atoms. The variety of combinations is responsible for the existence of different kinds of atoms. The *tānmātrika minima* are what may be called ultimate atoms.

When out of the *tānmātrika minima*, more complex forms evolve under the action of the Cosmic *Manas*, they also tend to show themselves forth as physical ethereal bodies. Some of these bodies, draw to themselves by natural sympathy the solar physical ethers and thus while the nucleus of the power which keeps up a form is *tānmātrika*, a solar garb is put on. Under this garb the form descends to the planet, and the solar and *tānmātric* forces of the descending form, excite the physical ethers of the gross world, and thus introducing changes into them mould them into different physical forms. The higher ethers interpenetrate the lower ones, and thus by the absorption of the higher energies, a greater or lesser number of the physical atoms is held together in the shape of a particular form.

Thus we see that in the complex forms, the higher ethers are always more or less present, having entered into the lower form of matter from without. These external ethers that are thus absorbed into the lower ethers in various forms live in the body during life and pass out of it at death. In life they are a part of the invisible portion of every complex physical object, and the external appearance of every complex physical object is kept up by these etheric forms—as they have been called. This is therefore the *svarūpa* of every physical object.

In the physical body these ethers (the portion that has come from the outside) are always kept condensed in the physical form, and therefore by the universal working of the law of *rāsana*, they for some time after their separation from the body keep up their appearance. During life too, this body may pass out of its physical shell,

But for a while only may this be. For otherwise the physical atoms which are held together by this extraneous force must separate from each other.

A good deal more may be said on this subject, but what has already been said appears to be enough to show that the *svarūpa* of Patanjali is the etheric double of modern Theosophy.

We have thus seen that the *mahābhūtas* exist on three planes, with different qualities and functions attached to them. We have now to pass on to the planes of *anwaya*, conjunction, and of *arthavatva*, purposefulness.

The *tanmātras*, the *mahābhūtas* and all the products thereof are constantly seen running into each other for the purpose of evolving higher and higher forms, or to use more exact language, for the output of more and more complex manifestations of energy. The *tānmātras* join together in an infinite variety of ways to form atoms and higher forms; and although the forms are impressed upon them and made for them by the separate energy of *sankalpa*, ideation, yet there is a capacity in them which enables them to receive the impression and weave it into themselves. It is these capacities, which appear as affinities in atoms and other physical objects. These affinities exist more or less in every physical object, and they manifest under different conditions. They form a vast subject of interesting study. Here we are only concerned with the fact of their existence, and the fact that there are infinite degrees of their manifestation, and a difference of conditions under which they manifest, or lie latent, as the case may be.

The fact that the same materials are utilized for the purpose of showing under different conditions different affinities, with the object of evolving different forms, shows that the power of *anwaya* (conjunction) is different from these objects and works from a higher plane. And the fact that this power of conjunction is put forth with different objects also shows that the plane of purpose is higher than the plane of *anwaya* and governs it in evolution. Now the plane of *anwaya* is the plane of *ahankāra*. It is in this principle that the *guṇas* show forth in separate working, their qualities of *khyāti*, substantiality; *kariyā*, action or motion on; and *sthiti*, motion back or inertia. It is the relative intensity in the output of these qualities that sends forth the separate principles of *manas*, *indriya* and *tanmātras*.

It is in the *tannmātras* too that these *guṇas* exist. The *saṁhita* shows forth as the affinities which make it possible for the *tannmātras* to weave into themselves the ideas of *manas*; the *rajas* makes it possible for them to respond to the action of the *indriyas*; and the *tamas* is present there as their own constituent nature, the power of *tannmātric* resistance or inertia, which maintains them in their own *status quo* and which makes it possible that the atoms which have once come together to make a new form, should disintegrate in time, to make the evolution of higher forms possible. The *guṇas*, says the commentary, "follow the nature of effects" (*kārya svabhāvānuṣṭānāh*). This means that they move along lines which are intended to evolve new forms. These are their effects (*kārya*).

The *ahankara*, it has been said, is the principle of individualization, and the process of *anuvaya* is but a process in the formation of newer and newer individual forms. The creation or manifestation of *tannmātras* and their *minima* is but with the object of utilizing these for the purpose of manifesting new forms, a process which is nothing more than that of individualization.

It is plain from all that has gone before, that the action of all these principles and their manifestation is guided by a purpose. The Earth moves with a purpose. The seasons appear with a purpose. Night and day alternate with a purpose. The wind howls and the ocean surges with a purpose. The sun sends down his rays, directly, and by reflection from the moon, with a purpose. The atoms mingle and disintegrate with a purpose. The principles of ideation, sensation and action work on incessantly with a purpose. The principle of Individuality divides and joins with a purpose. And the purpose throughout is the output of new possibilities of life that the individual soul may enjoy, and by enjoyment know, and by knowledge grow until it reaches omnipotence and omniscience.

The plane of purposefulness, or briefly the plane of purpose, is the highest of manifested planes. It is the *buddhic* plane of the Sāṅkhya Yoga philosophy, known generally as *Mahat-tattva* in its cosmic aspect. It is the plane of the determinative will of the Universe and of man—the will to know and the will to be. The latter is its objective side, the former in conjunction with the *puruṣa*, the subjective. They are however really one. All the planes from the physical up to the *buddhic* are necessary and enough to explain

the phenomena of life in the universe and in man. From the atom to the highest evolved form, the *buddhi* is present as the nucleus of every individual and cosmic manifestation. The whole universe is the output of the *will to be*, and the *will to know*.

The *buddhic* plane also is found acting by alternation. Hence it is necessary to posit the existence of another plane above, beyond, or behind this, as it may please the fancy of any thinkers. It does not matter at all how we describe it, for it is really omnipresent, and one may therefore speak of it as either above, behind, beyond, within or surrounding, all the lower planes. In fact every higher plane admits of being spoken of in these terms, with reference to the lower planes.

This plane is conceived of in the Sāṅkhya Yoga philosophy as a double one. The *will to be* side of the Universe is merged in the *mūlaprakṛiti*, the state of equipoise of all the *guṇas* that are seen working in the manifested Universe. The remaining element of the *buddhic* principle is reduced to the pure state of consciousness, and is called *puruṣa*.

The Sāṅkhya Yoga philosophy puts down the *puruṣas* as infinite, and *Īśvara* also it is said is a *puruṣa*. As it is only possible for the individual *puruṣa* to pass into the various evolutionary phases of *mūlaprakṛiti*, this *puruṣa* can only be the cosmic aspect of the principles of consciousness.

It is stated that the constant action of *mūlaprakṛiti*, which makes the manifestation and cessation of the Universe possible, is for the sake of the *puruṣa*. It is but another mode of saying the same thing, that the *puruṣa* disturbs the equipoise of *mūlaprakṛiti*. It is but another step after this to say that the real creator, preserver and destroyer of the manifested universe is the cosmic *Puruṣa* or *Puruṣottama*, otherwise called *Īśvara*. As it is the real object of all evolution to teach the individual *puruṣas*, Patanjali calls *Īśvara* the *Guru* or teacher of all. He has taught humanity in the past, is teaching now and will teach in the future. He is not limited by time and thus it may very well be said of Him, that the whole Universe has its being in Him. He in fact exists as the ideal of all evolution for the individual unit of consciousness known as *puruṣa*.

[To be continued.]

RAMA PRASAD.

BUDDHIST RULES FOR THE LAITY.

[Continued from p. 135.]

21. Householder, six are the evil consequences resulting from addiction to indolence. The following are the various reasons a lazy man will adduce, and avoid work, and thus bring ruin upon himself :—

(1) He will not engage in work, saying, "Oh, it is too cold now :—" such a one will not prosper, but spend the riches already acquired.

(2) He will not engage in work, saying, "Oh, it is too warm now :—" such a one will not prosper, but spend the riches already acquired.

(3) He will not engage in work, saying, "Oh, this is evening time :—" such a one will not prosper, but spend the riches already acquired.

(4) He will not engage in work, saying, "Oh, it is too early in the morning :—" such a one will not prosper, but spend the riches already acquired.

(5) He will not engage in work, saying, "Oh, I am now feeling hungry :—" such a one will not prosper, but spend the riches already acquired.

(6) He will not engage in work, saying, "Oh, I am too full now :—" such a one will not prosper, but spend the riches already acquired.

Householder he who avoids work on these puerile grounds, will not be able to acquire any wealth, and if he has any wealth already acquired, all such wealth will be wasted.

Householder, these are the six evil consequences resulting from addiction to indolence.

22. After declaring the above in this manner, the Blessed One expressed the following in verses.

There are three kinds of friends, namely :—

(1) (a) One is a friend who pretends friendship only at the time of drinking.

(b) One is a friend who will accost a man saying, "Oh my good friend ! Oh my good friend !" only in his presence, but when out of sight bears enmity and finds fault in him.

(c) One is a friend who professes friendship with another, only at the time when he is in adverse circumstances.

(2) Sleeping till sunrise, addiction to libidinousness, malevolence, engendering anger like a serpent assailed with a rod, association with disreputable companions, niggardliness ; Householder, these are six sources that will conduce to the downfall of a man.

(3) One who has disreputable companions, who is envious of another's welfare, who frequents places which afford encouragement to the commission of sins, will neither prosper in this world nor in the world to come.

(4) Addiction to licentiousness, addiction to intoxicating drinks, addiction to singing and dancing, sleeping during the day time, promenading the public streets at unseasonable hours, being niggardly, are reasons conducive to the downfall of a man.

(5) If one indulge in gambling, indulge in intoxicating drinks, has illicit sexual intercourse, associates with unprincipled companions and does not associate with elderly and learned men ; his wealth will dwindle like unto the light of the waning moon.

(6) If one in a state of destitution will yet go to liquor shops and indulge in drinking, even as a stone cast into the water will sink to the bottom, so will he engross himself in debt and bring disrepute and disgrace on his family.

(7) One who is habitually addicted to sleep during the day time, who does not rise early in the morning, is continuously in a state of dissipation through drunkenness, is addicted to lasciviousness, will not be able to lead the life of a layman.

(8) If any one thinking, "Oh, it is too warm now ; oh, it is too cold now ; oh, it is too late in the evening now," gives up work that should be attended to, such a man will not treasure up wealth, nor will the wealth acquired remain with him.

(9) If any one care not a blade of grass for cold or warmth, and perform duties that should be attended to, such a man will not be lacking in wealth, but be happy.

23. Householder, it should be known that there are four kinds .

of "friends" who, appearing in the guise of friends, will act in an unfriendly manner, namely :

(1) One is he who comes to you empty handed, but takes care to carry away something ; he should be known as a pretended friend.

(2) One is he who displays attachment only by word, expressing himself as if he were disposed to give, or be of service to one ; he should be known as a pretended friend.

(3) One is he who tells you things with kindness, but at the same time wishes you evil in his heart ; he should be known as a pretended friend.

(4) One is he who will join you with the object of ruining your fortune ; he should be known as a pretended friend.

24. Householder, it should be known that there are four features which characterize that kind of pretended friend who comes to you empty handed, but takes care to carry away something :

(1) He will visit the friend with the definite object of taking away something.

(2) He will give little, with the sole expectation of receiving much.

(3) He will help you only at such a time when some cause of fear has come upon him, though there be no such genuine affection in his heart.

(4) He will associate with you out of purely selfish motives.

Householder, these are the four features which characterize that kind of pretended friend who comes to you empty handed with the intent to carry away something.

25. Householder, it should be known that there are four features which characterize that kind of pretended friend who treats you to mere words :

(1) He will display affection by mere words, in talking about past events.

(2) He will display affection by mere words, in talking about future events.

(3) He will display affection by mere words, in talking about profitless things.

(4) When an appeal is made at a time of need, he will repel the appeal by tendering groundless excuses.

Householder, it should be known that these are the four features which characterize that kind of pretended friend, who treats you with mere words.

26. Householder, it should be known that there are four features which characterize that kind of pretended friend who will tell you things with kindness, but will wish you evil at heart :

(1) When invited to go and commit sin he will afford you encouragement.

(2) When invited to perform meritorious deeds he will not afford you encouragement.

(3) In your presence he will extol the good qualities inherent in you.

(4) In your absence he will enumerate the bad qualities inherent in you.

Householder, these are the four features of the pretended friend who will tell you things with kindness but wish you evil at heart.

27. Householder, it should be known that there are four features which characterize that kind of pretended friend who will join you with the object of ruining your wealth :

(1) He will accompany you in going again and again to places of drinking.

(2) He will associate with you in promenading public paths repeatedly at unreasonable hours.

(3) He will associate with you in frequenting places of singing, dancing, music and the like.

(4) He will associate with you in continually going to places of gambling, which causes the neglect of necessary duties.

Householder, these are the four features which characterize that kind of pretended friend who will associate with you with the object of ruining your wealth.

28. After having declared these things the Blessed One again expressed the following in verses :

These four kinds of friends, namely—

(1) The one, who comes to you empty handed, with intent to take away something ;

(2) The one who treats you with mere words ;

(3) The one who tells you things kindly but wishes you evil at heart ;

(4) The one who will associate with you, with the intent to ruin your wealth—

Should be most carefully discerned and understood by wise men in this manner ; and their company should be shunned, just as you would shun dangerous roads infested by robbers and wild animals.

Just as when a traveller asks for a road leading to a certain place, and is told, that is not the road, but this is the one, and it is pointed out to him, so did the Blessed One, having declared the friends whose company should be shunned, now begin to point out the friends whose company should be sought.

29. Householder, it should be known there are four kinds of good-hearted friends who are worthy to be associated with. They are the following, namely :—

(1) The good-hearted one who will render help.

(2) The good-hearted one who will participate in your weal and woe with the same feelings as his own.

(3) The good-hearted one who will cause the advancement of your prosperity.

(4) The good-hearted one who will ever have compassion towards you.

30. Householder, the good-hearted friend who will render you help should be known in four ways, namely :

(1) He will safeguard his friend on the occasion of any delay due to drunkenness and the like.

(2) He will protect the property of his friend without allowing others to rob him of it.

(3) He will help and console him when there arises any cause of fear in him.

(4) When there arises any occasion to appeal for help he will give more than what is asked for.

Householder, these are the four ways in which the good-hearted friend, who renders you help, should be known.

31. Householder, in four ways should be known the good-hearted friend who will participate in your weal and woe. They are the following, namely :

(1) He will confide to him all his secrets, that should be concealed [by you].

(2) He will not divulge any secrets confided to him.

(3) He will not forsake his friend whenever any calamity befalls him.

(4) He will even consent to sacrifice his life for the sake of his friend.

Householder, these are the four ways in which the good-hearted friend, who will participate in your weal and woe, should be known.

32.* Householder, in four ways should be known the good-hearted friend who will cause the advancement of your prosperity :

(1) He will dissuade you from committing sinful actions.

(2) He will establish you in the performance of meritorious deeds.

(3) He will cause you to hear good teachings that have been unheard of before.

(4) He will point out to you the path leading to heaven.

Householder, these are the four ways in which the good-hearted friend who will cause the advancement of your prosperity should be known.

33. Householder, in four ways should be known the good-hearted friend, who will ever have compassion towards you. They are the following, namely :—

(1) He will sympathize with you at the time of adversity.

(2) He will rejoice at your welfare.

(3) He will dissuade others from enumerating the bad qualities of his friend.

(4) He will praise the person who will extol the good qualities of his friend.

Householder, these are the four ways in which should be known the good-hearted friend who will have compassion.

* Com. He will advise him saying, " Friend, such are the evil consequences resulting in performing demeritorious deeds. Therefore avoid those and perform meritorious deeds, by virtue of which you will be able to be happy, both in this world and in the world to come." The meritorious acts to be performed are : (1) The giving of alms ; (2) Observance of the precepts ; (3) Meditation ; (4) Making others share the virtue of the meritorious deeds performed by you ; (5) Sharing the virtue of the meritorious deeds performed by others ; (6) Serving those worthy to be served ; (7) Honouring those worthy to be honored ; (8) Explaining the doctrine ; (9) Listening to the explanation of the Doctrine ; (10) and the taking as guide the Buddha, the Doctrine, and the Priesthood.

84. After having said these words, the Blessed One expressed the following in verses—

In this manner discerning the four kinds of friends, namely : —

(1) The friend who will be helpful to you.

(2) The friend who will cling to you with equal feelings in weal and woe.

(3) The friend who will point to you the path of advancement.

(4) The friend who will be ever compassionate to you.

The prudent man will ever cling to them with the same devotion and earnestness which a mother shows in clinging to her only beloved child.

The virtuous and prudent man will shine with brilliancy as will a blazing fire on the summit of a hill on a dark night. He will treasure up wealth without harassing others, like a bee that will innocently carry away pollen from the stamens of flowers without injuring them and gradually build a honey-comb. He will by degrees accumulate wealth like an ant that will carry a grain of sand each time, and make an ant-hill.

Having treasured up wealth in this manner, he will in every respect be suited to perform the duties incumbent on a layman.

The wealth so judiciously acquired by him should be divided into four parts.* One part should be set apart for sustenance, two parts should be invested in business, such as agriculture or trade, and one part should be securely kept to be utilized on the occasion of any misfortune, such as sickness, or any danger from kings, robbers, flood, conflagration or any other calamity. He who acts in this manner will always draw friends nearer to him.

* Com. It will be seen that the Blessed One has not assigned a portion of the earnings for the performance of religious works. The reason for so doing was his reluctance to limit the extent as to how much should be spent for such purposes but leaving it to the option of the layman to spend either one portion or all the four portions in accordance with the faith of the householder.

The following five trades have been forbidden to be followed, as improper, namely : (1) The sale of weapons for torture, (2) the sale of slaves, (3) the sale of flesh, (4) the sale of intoxicating liquors, (5) the sale of poison.

By weapons are meant, swords, arrows, guns, and such other contrivances with which life is destroyed. Under the sale of flesh is included the rearing of pigs, poultry, goats, sheep, deer, and such other animals, and selling them for slaughter.

35. Householder, in what manner will a disciple of Buddha safeguard himself against the danger arising from the six quarters ?

He will safeguard himself in this manner :—

(1) Father and mother should be considered by him as the East and revered.

(2) Teachers should be considered by him as the South and revered.

(3) Wife and children should be considered by him as the West and revered.

(4) Friends and associates should be considered by him as the North and revered.

(5) Servants should be considered by him as the Nadir and revered.

(6) Bhikkhus (Priests) and Brahmans (recluses) should be considered by him as the Zenith and revered.

D. J. SUBASINHA,

(Translator).

(To be continued.)

ZOROASTRIANISM. *

THERE was a period when the ancestors of the Iranian Parsis and of the Aryan Hindus lived together in the same place, followed the same pursuits, sacrificed to the same gods, and spoke, more or less, the same language. They must have continued to do so for some time, till a schism arose which made the one tribe migrate towards the West and settle down in what has since then been called Iran, and the other towards the South and settle down in the land of the *Hafta Hendus*, or of the Seven Rivers, called India. They called themselves *Aryans*, i.e., of the noble race. The ancestral homestead they had left behind they were in the habit of calling *Ariayana-vaijô*, or the home of the Aryans. This *Ariayana-vaijô* was probably somewhere towards the north-eastern slopes of the Hindu-Kush round the plateau of Panir, called *Bâm-i-duniya*, or "the roof of the world"—the mountainous countries drained by the Sir, the Zerâfshân, and the Amu. It was evidently a cold country ;

* A lecture delivered by Dr. Nishikânta Chattopâdhyâya at the Framji Cowasji Institute Hall, Bombay, on the 4th of August, 1896, with Dr. K. R. Cama in the chair.

for, they numbered their years by winters (Zend, Zima, and S. Hima). It was a diversified region richly wooded and watered and highly metalliferous, as some parts of Badakshân or of ancient Bactria still are. The Greeks found it an ideal climate and the descriptions they have left behind of its flora, fauna and minerals exactly correspond to those of modern English, French and Russian travellers. It is a significant fact, that after centuries of wanderings into various lands and of vicissitudes of all kinds, the two youngest offshoots of the great Aryan family have once more returned to this primeval homestead of their fathers to decide which of them is to have the mastery of Asia and of the East, the one leading the ancient Iranian Parsîs and the Brahmanised Hindu by the hand, while the Mahomedan Persian and the Persianised Afghan following the other, more or less, in his train. When the Aryans lived in those regions, they were chiefly pastoral and agricultural in their pursuits. Their wealth was their cattle. Names for race, tribe, family relations, property and trade, for the inn, the guest, the master, the king, were all taken from words which designated the herd. Consequently, they held the cow in great reverence, as the Parsîs and the Hindus continue to do even to this day. The identity of the names of some of the gods which the ancient Parsîs and the Hindus worshipped before their separation is wonderful, though as soon as the separation took place, the gods of the one became the demons of the other and *vice versa*. They called their gods *Ahuras* (S. Asuras), i.e., living, spiritual beings; and *Devas*, i.e., beings of light. After the schism, the *Ahuras* of the Parsîs became the *Asuras* or giants of the Hindus, as the *Devas* of the Hindus became the demons of the Parsîs. Indra, the Vedic god of thunder and rain, became in Zend a demon, only second in rank to Angromai-nyush or Ahriman. Mitra, another Vedic god, became Mithra—a *yazata* or angel; the Vedic god Aryaman who seems particularly to preside over marriages, became the angel Airyaman in Zend; Aramati, a female spirit in the Vedas and meaning “devotion,” “obedience” and “earth” was transformed into Armaiti, an archangel in Zend; the Vedic Narashansa is evidently the Nairyoyōsanha (Neryosangh); the Vedic *Vidyū* is the same as the Zend *Vayu*; *Vritrahī*, “the killer of Vritra” (a demon)—a very frequent epithet of Indra in the Vedic books—is to be recognised in the angel Verethraghna of the Zend.

Other instances of this original identity and later transformation are the following:—

Yima Khshaēta (Jamshid) and *Yama rāja*—the names and epithets are the same; *Yima* is identical with *Yama*, while *Khshaēta* which means a “king” is the same as *Rāja*. The family name of both is the same: *Yama* is *Vaitasvata* or son of *Vitasvat* in the Veda, while *Yima* is *Vivaphao* or son of *Vivanghvat* in the Vendidad. In the same way, *Trita* and *Traitana* of the Vedas are the same as the *Thrīta* and *Thraētaona* of the Avesta. This *Thraētaona* became in the Pahlavi, *Frēdon*, which is the same as the *Feridun* of Firdausi in the *Shahnameh*. This *Feridun* we know killed Zohāk, the King of Persia, who is no other than Ash Dāhak which Burnouf has so cleverly identified with *Azhi* (Vedic *Ahi*) *dahāka* of the Avesta. So is the Vedic *Krisasva* the same as the Zend *Keresaspā* from which came *Garshasp* another hero of the *Shahnameh*.

This similarity extends also to the sacrificial rites. Haug, who spent some years amongst the Dasturs of Bombay and the Brahmins of Poona, and had some of their respective sacrifices performed in his presence, says, that the *Yajishn* ceremony of the Parsîs contains all the elements which constitute the different parts of the *Yajishtoma* cycle of sacrifices of the Hindus. The name of the Parsî priest in the Avesta is *Atharva*, the same as the *Atharvan* of the Vedas. The Vedic words *Īшти* and *Āhuti* find their counterparts in the Zend *īшти* and *āhuti*, and so are *Hōta* (*Zaota*) and *Soma* (*Homa*). The great purification ceremony of the Parsîs by the means of cow's urine, called *Gomēz* or *Nireng*, is evidently the same as the *pañchagavyam* of the Hindus. And to complete all these instances of similarity which could be further multiplied, no Parsî may be said to properly belong to the Zoroastrian community until he has been invested with his sacred thread, *Kusti*; as no Brahmin is a Brahmin unless he has passed through the holy rites and put on his sacred thread, called *Yajnopavitam*. But the similarity of the two languages, the Zend and the Vedic Sanskrit, is something more wonderful still. This similarity is so close that one who knows Vedic Sanskrit well, can, with a slight help from comparative philology, read the Avesta without much difficulty. It is for this reason that those who have done most for Zend researches have always been good Sanskrit scholars. As Prof. Darmesteter has put it: “The Veda is the real key to the Avesta.”

This is not the place to go into further details about this highly interesting theme. The names and words I have quoted above are quite enough. The two languages stand in the same relation to each other as French to Italian, or Mahrati to Guzerati. "The languages of the sacred hymns of the Brahmans and of those of the Parsis," says Haug, "are only the two dialects of two separate tribes of one and the same nation. As the Ionians, Dorians, and Ætoliars, etc., were different tribes of the Greek nation whose general name was *Hellenes*, so the ancient Brahmans and Parsis were two tribes of the nation which is called *Aryas* both in the Veda and the Zend Avesta; the former may be compared with the Ionians, and the latter with the Dorians."

It is to the labours and researches of some European scholars that we are indebted for our present knowledge of the ancient language and religion of the Parsis. There were scanty records about the "Magi" and the "Fire-worshippers," etc., amongst the ancient Greeks and Romans and amongst the Arabs, but they were very imperfect and mostly inaccurate. No other race has passed through such singular vicissitudes of fortune as the Parsis; no other Bible has undergone such frightful havoc and mutilations as the Zend-Avesta. As Professor Darmesteter has put it: "The Parsis of the present day are the ruins of a once great Race, as the fragments of the Avesta that have come down to us are the ruins of a once great Book." The first European who undertook to reveal the Avesta to the world was a young Frenchman, called Anquetil Duperron. His enthusiasm was so great that in 1754, he enlisted as a sailor in a ship of the French Indian Company bound for Bombay, where he safely arrived after having overcome innumerable hardships and unparalleled difficulties. From Bombay, he went down to Surat where he bribed a learned Dastur, called Darab, to teach him Zend and Pahlavi, and to procure for him the manuscripts he wanted. After having spent no less than six or seven years in visiting different parts of Western India, and in collecting a complete manuscript of the Avesta, he returned to Europe in 1761 and published a French translation of it in 1771. Although great credit was undoubtedly due to Anquetil Duperron for his pluck and enterprise as a pioneer, yet his translation was very imperfect, inasmuch as he lacked the real key to the Avesta, that is to say, a knowledge of Sanskrit. So his translation was

received partly with derision, but chiefly with great scepticism by scholars like Sir William Jones. No less than half a century passed away when Eugène Burnouf, the great Sanskrit scholar, appeared on the scene and at once opened a new era in Zend scholarship by finding out the right key and following the right method of research. His researches were followed by Rask and Westergaard in Denmark, by Sylvestre de Sacy in France, by Kossowitch in Russia and by Spiegel and Haug in Germany. Haug particularly has done more for Zend scholarship than anybody else. He has completed what Burnouf had begun. The mantle of Anquetil Duperron and of Eugène Burnouf at last fell on Prof. James Darmesteter of the College de France, but alas! only for a few years. To the irremediable loss of the scientific world and to the great grief of all his personal friends in India as well as in Europe, Prof. Darmesteter died in Paris two years ago in the very prime of life and the acme of his intellectual activity. Yet during this short period, he published quite a number of valuable works on the Avestic literature, among others, a translation of the Vendidad for Max Müller's Sacred Books of the East, provided with introductory remarks which show remarkable critical acumen combined with a terse, epigrammatic style.

The latest worker in the field of Zoroastrian literature is Dr. Mills of Oxford. His edition of the five Gâthâs is perhaps the most beautiful and complete that has yet been given to the world. It is a marvel of industry and accuracy and as such deserves to be patronised by every true Zoroastrian. Thus we owe chiefly to these European *Savants* what knowledge we now possess about the sacred scriptures of the Parsis, and the tenets and principles embodied in them.

The Sacred Books of the Parsis still extant are chiefly the following:—(1) The *Yasna*, including the five *Gâthâs* or Sacred Hymns, (2) the *Vîsparad*, (3) the *Vendidad*, and (4) the *Khorddeh-Avesta*, i.e., that smaller or inferior holy text which consists of *Yashts*, *Nyâashes*, *Afrigans*, *Gâhs*, &c., formulas of prayer and praise addressed to the holy *Yazatas* such as *Khurshed* (Sun), *Mah* (Moon), *Meher* (the light of the day), *Âtašh* (fire), and *Aban* (water). Of these the *Yasna* is the earliest and the most important. The *Yasna* itself is divided into two parts, the early *Yasna* and the late *Yasna*. The early *Yasna* consists of the five *Gâthâs* and of the *Yasna-Haptanhaiti* or the *Yasna* in seven chapters. These are written in

what is called the *Gāthā* dialect, the form of the Zend that stands nearest to the Vedic Sanskrit. The word *Gāthā* is well known in Vedic as well as Buddhistic literature and means "song." The *Gāthās* of the *Yasna* were, no doubt, sung by the *Atharvan*, as the *Gāthās* of the *Sāmaveda* by the *Udgātri*. These five *Gāthās* of the *Yasna* certainly belong to Spitama Zarathustra himself, as the *Gāthās* of the "*Lalitavistāram*" to Buddha Sakyamūni. They are metrical compositions and consist of short prayers, songs and hymns which generally express a strong religious feeling combined with ethical and metaphysical speculations. It is further interesting to note that all these five *Gāthās* are written, more or less, in the same metres as used in some of the earliest Vedic hymns. For instance, the first *Gāthā* called *Ahuna-vairya* is written in the same metre as the *Gāyatrī* of the Brahmins. The second *Gāthā* is called *Ushtavairi*; the third, *Spentomaiyu*; the fourth, *Vohu-kshathram*; and the fifth, *Vahistoishli*. Before I proceed to give you a more complete idea of the *Gāthās*, allow me to say a few words about the two sacred formulas of the *Parsis*, the *Ahuna-vairya* and the *Ashemvohu*. These two formulas are to the *Parsis* what the Lord's prayer is to the Christians, the Bismillah to the Mahomedans, the *Gāyatrī* to the Brahmins, and the Noble Eight-fold Path to the Buddhists. They are recited on every possible occasion. Their high and holy importance is sufficiently attested by the fact, that there are two chapters in *Yasna* (19th and 21st) exclusively devoted to explaining and elucidating each word and each phrase which either of them consists of. Nevertheless it is not easy to find out what they really mean. I have here with me two translations of the *Ahuna-vairya*, the one by Dr. Haug and the other by Professor Darmesteter, but you will see how widely they differ from each other. Dr. Haug translates *Yathā Ahuvairya** thus:—

"As a heavenly lord is to be chosen, so is an earthly master (spiritual guide) for the sake of righteousness (to be) the giver of the good thoughts, of the good actions of life towards Mazda. And the dominion is for the Lord (Ahura) whom He (Mazda) has given as a protector for the poor."

* *Yathā ahū vairya athā ratish asha-d chid hachā, varhoush dardā mananhā shkyoathnanam aphekush mazdai, Khshathremchā ahurai ā, yim dregabyō dadhad vastārem.*

Professor Darmesteter's translation runs as follows in French:—
"Le désir du Seigneur est la règle du bien : Les biens de Vohu-Manô aux œuvres faites en ce monde pour Mazda. Il fait régner, Ahura, celui qui secourt le pauvre."

"The desire of the Lord is the rule of the good. The blessings of the Vohu Manô are with those who do good works in this world for the Lord. Ahura, the Lord, makes him rule who protects the poor!"

I myself have been breaking my head over it for some years but I am afraid I find myself no nearer the real meaning than either the German Professor or the French *savant*. The fact is, the true meaning of the *Ahuna-vairya* or the *Honovar* as it is popularly called, as well as of the *Ashem Vohu* is far deeper and higher than is commonly imagined. So far, however, is certain, that the burden of both is in praise of *Righteousness*, *Asha* (it is also translated as Truth or Purity), as the highest good through good thoughts, good words and good deeds. How very characteristic is this of the religion of Spitama Zarathustra! Like Gautama Buddha, Zarathustra also laid the same stress on moral duties and said: "The best way to serve Ahura Mazda is to be righteous, true and pure in thought, word and deed and so shalt thou attain *Asha-vahishta*, i.e., perfect blessedness!"

*Ashem vohū vahishtem asti ;
Usta asti ; usta ahmaī ahai
Ashai vahishtai ashem.*

Righteousness is the best good—a blessing it is; a blessing be to that which is righteousness according to *Asha-vahishta*, i.e., measured by the Ideal of Perfect Righteousness, that is to say, Ahura Mazda. And if Righteousness exalteth a nation, so should the followers of Zoroaster be exalted over all the other races of India, if they would only rightly follow the lofty ethics of their great prophet.

But do the *Parsis* of the present day really follow Righteousness? Let them answer that question for themselves. Sir Monier Williams hinted, in a lecture which he delivered some years ago, that the present *Parsis* worship rather the Rupee than Righteousness, that although they do not bow to the hideous idols of some of the Hindu sects yet they most sincerely worship the silver image of the fair goddess Victoria, on that poor depreciated coin which is the source of so much trouble and anxiety in these days. *Parsi* friends and

brothers, you must take these words of the Oxford *savant* in the same spirit in which they were uttered, and if there be the least foundation for the insinuation they contain, you should profit by his warning voice as soon as you can and prove to him and to the whole world that though you may like the Rupee, you *love* Righteousness, truly and sincerely, a hundred times more. That the Parsis might be guilty of some such backsliding was evidently foreseen by some of their greatest sages. Since in a Pahlavi work called the "Ardai Viraf Nameh," which has been compared to the "Inferno" of Dante, the sage Ardaī Viraf saw the pitiable state to which the soul of a covetous money-hoarder is reduced after death. "I saw it," says he, "creep along in fear and trembling and presently a wind came sweeping along loaded with the most pestilential vapours, even as it were, from the boundaries of hell . . . In the midst of this wind appeared a form of the most demoniacal appearance." And who do you think was this? His own *Ferouer*, his own spiritual counterpart which he had thus deformed by his crimes. His *Ferouer* thus addresses him: "You have laid in no provisions for this long journey; you were rich, but you did no good with your riches . . . And not only did no good yourself but prevented, by your evil example, those whose inclinations led them to do good." &c.

N. CHATTOPĀDHYĀYA.

[To be continued].

WHO ARE THE PITRIS INVOKED IN THE ŚRĀDDHA?

[Continued from p. 778, July number.]

LIKE the Law-Book of Manu, the other *Dharma-Sāstras* have no answer to our question, and the same applies to the *Grihya-sūtras*, as may be best seen in the case of the *Śrāddha* called *Aṣṭaka* (to be celebrated, according to Āśvalāyana, in the second half of the months *Mārgaśīrsha*, *Pausha*, *Māgha*, and *Phālguna*). "There are various opinions," thus Gobhila tells us (III., 10, 3), "concerning the deities [to whom this ceremony is directed]. Some say [it is directed] to *Agni*, some, to the *Pitris*, some, to *Prajāpati*, some, to the deities of the seasons, some, to the *Viśvedevas*," and Āśvalāyana

states (II., 4, 12) that some refer it to the *Viśvedevas*, some to *Agni*, to *Sūrya*, to *Prajāpati*, to the *Night*, to the *Constellations*, to the *Seasons*, to the *Pitris*, and some even to "Cattle" (*paśu*), while Pāraskara declares (III., 3, 2): "It is sacred to *Indra*, to the *Viśvedevas*, to *Prajāpati*, to the *Pitris*." If, then, from here we proceed to the *Itihāsas* and *Purāṇas*, we find indeed, that they seem to contain some older and more valuable material concerning our point than the *Sūtras*, e.g., the division of the *Pitri-gaṇas* in "formless" and "corporeal" beings,* but that, on the other hand, the manifold statements about the *Pitris*, if put together, are like an impenetrable jungle to us. This is sufficiently clear already from Professor Wilson's notes on the subject,† although they do not cover the whole material. Consequently, there is only one way left open to us, if we want to discover the thread of Ariadne in this labyrinth of opinions: we must begin with the beginning, i.e., in this case, with the *Vedas*, or, more particularly, with the undisputably oldest document of Indian literature, the *Rigveda-Samhitā*.

It is a commonplace among Western scholars that the Indian of the Vedic time did not believe in reincarnation. The Indians themselves, however, continue to assure us that he did, or rather that they cannot believe that he did not, and sometimes, very seldom, they try to fix their standpoint. In a small paper introductory to the "Rambles in the Vedānta," by Rajam Aiyar (Madras, 1905), Mr. Kannoomal, B.A., says that in the *Brahmarādin* he has given a reply to the Western scholars "showing the untenability of their position." I was anxious to see the reply,‡ and I find it so instructive as to a certain manner of demonstrating by quotations pulled out of their context and natural soil, and so good a starting-point for our further considerations that I cannot forbear citing the passage in question. Mr. Kannoomal says: §

"Let me try to point out the existence of this doctrine [of reincarnation] in the *Vedas*."

* Comp. "Secret Doctrine" Vol. II., p. 96. We shall come back to this later.

† Wilson, "Vishnu-Purāṇa," Vol. III., pp. 157—166.

‡ *Brahmarādin*, November 21, 1896.

§ I omit the Sanskrit text (very imperfectly reproduced) and correct the unpardonably careless translation. The passage of the *S'atapatha-Brahmana* referred to later on I likewise omit because it is out of place here and belongs to a later period to be dealt with separately in our paper.

"In the 8th *Ashlaka* of the Rig-Veda we find the following verse which clearly points to the existence of this doctrine in Vedic times (R.V. X., 59, 6 and 7):

'O Asunīti,* give us again, in this world, our sight, our breath, our enjoyments. May we long see the bright sun moving aloft; O Anumati,† favour us with thy blessing. May Earth give us back our life (*asu*), may the divine Sky, may the Atmosphere give it; may *Soma* give us again our body, and *Pūshan* the path which is our welfare.'

Again in the Yajur-Veda we come across the significant verse (Taitt. Ār. II., 5, end):

"May I again have my mind, again my vital power (or 'life-time,') again my sight, again my ears, again my breath, again my striving, again my thinking, again my learning."

"These verses of the Vedas prove the existence of this idea of reincarnation in the ancient Vedic literature of our country."

Before examining this conclusion, I will cite another passage in order to show that, although the second of the above quotations is taken from a more recent literature, yet the same idea is also found in the Samhitās of both the Black and White Yajur-Veda. Taitt. Samh. I., 8, 5, 3 (beg.) = Vāj. Samh. III., 54-55 runs as follows:

"Let our mind come back to us again for wisdom, power, and life, and to see the sun for a long time. May the heavenly folk (*dairyo janah*) give us again our mind, O Pitris; may we join the troop of the living."

Now, what does this prove? Granted the passages refer to another birth in this world—for, indeed, the *iha* 'here' in the Rig-Veda passage forbids to refer them to Heaven ‡—do they really show the existence of the doctrine of the *Samsāra* in the Vedic time? I do not think so. Whoever is convinced of reincarnation as a necessity, cannot speak like that. That is, on the contrary, the language of him who asks for a boon the fulfilment of which he considers a special grace. And that this grace was not rebirth after death, but simply

* Spirit life, life of the other world, personified.

† Grace, personified.

‡ Of which the Vedas often give such a sensual picture that all the other words, except, perhaps, the "troop of the living," would suit it.

purification or renewal of the present life, or, at best, restoration to youth, is clearly shown by the following reasons:*

(1) The first passage (Rig-Veda X., 59) stands in a prayer for prolongation of life, beginning as follows:

"Farther be lengthened his (the singer's) life anew (or, as a new one), [as vigorously] as the two skillful drivers of the chariot (the *Asvins*) [rush downward]. Then *C'yavāna* (i.e., the singer as a *C'yavāna*) will effectuate his prosperity. Far away † may destruction (*nirriti*) depart." ‡

The old Rishi *C'yavāna* (called *C'yavana* in the later literature) was, at his wish, restored to youth and made a happy husband by the two *Asvins*, the physicians of the gods, who were travelling on earth, doing magical cures. The story is several times alluded to in the Rig-Veda and is told at length, but apparently not in its oldest form (there is, e.g., an open doubt whether the sage was a *Bhārgava* or an *Āngirasa*), in the *S'atapatha* and *Talavakāra-Brāhmaṇas* and in the *Mahābhārata*, and, with modern variations, in the *Bhāgavata* and *Padma-Purāṇas*. It is probably connected with that of *Medea's* cauldron, and the Germanic *quecprunno* (well of renovation).

"Far away may destruction depart" is the refrain also of the next three verses, and verse 5 (preceding ours) says:

"O *Asunīti*, keep the mind within us (*mano asmāsu dhāraya*) and kindly lengthen our time to live; let us be happy with the sight of the sun, and strengthen thou thyself with the ghee [we offer]."

So also in the following two verses (6 and 7), being the pretended argument for the doctrine of the *Samsāra*, the underlying

* Apart from the fact that not one of the commentators, as far as I know, refers these passages to the doctrine of reincarnation.

† Comparative for superlative.

‡ This verse has been generally misunderstood. Its two halves closely correspond to Rig-Veda I, 116, 10, telling us that the *Asvins* restored to youth old *C'yavāna* and then (*āt*) made him "lord of young girls." Even granted that *Sāyana* was right in taking *C'yavāna* as a participle and not as a name (although it is doubtlessly a name in six other hymns), yet an implicated hint to the story of *C'yavāna* can hardly be denied, if we compare the wording of I, 116, 10: . . . *C'yavānat* | *prātiratam jahitasyāyur dasrād it fatim akṛimdam kaninām* || with that of our verse: *prā tary āyuh* . . . *adha C'yavāna ut tavity ūrtham* . . . ||, and if we further take into account the mentioning of the *Asvins*. For they, of course, are meant, the *ṛishna śhātārā* (X, 181, 3), the *kratumanā* (183, 2), (weak form: *-atā*) whose car is "like a torrent rushing downward" (181, 3).

idea can hardly be any other than prolongation or renovation of the present life. "In this world" is a refusal of the heavenly happiness not yet wished for. The invocation of the Earth, etc., refers to the old idea of an affinity between sight and sun, breath and wind, mind and moon (*Soma*), etc.—the "honey-doctrine" of later days (*Bṛihadâraṇyaka Upanishad*, II., 5, 1-14).

(2) *Taitt. Samh.* I., 8, 5, 3 (beg.) = *Vāj. Samh.* III., 54-55 is taken from the *Rig-Veda* (X., 57, 4-5), but with one significant variation, *viz.*, *na* "us" instead of *ta* "thee" in the first (not likewise the second) verse, the original verse being directed to the spirit of a deceased man. This is an important item to be well considered hereafter. Meanwhile we have to state that in *Taitt-Samh.* the two verses in question are preceded by the following ones:

"Thé *Pitṛis* have got [their portion], much enjoyed have the *Pitṛis* | Depart, Lunar *Pitṛis* (*pitarah somyah*), by the mysterious paths of old | and go then to the Liberal *Pitṛis* who with *Yama* revel in enjoyments. |

"We call hither the mind with a hymn to *Narâśamsa* (*Agni*) and with the holy songs of our ancestors (*pitṛis*). |"

In *Vāj. Samh.* likewise the dismissal of the *Pitṛis*, together with an invocation to *Indra*, (= *Rig Veda* I., 82, 2 and 3) * precedes. So there can be no doubt that the mind invited to come back is indeed, as *Mādhava* has it, the *pitrīyajñānuṣṭhānaparam c'ittam*, the "mind engaged in the performance of the ancestral ceremony," *i.e.*, the mind of the worshippers which for the time the ceremony lasted, had entered, as it were, the realm of death.

Finally, as to the *Âraṇyaka* passage, it cannot be claimed as a proof, first of all, because the *Âraṇyakas* belong to a much later time than that of the *Rig-Veda*. Yet, it is possible, of course, that it came down to its place through the *Brāhmaṇa* period from the *Samhitâ* (which, as the *Atharva-Veda*, extends to the age of the *Rig-Veda*), but in that case, its surroundings not containing anything decisive, we have to interpret it by means of the other passages of that kind, *i.e.*, as a prayer for renewal and purification of life, and, indeed, it is, as I am informed, still now daily used as such in the

* In *Rig-Veda* not the *Pitṛis*, but the *Maruts* are dismissed: an interesting difference which we have to bear in mind.

early morning (before the *Sandhyâvandana*) and at other occasions, by a certain class of Brahmins.

Let us return now to *Rig-Veda* X., 57. It is a fact that in the *Samhitas* of the *Yajur-Veda* many passages of the *Rig-Veda* have been misinterpreted or newly interpreted and subjected to quite another purpose than the original one. We are, therefore, fully entitled to ask, if not in the mentioned hymn of the *Rig-Veda*, although in the *Yajus* it is applied in another sense, originally the idea of reincarnation was at the bottom. To him who believes that the *As'vins* can make a decrepit old man a youth again, it is evidently only a small step to believe and pray that, in the moment of his death, the *As'vins*, the "friends," might "rush down" from Heaven, seize the soul and lead it to a new birth on earth, either directly or after some short intermediate state. (Happiness in Heaven, I repeat, was much less desirable to the Vedic Indian than that on earth, and rather looked at as supplying but an ideal). So, has this step been done, and are the two verses in question (X., 57, 3 and 4, the first being identical with the above translated verse of *Taitt. Samh.*: "We call hither the mind" etc.,*) and, eventually, also the following verse (*Taitt. Samh.* I., 8, 5, 3, see above), a prayer for a happy rebirth after death? We look in vain for other passages which might justify an explanation like this. The only natural explanation seems to be that one indicated in the seventh book of the *Lî-kî* (I., 7), where an ancient custom is described which still now is said to continue in China here and there, and is or has been also practised in many other countries: "When one died, they went upon the housetop, and called out his name in a prolonged note saying: 'Come back, so, and so.' After this they filled the mouth (of the dead) with uncooked rice," etc.† There are similar instances in the *Atharvaveda*, and even a whole hymn of the *Rig-Veda* (X., 58) having its place just after the mentioned one, has the outspoken purpose of calling back the spirit of a deceased person.

There are three other passages in the *Rig-Veda* which have been referred to the doctrine of the *Samsâra*; *viz.*, by *S'ankara* and other commentators of the *Upanishads*.‡ Professor *Deussen* has shown

* Apart from *Somena* instead of *somēna* ("with *Soma* sacred to *Narâśamsa*.")

† *Sacred Books of the East*, Vol. XXVII., pp. 368-69.

‡ *Rig-Veda* IV., 26, 1; IV., 27, 1; X., 88, 15.

in his "Philosophy of the Upanishads" (English translation, pp. 317, 318) that they have nothing to do with it, and the same has been done (independently) by Professor Hillebrand. Deussen's explanation of the "two paths" in X., 88, 15 as "Day and Night" (the two paths of Agni) is also supported by Taitt. Brâhm. II., 5, 5, 3 ("two sisters") and Mahâbh. I., 3, 144 *et seq.* (observe the part of Agni).

The Rig-Veda belongs to the childhood of the Indian nation, and it must not be looked at otherwise. In that stage of the Vedic Indian, man is not yet capable of thinking to an end religious and philosophical ideas, of pursuing them up to their last consequences. He stops at the beginning or in the middle, with the unconscious feeling that a going further on is not possible. It is exactly the same that everybody who has some philosophical inclination, can easily discover with himself, if he looks back on his development. For some time we have been completely satisfied with the explanation that the sun, moon, and stars have been created to illuminate the earth, and beasts and plants to be eaten or cultivated by men; that the world was created so that man might behave decently in it; that our dead parents are in Heaven, etc., etc., and only by and by, gradually, we began to ask for reasons. In the Rig-Veda, these philosophical beginnings appear in some isolated flashes of thought and in a few hymns of the later books. There were a few philosophical geniuses who outran their age, and were not heard or not understood, e.g., the author of the eternally admirable *Nâsadîsya* hymn. By these, a general judgment of the Rig-Veda, of course, must not be influenced. Then the final conclusion of one who has carefully studied the Rig-Veda and the science of man, will needs be this: *It is a psychological impossibility that the Rishis of the Rig-Veda believed in reincarnation.* Their belief led into Heaven, but not out of it. It was but in the time of the *Brâhmaṇas* that people began to ask for the duration of heavenly life and disquiet themselves with the idea of an exhaustion of merit (*ishādūrte*) and of a death in Heaven (*punar-mṛityu*, "re-death"), and only in the *Upanishad* time these ideas developed into a theory of reincarnation from which then, beginning and end now being lost, naturally enough sprung into existence the theory of the *Pralayas* and *Manvantaras* and the other details of the doctrine of the *Samsâra*.

There is no hope to fathom the problem of the *Pitris*, unless we carefully examine at least the first part of this line of development.

DR. OTTO SCHRADER.

[To be continued.]

BALABODHINI.

[Continued from p. 145.]

CHAPTER IV.—IN DEFENCE OF THEISM AND ON THE FORM-SIDE OF THE INFINITE.

NOW the term *Īśvara* is well-known to refer generally to the *Saguṇa* aspect of *Brahman*. The *S'rutis* very often apply it to the *Nirguṇa* aspect too. This fourth chapter, "In defence of Theism and on the Form-side of the Infinite" is begun in the hope that by applying that term, as the *S'rutis* do, to the *Nirguṇa* aspect as well, the devotees of the *Saguṇa* aspect may, by means of *Nirguṇa Jñâna-Yoga*, attain *Kaivalya* and that the atheists may also become convinced of the existence of God.

Question.—The idea that there is an *Īśvara* who is the author of this universe is a useless one. Why? because, do we not see that wonderful mundane objects are manufactured by human beings themselves from out of the five great elements which are inert? Hence there is no use of granting an unnecessary Principle termed *Īśvara*.

Answer.—The ultimate decision must be that there is an *Īśvara* who is the author of this universe. Why? because—without Him who is endowed with the attributes of Omniscience, Omnipotence, etc., who is Existence-Intelligence-Bliss, and who is all pervasive—the act of creating, preserving and destroying or regenerating this universe cannot be done by either the *jîvas* whose knowledge is limited, or by such non-intelligent principles as *Mûlaprakṛti*, *Mâyâ*, *Avidyâ*, the five elements and the ultimate atoms (which the adepts alone in *Yoga* are said to be able to cognise).

Question.—Can the greatest of literati write without the use of materials like paper, pen and ink? Would the fact that they cannot write without the aid of such non-intelligent materials (of writing)

make the latter superior to the former who are intelligent? The *Īśa* is therefore not to blame for using such materials as *Prakṛti*, etc., for his work. The fact that he alone pervades everything is stated thus by *Svetāśvatara* the 14th *Upaniṣad*.

Answer.—Know that *Māyā* is *Prakṛti* and that *Māyin* is the great Lord; the whole world is filled with what are his limbs, viz., *Prakṛti* and other elements.

Question.—If *Īśa* is all-pervading, He must be seen by all in their daily experience. If it be contended that He is not seen, because he is screened by this world, then it cannot be established that he pervades the inner, outer and mid regions.

Answer.—Just as one who has not seen the actor put on the female attire (as is customary in the Hindu dramas) first sees only the female form and afterwards clearly sees the man himself when the female attire is removed, even so can the Lord be clearly seen by those who see Him after removing the names and forms pertaining to this world.

Question.—He who created the world can alone remove those names and forms. How can the *jīva* possessing limited knowledge remove them?

Answer.—Does not *jīva* in the states of deep sleep and unconsciousness virtually remove (or forget) the world of names and forms? Why should he not similarly be able to remove it now? By the bye, do not suppose that *Īśvara* is He who is in the *Suṣupti* or the state of unconscious consciousness. The world disappears altogether when *Buddhi* is transferred to the higher centres of consciousness (such as *Suṣupti*, *Turiya*, etc.). Even though the world (which is created by the will of the Lord) continues for all times, yet if the mind is withdrawn from the waking state, it (the world) will disappear and the Lord can undoubtedly be seen.

Question.—Why could not the world have spontaneously come into existence by the mere actions of the five elements without the interference of the Lord? Do we not see the non-intelligent milk becoming curd; water, of its own accord, becoming hail stones; the rain drops falling into the ocean becoming pearls; and the hairs, of their own accord, grow on the skin? Such instances can be multiplied.

Answer.—Just as sugar-candy is formed by evaporating, distilling,

and then sufficiently heating and condensing the juice of sugar-cane, palm trees, etc., even so by the increase of heat is the watery vapour changed—and, possibly, converted into hail stones.

This heat is the quality of the third element in nature. Just as fire, the third element, which is non-intelligent, requires an intelligent hand to work it up, even so does the universal fire which is the cause of the entire universe, require a competent Intelligent Being to work it up. Is not the union of magnet and needle brought about by a man who places them both near each other to be attracted? If they were to remain apart how can the union take place of its own accord? From similar examples we conclude that as intelligent beings are required to bring about the union of non-intelligent substances, there ought to be an all-pervading, Intelligent Being to bring about the necessary union of the various immeasurably great Elements. Says *Taittirīya* the 7th *Upaniṣad*: That is Brahman from whence these beings are born, by which they live and into which they enter and finally become absorbed. How is that?

Question.—The *S'ruti* (just quoted) merely says that these beings are born of Him, but it does not say that he himself pervades the universe. It is the earth alone that pervades pots and other earthen vessels, but never the potter. By similar reasoning as well as by experience, we arrive at the conclusion that *Īśvara* is not all-pervading although He is the creator of everything.

Answer.—When an actor personates himself as a woman, the assumed womanhood does not penetrate his entire system. From this, do not conclude that it is the energy alone and not the Principle possessing the energy that pervades. Does not the fire too pervade every atom that is pervaded by its energy, heat? Illustrations, says the rule, need not satisfy all parts or details. As only one Principle pervades the entire Kosmos, there is no room to doubt if every creature has a separate *Īśvara*. There are numerous scriptural authorities to the effect that the Lord the Supreme God is one alone. In *C'hândogya* the 6th *Upaniṣad* it is said:—

Prior to the creation, my dear, Brahman alone was, one without a second. Then that Being having thought of creating these three *Devatās* (beings) entered into them with this living self alone, and revealed names and forms.

Because in the above *S'ruti* passage the words *Brahman*, *Ātman*

and *Devatā* are of different grammatical genders, do not doubt that they connote any meaning other than that of *Iśa*. One and the same Principle is denoted by such words as *Siva*, *Nārāyaṇa*, etc.

Doubt.—How can one and the same *Iśvara* himself become the insentient things and make the sentient *Jīvas* enjoy them and at the same time, like a water drop on the lotus leaf, remain untainted even though he be in union with them? Is it possible for any one to do so?

Answer.—It is within the experience of all that a *Jīva* of limited knowledge sees a man in his dream and converse with him. Here, is the fact that the very mind of the seer which has assumed the form of the man seen in his dream is itself capable of conversing with him (who is but the creation of his own mind). If an ordinary *Jīva* could possess such capacity, why can not the Omnipotent *Iśa* possess such powers? Besides the said reasoning and experience, there are the following *S'ruti* and *Smṛti* passages in support of the same:—

All this universe is a manifestation of His greatness. Greater than this (universe) is that *Puruṣa*.

All this universe is but a quarter of him; three-fourths being immortal (and changeless) remain in Heaven, self-luminous. So says *Puruṣa-Sukta*.

An eternal portion of Me it is, which has become an individual soul in the mortal world (*Gītā* XV., 7).

I stand supporting all this by (but) a single portion (of myself). (*Gītā* X., 42).

Doubt.—If the world and the *Jīvas* are a part of that Lord, then He, whose part they are, will Himself have to suffer the pains that affect the parts. Does not the soul suffer the pain when a finger is cut off from the limbs of the body?

Answer.—The finger is part of the body but not of the *Jīva*. Is the entire body cut off when the finger is removed? This simile is not therefore appropriate. To confound the *Upamāna* (comparison) with the *Upameya* (the compared) is improper. If sorrows result from the relation established between the two factors—the enjoyer and the enjoyed—into which the part (*i.e.*, the aforesaid one-fourth) subdivides itself, how can such sorrows affect the three other immortal parts of the whole? If from a lump of 100 palams of gold, the goldsmith separate a portion weighing one palam and then beat

it out with his hammer, does that beating affect the original lump (of 99 palams)? If it be objected that the first blow which separated the small piece from the original lump, must have affected the latter; we answer that the objection is not valid, because that separation is said to have been brought about by its inherent ENERGY in the same manner as a drop of honey falls, of its own accord, from the honey-comb; and that it was not due to any extraneous interference. If one comparison does not entirely satisfy the parts of the subject of comparison, it is reasonable to have recourse to another comparison. The raising of frivolous objections without minding the appropriateness of the simile as regards the particular point intended to be illustrated, does not become an intelligent man. It must now be granted that it has been established by sound reasoning that the *Iśa* stands in the same relation to the *Jīva* as the whole does to its part.

Doubt.—It is well-known that all the scriptures of the world represent God the Lord as kindness itself. If there be such a God, the sufferings of His creatures must cease without any effort on their part. Because one of His attributes is eternal contentment, He could, without awaiting the petitions of *Jīva*, remove his sufferings. We must decide that there is no God because, He does not reveal Himself even to him who invokes Him, day and night, by incessantly calling out "O, Lord," "O, Lord."

Answer.—Could one say that the fire cannot burn and that it has no existence at all, because the moist wood does not catch fire and burn? Just as the fire easily acts on (dried) fuel and burns it to ashes immediately, even so does *Iśvara* remove the sufferings of the *Jīva* whose *Citta* is in the right condition. Do we not often hear and at times come across persons who say and feel that they are blessed and free from sufferings, even though they appear to ordinary persons as being subjected to sufferings? That God will, of his own accord, reveal Himself to and bless and protect those whose *Citta* is in the right condition, is also clearly taught in *Kāthavalli*, the 3rd *Upaniṣad*, as follows:

That Self (called *Iśvara*) cannot be gained by the Veda, nor by understanding, nor by much learning. He whom the Self chooses, by that *Jīva* alone the Self can be gained. The Self chooses him (that *Jīva*) and reveals His form to him (*II.*, 23).

In contradiction to what the above *S'ruti* declares, it is not right

to say that He is unkind and that He is devoid of form. Some say that *Iśa* is like the son of a barren woman or the horns of a hare. We will simply say in the case of such people that they do not care to have recourse to scripture, reasoning and experience.

Doubt.—It was said before that *Iśa* will reveal Himself to those alone who discard the names and forms. This is unjust. He should reveal Himself to others too who do not do so. There will be no necessity to discard the names and forms, if *Iśa* were to occupy the inside alone of the world. As He is said to occupy the outside too, why could not all see Him easily? We generally see water inside and outside the pot that is immersed in a tank. Likewise, should not *Iśa* too be seen outside? As He is not so seen, it is difficult to believe the existence of *Iśa*.

Answer.—In the above comparison, the water outside the pot is capable of being seen and in the subject of that comparison the water inside is incapable of being seen. Therefore the comparison is not right. But yet the water inside can be shown by inference. We will explain how. In all things are seen *Sat*, *C'it* and *Ānanda* the attributes of *Brahman*. The *Puruṣa Sūkta*, as well as *Sarasvatī-rahasya*, (the 96th *Upaniṣad*) testify as follows, to the fact that *Iśa* is seen inside and outside the universe, like the earth which is seen inside and outside the pot.

"That which pervades the inside and outside of whatever is seen and heard in this world, know that to be the Supreme Being known severally as *Brahman*, *Paramātmān*, *Paramēśvara*, *Paramaśiva*."

"Of the five, viz., *Sat*, *C'it*, *Ānanda*, name and forms, the first three constitute the *Svarūpa* of *Brahman* and the other two that of the universe."

Thus we conclude with the aid of scripture, reasoning and experience that *Iśa* can be seen inside and outside.

Doubt.—If as was said before, the *Īva* is a part of *Iśa*, then because they are separated like spark and fire, the relation of the worshipper and the worshipped must be established between them. Such relation may, indeed, lead to the blessing of *Īva*. Even then, in order that *Īva* the divine spark too, may, like the Lord whose part he is, remain untainted by the world of senses, it should be held either that *Īva* has no real existence but only an imaginary one like

the serpent in a rope, or that he is a mere reflection like that of the Sun in the water. There are also some well-known schools of *Vedānta* which uphold such views. This decision is further supported by scripture, reasoning and experience. Therefore it is wrong to decide that *Īva* is part and that the Lord is the whole.

Answer.—*Īva* does not become false even if it be decided that *Iśa* is like the serpent and that *Īva* is like the rope. That the serpent itself is a reality can be proved by the fact that when one sees a rope, the idea of the serpent is presented to his mind because it (the mind) had taken the impression when he formerly saw the serpent. When he mistakes the rope for the serpent, fear is generated in his mind and his body shivers; and from the reality of this effect we rightly deduce the reality of the cause. If the serpent were false, mental fear and bodily shivering would not have been generated. The serpent has form, because it was actually seen (formerly). Similarly, because the sun is perceivable, and the water in which it is reflected is true, and because also, the water and the reflection are one, both of them are real. Anything that affects the water will also affect the reflection. Thus will the *Īva* who is reflected in *Avidyā*, *Buddhi* and other limitations, be tainted by the world of senses; and the original, divine spark (whose reflection *Īva* is) remain untainted. It is only when the *Īva* is compared to the son of a barren-woman that the comparison goes against human experience, but not so when such illustrations as "the sun seen reflected in the water," and "the serpent in a rope," are used. This meaning can clearly be gathered from *Iśāhasya* the 1st and *Mundaka* the 3rd *Upaniṣads*. They declare as follows:—

A man may wish to live a hundred years, performing the daily rites (*nitya karmas*) pertaining to his *Āśrama*. *Karmas* will not then cling to a man like you because you do not perform *Kāmya* (or selfish) *Karmas*.

Two birds (*Īvātman* and *Pratyagātman*), like inseparable mates, cling to the same tree (the body). One of them eats the sweet fruit, the other shines without eating.

From *Iyāsa's Vedānta Sūtras* and several other scriptures we find that there are two *Ātmans* in the cavity of the heart. According to our experience and reasoning too, we find it indispensably

necessary that there should be two such *Ātmans* and a supreme Lord pervading the inside and outside of the whole universe.*

Doubt.—What harm is there if it be held that one and the same *Ātman* is termed *Jīva* when viewed from the standpoint of the world of senses, and *Pratyagātmān* when viewed from the standpoint of *Īśvara*? Why should there be a division into two, viz., (1) as reflection, and (2) as its original?

Answer.—Is it not advantageous to convert a full coin of one Rupee into sixteen annas? Your fear regarding the aforesaid division is evidently due to your thought that “the enjoyment of the senses may then become impossible because the reflection as well as *avidyā* and other limitations are non-intelligent.” There is no room for such fear. As the reflection and its original always remain together in the cavity of the heart without being separated even for a second, the non-intelligent reflection, etc., can, with the capacity derived from the proximity of the intelligent original, perform *Karmas* and enjoy their fruits.

Doubt.—Who is the worshipper of *Īśvara*. Is it the *Jīvātmān* or *Pratyagātmān*?

Answer.—As the *Jīva* has, through the enjoyment of senses, directed his entire attention outwardly; it should be understood that *Pratyagātmān* who is devoid of enjoyment and who is introspective is alone the worshipper of *Īśvara*.

Doubt.—The external and internal organs that are required for worshipping *Īśvara*, belong exclusively to *Jīva* as they were secured by him through his *Karma*. Apart from them, the *Pratyagātmān* has no other organs of his own. How can he then worship *Īśvara*.

Answer.—According to *Kākaṣiṇyāya* or the illustration furnished by the eyes of a crow, the said organs, when tainted by the contact

* The current *Sankhya* is termed *avāidika* because it does not teach that there are two *Ātmans* in the body. It does not admit the Lower-self or *Jīvātmān* who is under the influence of (*avidyā*) *Prakṛti*, the HIGHER-SELF or (*kārya*) *Pratyagātmān* (within) who is attached to (*Vidyā*) *Prakṛti* and the (*karana*) *Pratyagātmān* or the Supreme Lord who is unattached to anything, who is everywhere and whose part the (*kārya*) *Pratyagātmān* or HIGHER-SELF within is. For this reason and also on account of the fact that it does not accept the *Sankhya-Yoga-Samuccaya* doctrine, the current *Sankhya* is said to be *avāidika*, and distinct from the *Vāidika Sankhya* taught in this work. (See *Jīvacintamani* for further particulars on these points).

of senses, belong to the *Jīva*; and when they remain untainted without being attached to the senses, they belong to *Pratyagātmān*.

The aforesaid *Kākaṣiṇyāya* illustrates the fact that the crow is able to use only one of its eyes at a time, because the power of its organ of sight is probably so limited that when it uses the right eye, the left one is powerless to see, and *vice-versā*. The two *Ātmans* occupying the cavity of the heart should be distinguished in the manner aforesaid, viz., as *Jīva* or he who enjoys; and as *Pratyagātmān* or He who enables the former to enjoy. If, without making such a distinction, you contend that there is but a single *Ātman*, then it would follow that *Īśa* pervades only the outside and not the inside. It should therefore be clearly understood that *Īśa* fills the entire universe—His part or *aṁśa* pervading the inside and Himself or *aṁśi* pervading the outside. It is also stated in the Vedic passage quoted below that *Parameśvara* who is superior to *Pratyagātmān*—as the latter is attached to (*Vidyā*) *prakṛti*, even though he is a part of the Lord—shines everywhere, and pervades everything without being attached to anything.

The Vedic passage mentioned above says:—“He is the great Lord (*Maheśvara*) who is above that *Ātman* who is denoted by *svara* (or *Prapañca*), before beginning the recitation of *Vedas*, who is seated in *Vedānta* and who is absorbed in *Prakṛti*.”

Doubt.—We find the whole world made up of *Prakṛti* and *Puruṣa*. Even if the interior of each and every body be mentally examined, it will be found that everything can be resolved into the same *Prakṛti* and *Puruṣa*, such being the case, we can only say that *Jīva* is he who is attached to *Prakṛti* and that *Īśvara* is He who is not so attached. Hence it is impossible to believe that there is another *Īśvara* besides the one mentioned.

Answer.—If he who is bound by attachment to *Prakṛti* would desire to get that bondage removed, then is it not necessary for him to seek the help of another for the purpose? While climbing up a tree one can leave (his hold of) the lower branch, only after getting hold of the one above it. Even when he is attached to *Prakṛti* is the *Jīva* by himself able to enjoy the senses without another to direct and guide him? Not only will the *Jīvas* make no progress if there be no Lord capable of protecting them all, but will further go astray and be ruined like sheep without a shepherd or like subjects without

a king. The *Puruṣa* who enjoys, the objects of senses which are enjoyed, and the *Paramēśvara* who directs and governs such enjoyment ; these three are referred to in the 14th Upaniṣad and the *Gāyatrī* Mantra as follows :—

Considering these three, viz., the enjoyer (or *Īśva*), the enjoyed (or the world of senses) and the ruler (*Iśvara*) ; all these have been declared to be threefold Brahman.

We meditate upon that effulgent Being the Supreme Lord who is above the spirit in the Sun and who guides our intellects (or intuitions).

Thus it is enjoined in all the Vedas and Sāstras that the Supreme Lord, the Ruler of the universe must be worshipped or meditated upon.

G. KRISHNA S'ĀSTRĪ,
(Translator).

[To be continued.]

FROM AMERICA.

There are several items to report this month. One that will be acceptable to those who are especially interested in our third Object is the following extract from a letter of a member whose veracity is beyond question :

"I was in a terrible accident at E———. If the tiniest circumstance had been different, I should have been killed. It was an automobile accident in which I was hurled backwards down a ravine the auto coming down on top and supposedly killing me. When I peered out from under the tonneau, men were coming with a stretcher which fortunately I did not need. When I flew out of the auto, I sent forth the most powerful prayer I could to the 'Invisibles' and, whether I dreamed or imagined, I certainly saw a shining triangle in the air before me, and fear vanished. Another strange circumstance—I fell on rocks, but was not even bruised. There was not a scratch or any evidence of injury which astonished everyone."

During recent years it is remarkable how the interest in super-physical affairs has found its way not only into literature but into the drama as well. "Under the Red Robe," "My Friend from India," "The Garden of the Gods," are only several of a large number of plays in which this has been shown. And recently a friend has written from one of our large cities ; "I went to see a play

last week that has attracted much attention here and in England—Pinero's last work, 'His House in Order,' which, besides presenting some moral questions, has a reference to the super-physical."

And in ways even more important is the spirit of Theosophy permeating the community. More and more often do we find emphasized the need for sound morals, for honesty, and for decency. A new publication, *Ridgeway's, A Militant Weekly for God and Country*, which is issued in fourteen cities simultaneously, says in its first number, October 6th : "We are prejudiced in favor of honor in public places, decency in private affairs, and the principle of the golden rule."

"The Partnership of Society" is the title of an admirable article by William Allen White, in the *American Magazine* for October. Mr. White may not be a member of the Theosophical Society, but he certainly ought to be a member, as the following extracts from his article prove :

"Soon all the world must come to realize that civilization is built for a purpose, and that purpose is the development of human souls." "All the laws of this universe resolve themselves into one law—the law of cause and effect. And this law of cause and effect is the basis of all the moral law which philosophers have found since the beginning of time." "Every man is his brother's keeper." "And a pressing duty upon every man who sees the wrongs of this partnership is to right them, in so far as he is able."

H. H.

COL. OLCOTT IN ITALY.

[Before the President-Founder left Italy, where he had been under treatment in a Protestant Hospital in Genoa, he addressed the following letter to the Presidents of the Groups of the Italian Section. A copy of this letter has been forwarded to the editor of the *Theosophist*, by the General Secretary of the Italian Section, for publication.]

To the Presidents of the Groups of the Italian Section :—

With reference to the circular I sent out on my arrival, and before now quitting Italy and the Italian Section, I wish to send to each member of this Section of the Theosophical Society my fraternal greetings, and to express the sincere hope that my presence among you has tended, in some small degree at least, to promote and

effectuate that spirit of harmony and union in effort and aim which should be the guiding principle of our Theosophical ideals.

Though prohibited by doctor's orders, owing to the effects of my accident, from seeing all or as many of you as I should have desired under normal conditions, I have nevertheless made the effort to see, and have seen without exception, all those members, representatives or otherwise, who have especially desired to interview me, or to lay matters of personal or Sectional importance before me for my consideration.

I have thus been able to gauge pretty accurately the actual condition of affairs in this Section and can state that they have comforted rather than depressed me. There is nothing I have found requiring in any way my official intervention, as I am satisfied with the general course of action taken in the last two Conventions, and have every confidence in the independence and impartiality of your present Executive Committee and the ability and highmindedness of your distinguished General Secretary.

It is a fact always to be borne in mind that it is ever easier to criticise one's neighbour than to avoid the faults one finds in him.

Nine-tenths of the frictions arising in all public bodies are due to this human weakness of aiming to sit in judgment upon others without having first qualified oneself by bravely conquering one's own faults.

Putting entirely aside the questions of personalities and of fault in the administrative scheme of our Society—due to the immaturity of the movement, which time alone can correct—we must try to realise the fact that in the philosophical system we have extracted from the teachings of the ancient Sages, we possess a treasure beyond price; one calculated to enlighten the mysteries of life, and presenting to us a perfected system of evolution without a flaw or a break.

So great a boon is this, that if it had never done anything else, the Society has won the right to our reverence and our devoted loyalty; and the grandest feature of this teaching is that it offers itself for scrutiny and analysis to our reason and commonsense, and repudiates, in toto, every claim of every individual that we should accept it upon any authority whatsoever.

In our Society such a thing as infallibility does not exist; and

as its Founder and a maker of its Constitution I must utter a word of warning against any such assumption.

The ideal foundation of our brotherhood can never be realised save by the determination to leave our neighbour to the operations of his personal Karma, and to govern our actions by the requirements of our own, so far as we can grasp and follow it.

This truism which I expressed to my visitors I now convey to each and all of you.

It is then with a lighter heart that I leave your Section, taking with me the hope that all will be well with you in future and that your group of students may by their work and their lives win the respect and admiration of our members throughout the world.

H. S. OLCOTT.

REVIEWS.

THEOSOPHY AS A SCIENCE AND THE THEOSOPHICAL SOCIETY AS AN ACADEMY.*

We have read with great satisfaction this paper of our Italian brother, clear and enthusiastic at the same time, in which the exhortation is renewed which a year ago was pronounced by Dr. Hübbschleiden in the *Theosophist* (October 1905) by his article on "The Coming Period of our Movement." The Doctor stated that this third period of the Theosophical movement, inaugurated by the works of Mr. Mead and others, had the important and absolutely indispensable task of expounding the Theosophical views as *inductive research*, in order to make them acceptable to the whole scientific world; i.e., leading the men of science from their own encampment and by means of their own method to an involuntary acceptance of the assertions of Theosophy. Mr. Agabiti now gives a more detailed description of the necessity of this plan and of its possibility. He begins by affirming that Theosophy in its present form is utterly unable to attract a scientific mind. And why? Because it is not a science as yet. But certainly, the author continues, it can become a science. For "though having part in the nature of many other sciences now known, it is none of

* Augusto Agabiti, *La Teosofia come Scienza e la Società Teosofica come Accademia*. Roma, 1906.

them, differing from them by quite distinct marks ; further, it has its peculiar contents, studying and solving problems neglected by other sciences, and while studying very many others known to them, it does it in a new way. Theosophy has a character which particularly renders it original and important, partaking of the nature of the experimental as well as the speculative sciences : it alone unites the scientific cabinet with the philosophical lecture-room." There is, however, little hope that Theosophy will become what it ought to be, unless the Theosophical Society should develop into a real Academy or University, a body of groups having a democratic constitution, holding a few regular meetings the proceedings of which must always be published, and issuing as many scientific memorials as possible.

We regret having no space for a fuller review of this interesting pamphlet (being the reprint of a lecture delivered in Rome on the 21st June), and conclude by drawing the attention of those who would regard the lofty ideal mentioned as merely utopian, to the Central Library in Adyar which is already a thoroughly scientific institution like those demanded by Mr. Agabiti for the future Academy.

O. S.

BUDDHIST TEXTS IN ST. JOHN'S GOSPEL.*

The author of "Buddhist and Christian Gospels" offers in a pamphlet of forty pages two further parallels between the two Gospels, just discovered by him, *viz.*, John VII., 38, and XII., 34, corresponding to *Patissambhidd-maggo* I., 53, and *Mahā-parinibbāna-suttam* III., 3. The evangelist is said not only to have directly borrowed from those Buddhist texts, but even to quote them by the words "Scripture" (*graphé*) and "Law" (*nomos*). For to our Bible commentators the sources of both the passages are unknown ; the learned dean Alford, *e.g.*, writing about the first : "We look in vain for such a text in the Old Testament, and an apocryphal or lost canonical book is out of the question," while, on the other hand, the Buddhist Canon, being in the first Christian century "the most widespread of all sacred codes," was, in Mr. Edmunds' opinion, very likely to be known to the fourth evangelist.

Though having much sympathy with the endeavours of Mr. Edmunds, we must confess our doubts concerning his conclusions. We cannot fancy that the evangelist quoting from Buddhist texts would have named them by just those same words which were the acknowledged

* "Buddhist Texts Quoted as Scripture by the Gospel of John : a discovery in the lower criticism." By Albert J. Edmunds. Philadelphia : Maurice Brix, 129, South fifteenth Street, and A. J. Edmunds, 241, West Duval Street, 1906.

designation of the *Jewish* Scripture. *Dhammo* is *nomos*, indeed, but what an abyss between the Jewish "Law" and that of the Buddha ! If the evangelist meant the latter, he had need to use a stricter designation. As to "Scripture," there is no exact Pāli equivalent. We are inclined to believe that the two passages in question, as the prophecy mentioned in Mark IX., 13, on the persecution of the second Elijah, refer to some lost *Jewish* text or texts in which the idea of the Christ's abiding "for the æon," as well as the image of the torrents of water proceeding from the belly, may have penetrated either from Buddhism in the time of Asoka or later on, or from some other Asiatic religion. We must not forget that many things in Buddhism—think, *e.g.*, of the *Jātakas* !—are not of merely Buddhist origin.

Much stronger than the two new parallels seems to us the following one reprinted in the present pamphlet from the *Open Court*, April 1900 :

Mark III., 29. "Whosoever shall blaspheme against the Holy Spirit hath never forgiveness, but is guilty of an æon-lasting sin."

Cullavagga VII., 3 : "Whosoever, Devadatto, divides the Order when it is at peace, gives birth to an æon-lasting fault, and for an æon he is tormented in hell."

This is, indeed, an almost verbal parallel, and here, of course, Buddhism has not borrowed from Christianity. But why Christianity from Buddhism ? The idea of the æon-lasting sin (Greek : *aiōnion hamartēma*, Pāli : *kappalīkama kibbisam*) was well known to ancient Greek philosophy (not to speak of Egyptian). Empedokles, *e.g.*, who lived at about 450 B. C., begins his wonderful poem about Nature with the words :

"It is a law of Destiny, an ancient institution of the gods, everlasting, sealed by broad oaths, that whoever has criminally stained himself by a murder, or has incurred sin by deliberately saying a perjury, *three times ten thousand years (lit. hours) he must roam far from the happy ones*, being born in one by one of the various forms of mortals, wandering one after the other of the troublesome paths of life—as now I myself am a fugitive from the gods and a stranger, attached to raging egotism (*neikos*, lit. hatred)."

Nevertheless, the offence against the Holy Spirit and against the Sangho, both declared to be an æon-lasting sin, is a very remarkable coincidence, and if Mr. Edmunds should succeed in finding more parallels, equally close, we shall have to believe with him that these passages have been directly copied from the Buddhist Canon.

O. S.

CHARACTER OR THE POWER OF PRINCIPLES.*

BY FRANK H. RANDALL.

The author of this excellent work has chosen for his subject one of vast importance ; for the development of a well-balanced character seems to be the chief object in the evolution of every human soul. In Chapter IV. we find a classification of principles. "(1) Those which are desirable : and (2) those which, being opposed to the right laws of living, are discordant, and therefore undesirable." The author styles the former 'creative' principles, and the latter 'exhaustive' principles. In the first class he places the following :

"HEALTH, LOVE, SERENITY, SYMPATHY, COURAGE, HOPE, JOY, FAITH, DETERMINATION ;" and, opposite each, the corresponding 'exhaustive' principles, consecutively, *viz.*, "DISEASE, HATE, WORRY, CALLOUSNESS, FEAR, DESPONDENCY, SORROW, DOUBT, LISTLESSNESS." It would seem that this latter class of 'principles' might also be considered as negative conditions resulting from the absence of the corresponding positive 'principles.' These contrasting 'principles' are ably dealt with in separate chapters with dual titles, such as "Love and Hate," "Serenity and Worry," etc. This work can be recommended as a valuable aid in the formation of correct principles—especially to young people, all of whom *should* be interested in character-building. The book is admirably brought out.

W. A. E.

SEEING THE INVISIBLE.†

BY JAMES COATES.

In his preface, the author alludes to the great progress which has been made in the realm of Psychic Science, during the last half-century, and says, further :—

"These investigations go to prove, not merely that man has a soul—using the term in the popular sense—and may live in some obscure way, in after-death states, but that he *is* a Soul, here and now. In this volume I present some evidence for my faith ; nay, more, for my knowledge that man is a Greater Self, and that he now demonstrates that, in the exercise of Psychometric and Psychic faculty, and by manifest independence of the Physical form and his Time and Sense environment."

* L. N. Fowler & Co., London. Price Re. 1-11.

† L. N. Fowler & Co., London : Price Rs. 3-12.

The author, who quotes at considerable length the results heretofore achieved by various Psychometrists, has also pursued a long and extensive course of original research in this fascinating field of science, under exceptional advantages—his esteemed wife having the gift of Psychometric perception,—and he gives practical instructions on this subject. The chapters on "Invisible forces and Emanations," and "Nature's Invisible Biograph," are highly important and will command the reader's close attention. The several chapters which are devoted to "Thought Transference," "Psychic Faculty" and "Telepathy," afford ample evidence of the power of mind—whether connected with or freed from its physical encasement—to transmit thoughts and emotions to other and perhaps far-distant minds. Some of these narratives are of thrilling interest. The book is well got up and contains nearly 300 pages.

W. A. E.

THE ARGUMENT, *A PRIORI*, FOR THE BEING AND THE ATTRIBUTES OF THE LORD GOD,*

BY WILLIAM HONYMAN GILLESPIE.

This is considered a very valuable work for the Theologian, and a great amount of time and labour has been devoted to it. The views of past and present Theologians are weighed, exhaustively, and the argument is brought down to a fine point, so to speak. The book contains an engraving of the author, and a brief sketch of his life and work. Demy 8vo., 300 pages ; nicely bound in cloth and gilt.

A HISTORY OF THE CLASSICAL SANSKRIT LITERATURE.†

By M. Krishnamacharya, M.A. B.L., M.R.A.S.

In all the Histories of Sanskrit Literature published as yet, the classical period is treated either as a mere appendix or in a very unsystematical and unsatisfactory way. A special History of the classical Sanskrit Literature is, indeed, a real need. One cannot say that this need has been remedied by the present work. But it has become a little smaller, at least, in as far as the *beginner* and *layman* has now a comfortable means in Mr. Krishnamacharya's book, of being

* T & T. Clark : Edinburgh. Price 1 shilling.

† Madras, Vajjayanti Press, Price. Re. 1-4.

introduced to the classical Sanskrit Literature. The book is a lucid summary of the views of orientalists and also contains some original ideas. In a pleasant style the author deals with (1) The Antiquity of Sanskrit Literature, (2) The periods of Literature, (3) Epic Poetry, (4) The *Kavyas* or Artificial Epics, (5) The Indian Drama, (6) The Dramatic Writings, (7) Lyrical and Didactic Poetry, (8) Sanskrit Prose, (9) Fables and Fairy Tales, (10) Rhetoric, Metric and Dramaturgy. We hope that in a future second edition the subject will be treated a little more from the standpoint of art and a little less from that of history, and that a bibliographical appendix will be added to each chapter, showing the way, to the reader, to a more detailed study.

O. S.

"NEVER SAY DIE," is a pamphlet by J. Wallace Clarke, containing 'hints, helps and counsel on the preservation of health and the promotion of life'—all very good. Price 7 annas.

MAGAZINES.

The Theosophical Review, November, "The Rosy Cross in Russia" is continued. In "The Land of the Living," E. R. Innes gives free play to fancy, and talks 'with the flowers and trees, with the animals and even with minerals,' and educes wisdom from their sayings. "The Nature of Dhâranâ" is ably set forth by Francis Sedlák. Isabelle M. Pagan contributes the second instalment of her interesting paper—"Some Planks in the Theosophical Platform." A. R. Orage discusses the Problem—"What is Man?"—from his own peculiar standpoint, which is beset with doubts. He thinks other people's views concerning this problem are "ridiculous," but wisely refrains from stating his own. Felix A. Belcher writes, in sympathetic vein, of those upright people who comprise the 'Society of Friends,' and his article on "The Hicksite Quakers" will well repay reading. He says:

Gauged by the canon, "By their fruits ye shall know them," the Friends, in general, including the Hicksites, must be admitted to be on safe ground, for who does not know of their simplicity of life, their truthfulness, gentleness, practical benevolence, their ceaseless struggle against tyranny in high places, their uncompromising stand against that curse of the West—alcohol, and their efforts for the pacific settlement of disputes, international and other.

Mr. Mead contributes a very important paper—"The Master." Here is a short paragraph from it, though we find the task of selection a difficult one:

THE MASTER—Single and plural united in one perpetual blend of sameness and variety, one and many simultaneously, one in many and many in one! For surely

at the end of the Path of Self-conquest there can be no Masters in any sense of separation, since all who tread that Path to the end, we needs must believe, become one in the One and Only One.

Sarah Corbett favours us with No. II. of her valuable article on "The Foundations of the Science of Education," which we hope will be widely read. She lays stress upon the idea that "inborn characteristics" should be carefully fostered. She says: "children from the same family often show very varied characteristics, moral, mental and physical, and in an ideal plan of education would receive widely different treatment." The writer's attention is chiefly devoted to considering the source of these variations. "The Mystic Ship," by W. M. Blackden, is the first instalment of an article which treats of ancient Egyptian Symbolism relating to the ship—this forming "one great far-reaching symbol, a symbol so great and so far-reaching that it may almost be said to swallow up all other symbols." Numerous quotations from "The Book of the Dead" are given by way of illustration. There are notes "From Divers Lands," and further correspondence on "The Path of Action."

Theosophy in Australasia, October. "The Jewel of Compassion" consists of extracts from the leaves of a journal. "Man in the Making," by W. G. John, is concluded. "Karma," by J. Lester, contains some excellent ideas which should be heeded. "The Pathway to Wisdom," is an 'impressionist writing,'—taken down by one who lays no claim to its authorship. "Theosophy from Schiller" consists of a few extracts translated from the German. The main text closes with a brief article on "Spiritual Progress," by F. C. Ramsay.

The N. Z. Theosophical Magazine, October. "Mental Healing," by R.H., is concluded. "The 'Church' and the 'Kingdom' of God," by W. A. Mayers, is a paper of special interest to those familiar with Christian Doctrine. Alluding to the Master, Jesus, he says: "It cannot be proved that he instituted the Church, or indeed any ecclesiastical ordinance. His mission and teachings were spiritual, moral, practical. 'He that doeth the will of my Father,' are words which mark the area of the Kingdom on which devout men of every nation may stand." 'The Stranger's Page' has a very useful little article on "The Causes of Misfortune." "The Mysteries of the Ancients, or Christianity Before Christ,"—a lecture by W. Melville Newton—is to be continued. The Children's Department continues to sow good seed in the minds of the young.

The Theosophic Gleaner, for November, contains Part II. of Mr. G. E. Sutcliffe's paper, entitled, "What is the Physical Ether?"

Following this is a short article on "What is Gratitude?" by P. T. Payan. Mr. Rustom P. Masani contributes the second instalment of his paper on "The Divine idea in Tennyson." "How Pierre Loti became a Theosophist," is continued." Jamshedji D. Mahluxmivala writes on "Lack of Appreciation. There are also continued articles on "Occult Masonry," and "The Growth of the Animal Kingdom."

Broad Views, for November, opens with a long article dealing with the complex problem of "Church and State in France," by Ernest H. Short. Mr. Mallock's serial romance—"An Immortal Soul"—is continued. Mr. Sinnett contributes an excellent paper on "Parallel Streams of Progress"—religious and scientific—and naturally thinks that these two phases of human consciousness "will ultimately blend as two aspects of the same endeavour;" and says, further: "It is indeed desirable in the interest of progress and human welfare, that religion should become scientific, but it is no less essential to true progress that science should become religious. And indeed, that will probably be the first of the two great achievements." He closes with these words: "Scientific truth is all the more effective as it ceases to be pugnacious, and it will be irresistible when it becomes sympathetic." James Wilson writes on "Phantoms of the Sea." "An Atom of Greater Britain," is an interesting account of the inhabitants of an island in the South Atlantic, which contains a population of seventy-seven souls, all counted. "Friendship: is it on the wane?" is a problem discussed by the Rev. J. Hudson. Walter Pierce pictures—in colors necessarily sombre—the relations which exist between "The White Man and the Negro." Alice C. Ames' short article, "Thoughts from the Sea," abounds in beautiful ideas clothed in choice language.

Theosophia, October, has the following articles: "Old Diary Leaves" (continued), by H. S. Olcott; "Something about inner and outer Moral Laws," by M. W. Mook. "Divine Protection," by J. Steketee; "Autumn," by M. J. Vermeulen; "Brotherhood," by Dr. Th. Pascal; "Reply to Dr. Schoenmackers," by B. de Rooek; "Answer to H. A. M. van Ginkel," by Dr. Schoenmackers. There are also extracts from foreign periodicals, and notes from 'far and near.'

Neue Metaphysische Rundschau, (Vol. XIII., No. 4). Guido von List, the most original of the present investigators of Teutonic Antiquity, begins, in this number, a new paper not less surprising and fascinating than the preceding ones. Under the title, "Von der Armanenschaft der Arier," it deals with the fundamental doctrine of the esoteric philosophy of the ancient Germans and with the division of the people into three castes, corresponding to this doctrine, viz., the *Ing-fo-onen*

Armanen, and *Ist-fo-onen* (the Ingaevones, Hermiones, and Istaevones of Tacitus), i.e., to use Indian terms, the Vais'yas, Brāhmanas, and Kshatriyas. The "High-holy Three" manifesting itself in the organic becoming of all forms of life, is the trinity "*Urda, Verdandi, and Schuld*" (personified by the three Norns), i.e., "the past from which springs the becoming which, as the future or the debt, fulfils that which the past or the becoming had prepared." There is further the first instalment of a translation of a famous text of Sufism, viz., the "Bird Dialogues" (Mantiq-Uttair) of Ferideddin Attār, said to belong to the grandest in the field of philosophical poetry of all times and nations and which "ought to be placed immediately after the incomparable Bhagavad-Gītā." Finally there is the conclusion of an article on "The Elements of the Kabbala," being ten letters of Eliphas Le'vi imparted by his pupil Montaut.

Revista Teosofica (September). This is the third number of the newly founded organ of the Cuban Section. It brings the good news, among other things, that "all the branches existing in Santiago de Cuba, inspired by the best wishes, are resolving to take a big house in order to celebrate in it, by turns, their meetings."

Sophia (October). "The Construction of a Cosmos," by Annie Besant; "The Great Pyramid," by H. J. van Ginkel (continued); "The case of the Idiot," by Jacobo San Martin Lozano (original); Swedenborg, by R. V. Emerson (continued).

Brahmajñānapātrika (Vol. I. No. 2), is a theosophical Tamil monthly published by Mr. A. Ramier, Tiruvalur.

Received with thanks: *Revue Théosophique* (October); *Théosophie*, Antwerp, (October); *The Vahan* (November); *Pewartia Theosophica* (October); *La Cadena de Union* (July and August), a masonic journal of Montevideo.

Bhagavad Gītā venba: part I., is one of the series of the "Pocket Tamil Classics" issued by Mr. T. K. Bālasubrahmanyam, B.A., proprietor of *S'rī Vādi Vāḍa Press*, Srirangam, Trichi. This is a Tamil verse translation of the Gīta by Vādi Kēsari Azhakiya Manavāla Jiyar, a great South Indian scholar who is said to have lived after the time of Vedānta Desika. In his Introduction the publisher says: "As a matter of fact in several places the author has excelled the renowned Pugalenthi in the case of diction, flow of style and harmony of language." The work is indeed a classical one and the Tamils may feel thankful to the publisher for his having brought out a very good edition of its first part. The remaining two parts are expected to come out

soon. The printing and get up are excellent. The price is not mentioned.

Theosophy in India, for November, contains notes of a lecture by Mrs. Besant, on Mr. Mead's recent book, "Thrice Greatest Hermes." P. T. S. has A Critical Note on Deussen's "Philosophy of the Upanishats." Miss Edger's interesting "Studies in the Pedigree of Man," are continued. Seeker contributes an important paper on "The Necessity of the Guru for the Spiritual Life, and how to obtain him." S. H. Mehta continues his "Critical Examination of the Dasopani-shats and the Svetasvatara," and M. K. Srinivasa Iyer, furnishes a table illustrating "The Path of the Evolution of the Jiva."

Acknowledged with thanks :—

The Theosophic Messenger, *The Vahan*, *Teosofisk Tidskrift*, *Theosofisch Maandblad*, *Omatunto*, *Light*, *Harbinger of Light*, *Christian College Magazine*, *Indian Review*, *The Lotus Journal*, *Indian Journal of Education*, *The Phrenological Journal*, *Notes and Queries*, *The Light of Reason*, *The Hindu Spiritual Magazine*, *The Arya*, *The Grail*, *The Balance*, *Mind*, *The Arena*, *The Metaphysical Magazine*, *East and West*, *The Young Man's Magazine*, *The Punjab Theosophist*, *Transactions of the Asiatic Society of Japan* : Vol. XXXIV., Part I., *Sri Vani Vilasini*, *The Mysore Review*, *Srikrishnasukthi*, *The Siddhanta Deefika*.

Karma-Iyavastha or the T. S. Manual No. IV, "Karma," by Mrs. Besant, translated into Hindi, by Mr. Suraj Bhan, B.A.; of Amritsar.

"Practical Yoga," a series of practical lessons upon the philosophy and practice of yoga, with a chapter devoted to Persian magic, by Mr. O. Hashnu Hara; also—

"Yoga Methods," or how to prosper in Mind, Body and Estate, being New Thought Manual No. 1, by Mr. R. Dimsdale Stocker; published by Messrs. L. N. Fowler & Co., London: 14 annas each.

"The Other Side of Death," translated into Bulgarian, by Sophronius Nickoff.

CUTTINGS AND COMMENTS.

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

A T.S. member in America, sends to the *Theosophic Messenger*, a "communication received through automatic writing by a friend of his, a lady whose mediumship seems to put her into touch with thoughtful and instructed people on the other side . . ." We copy from that periodical the following interesting summary of it which appeared in the September

number :

"Reincarnation is the method of soul evolution—a logical fact. The soul life evolves through education. Each incarnation purifies and lifts the soul to a higher sphere in the beautiful sun-lit life of immortal growth. The infinite possibilities which reincarnation gives will in time help you to grow onward and upward until you reach the divine life of the saints and saviours of mankind.

This is certain truth. You do not carry the memory of the previous life into the next life, but you are gradually evolving in a graded course. There is eternity in which to develop. The remembrance of past existences I will explain to you. In each incarnation you take a new physical, astral and mental body. At the present stage of evolution the mental alone remembers; therefore the mind cannot remember past incarnations because it is part of the new, acquired for the new birth. The soul, the true self, has had many births: when you can raise the mind into soul, evolution will become real to you, and previous lives unroll, like remembered dreams. The tide of life passes on from sphere to sphere, the evolution of each being the result of previous evolutions."

..

The Message of Life (New Zealand) says :—

Spiritualism in Brazil.

"There are forty Spiritualist Associations in the Brazil Republic and nine periodicals devoted to the spread of spiritual truth. *The Reformador*, published in the Portuguese tongue, fortnightly, at Rio de Janeiro, the capital of the Brazil Republic, contains a report of the annual assembly of the Spiritual Federation, from which we learn that the federation held one hundred and fifty-seven meetings during the past year; that it has a special fund of mutual beneficence and another for relieving the necessitous; that it conducts a school of secondary beneficence in which the French, English and Portuguese languages are taught, and that it has a library of one thousand volumes."

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Edwin Osgood Grover, a true friend to all school

A Creed for Teachers.

teachers, has set afloat the following 'Teacher's creed':—

"I believe in boys and girls, the men and women of a great to-morrow, and that whatsoever the boy soweth the man shall reap. I believe in the curse of ignorance, in the efficacy of schools, in the dignity of teaching, and the joy of serving another. I believe in wisdom as revealed in human lives as well as in the pages of

a printed book ; in lessons taught not so much by precept as by example ; in ability to work with the hands as well as to think with the head ; in everything that makes life large and lovely. I believe in beauty in the school-room, in the home, in daily life and out of doors. I believe in laughter, in love, in all ideals and distant hopes that lure us on. I believe that every hour of every day we receive a just reward for all we are and all we do. I believe in the present and its opportunities, in the future and its promises, and in the divine joy of living.—*Amen.*

Buddhist Works on Logic. At the meeting of the Asiatic Society of Bengal on the 7th November, Mahamahopādhyāya Satishchandra Vidyabhusana, M.A., M.R.A.S., read an interesting paper on Buddhist Logic. The paper gives from Tibetan sources a short account of twenty-five Indian Buddhist works on Logic, the Sanskrit originals of which, with two exceptions are not available in India or Nepal. These Buddhist works, that were composed between A.D. 400-1200, serve as connecting links between the ancient Hindu Nyaya of Gotama about 500 B.C. and the modern Hindu Nyaya of Gangesa, about A.D. 1400, and are specially valuable as they show that Logic was cultivated, not in Mithila and Nadia alone, but also in Kashmir, Andhra, Nalanda, etc. They have not been noticed elsewhere.—*Madras Standard.*

Theosophy among the Parsis. *The Indian Mirror* has the following in regard to the spread of Theosophy among the Parsis :
The first Head-quarters of the Theosophical Society were established in Bombay, but; though the founders and their assistants worked in that city for several years, their cult would not appear to have made any considerable progress there. If it should have appealed to any particular class there, it was the Parsis ; for both Theosophy and Zoroastrianism inculcate occult truths. We are glad, therefore, that, of late, the expectation has been realised in the case of a large number of Parsis. Mrs. Besant recently visited Bombay and initiated about thirty-six Parsi ladies and gentlemen. We note also with pleasure that, side by side with Theosophy, vegetarianism is also taking hold of a number of Parsis, not a few of whom have permanently given up a flesh diet. About two hundred Parsi men and women—not all of them habitual vegetarians—lately partook together of a vegetarian dinner at Bombay, and a Parsi lady, with the not very euphonious name of Mrs. Bottlewallah, enlivened the occasion by delivering a lecture. A Parsi gentleman from Bombay, one Mr. Arya, has just delivered a number of public lectures in Calcutta in Gujarati, and if we are not mistaken, a Parsi Theosophical Lodge will shortly be established in this city.

The Central Hindu College. We are glad to notice that the Central Hindu College at Benares has been granted affiliation to the Allahabad University, up to the M.A. standard in English and Sanskrit.



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THE THEOSOPHIST.

(FOUNDED IN 1879)

VOL. XXVIII., NO. 4, JANUARY 1907.

“THERE IS NO RELIGION HIGHER THAN TRUTH.”

[Family Motto of the Maharajahs of Benares.]

THE MEMORY OF PAST LIVES.

ONE scarcely requires, now-a-days, to begin to explain to any audience, the rationale of the Theosophical doctrine of reincarnation. Everywhere, and sometimes in most unexpected quarters, one finds it if not actually believed, at least thoroughly familiar. And that is all that is required for it—that the people generally should become familiarized with the idea that this life which they are living upon earth is not by any means the only one they have spent here, that by many a sojourn amongst its varied scenes and conditions they have become familiar with it, have become attached to it and its many-sided life, have learnt many a lesson from its multiplex experiences, growing wise in the learning. No one becoming familiar with this idea, getting away from the first fantastic strangeness of it, can ever again quite ignore it. They may strive to reject it, may ridicule it, but it has made its impress, and sooner or later the inner response will arise to meet it, and they will *feel* that it is true.

And what is this inner response but the memory of that long past, stretching back into dim vistas of time—that wonderful, marvellous past, which though counted dead, yet lives for us still, which is indeed not past, but eternally present with us, separated from us—or rather from so much of us as can move in our present limited brain

capacity—only separated from our brain consciousness by a veil so filmy, that every now and then, for many people, it breaks away and gives them scattered glimpses of scenes and events in their lives of other times. Naturally these come more readily to such as are firmly convinced of the truth of this theory of reincarnation; and for them it is no longer theory but indisputable fact. But still they come to many who know nothing of Theosophy; and very many of these are children still too young to be versed in the deceits of the world or capable of invention. As Wordsworth says, :

“Heaven lies about us in our infancy.”

The child is more or less in touch with higher planes. Only as it grows more material, more densified both in mind and body, does it lose that sensitiveness to the impressions of finer, more subtle states of consciousness, and then only does it begin to wake up to the affairs of earth; and the wonder and glory fades into the light of common day. It no longer sees visions, everything becomes commonplace. It no longer remembers things of the past; for the densifying brain will only record that which happens in the present; and not by any means everything of that. And this being so, it is not surprising that for the great majority even of those who do believe in reincarnation, the past is a blank. Nor does this in any way prove, as some try to think, a reasonable objection to the theory. It is surely only reasonable to see that whilst we are limited to our brain consciousness we can but touch such memories as are recorded therein: and if our brain is so imperfect still, as to fail to keep the full record of our present life, it would be unreasonable to expect from it records of lives in which our present brain had no existence as such.

The recollection of past lives must be, for the majority, still an abnormal experience; for many lives yet to come; because it means transcending our ordinary brain-consciousness, escaping somewhat from its trammels and limitations; and the more complete the freedom from these, the more perfect the recollection of events and experiences unconnected with our brain records.

In the hypnotic experiments recently carried out in Paris, it has been noted that under hypnotic influence—that is when the ordinary brain-consciousness is paralyzed—one will observe and remember in much greater detail and with much greater accuracy than

in the normal condition. For instance, a man in his normal condition, exercising merely his ordinary faculties, is sent along a street and told to observe carefully as he goes, in order that he may bring back as full a record as possible of what is to be seen. It has been invariably found that, sent along the same street with the same instructions, but under hypnotic influence, the same individual will have an infinitely greater number of objects and incidents to record than in his normal state. These experiments are carried on by men who do not seek merely to prove the truth of some theory, but who seek simply the truth of things; and the truth would seem to be in this case, that our physical apparatus is not the cause and source of our consciousness, but is really a blinding limitation, a thing that obscures and renders us but partially conscious. When we come under its limitations we are like those who have suddenly forgotten name and home and friends—who have lost their identity; but as the vast majority of us are in the same plight it does not strike us as strange or pitiful that it should be so with us, as it does when one loses even such partial memory as the brain allows. That is now an abnormal experience; but in the ages to come it will be quite as abnormal to lose the larger memory—the greater, truer identity which lies behind the brain. It will be the abnormal state to fall under the curtailing limitations of the brain consciousness which is now all that most of us are aware of. And those who are becoming conscious of this greater memory—who are obtaining fleeting glimpses of other lives, are in process of recovering their real identity, are on the track which shall bring back the memory of their true name—of who they really are, and who are their true relations.

Not yet does it seem to us strange and pitiful that two who are thus fundamentally related, who have richest stores of ancient memories that might enrich the present—memories of happy comradeship—of endless experiences grave and merry, joyous and sad endured together—that two so related should meet as strangers, with no swift joyful recognition, only the vague yearning of the heart of each to each that whispers of some secret stirring of memory that vainly strives to pierce the unresponsive brain. The heart remembers and speaks, though the brain be silent; for the brain is of the earth—the heart is of the higher planes, where all is bright and clear and such things as forgetting or misunderstanding are impossible.

Now it is only in the understanding of these higher planes, and our relation to them, that we can get any idea as to how we may regain the memory of past lives. And one of the first difficulties which we, who have been brought up in the idea that heaven is a happy land, far, far away, have to encounter is, in realizing that so far as any other plane than the physical is concerned, there is no such thing as far-awayness. The other planes have nothing to do with space, as we understand it. They are all about us, all indeed within us, even to the highest and most sublime ; and entrance to them there is none, except through the gateway of our own inner consciousness. By all the different states of our inner consciousness we are related to those planes high and low ; for by the lower part of our nature, all that we know as evil, we are related to, in touch with, the lower of these inner planes ; by our thoughts, our intellectual activity, by our aspirations towards the good, the beautiful and the true, we are related in ascending scale to their higher levels. There is nothing in the whole wide Universe that is not contained in the nature of man. At the very heart of him abides eternally the supreme Reality—Infinite God ; and radiating out from that innermost centre and sanctuary, are all planes or states of consciousness, growing less radiant and luminous, ever grosser, darker, more illusory, further from reality, until they culminate in the dense matter of the physical plane, which at present forms our outer consciousness and our physical body : and though to us seeming the only reality, is really the most illusory, the most transient of them all. How easy it is to destroy *anything* of earth ; while all our efforts will fail to destroy one little thought, or even at times to keep it from intruding into our minds. The world of thought is the world of reality, compared with the external world of material things which is but a passing show.

As our life glides past, day by day, how real it seems, while yet it is present ; but how quickly it fades into the shadowy past. The incidents of yesterday even, begin to be blurred to our memory. But those hypnotic experiments to which I referred, prove that they have been recorded somewhere, with perfect accuracy ; and it is an accuracy which no passing of time, nor fresh impressions can ever blur ; for it is upon the memory of the eternally existing ego—the real man—they have been impressed. Physically we belong but to the passing show of things—like the grass that withereth ; but the real self of us,

of which our brain consciousness is but a fragment, exists eternally, unborn, undying, in the world of reality. Would we reach the perfect, unbroken record of our history, we must become at one in our self. We must transcend this blurred reflection of ourself which is the personality, and realize our true identity.

In Theosophical writings we often read of the three worlds round which man circles perpetually, bound to the wheel of births and deaths. These three worlds are the physical, desire and mental planes, which constitute our present states of consciousness—our personality. We can have no experience of any higher state until we have become detached—liberated from these three worlds of the senses and of forms. Beyond these it is life—free, untrammelled—that we come into touch with ; and there belongs our true Self : for man is spirit, not matter ; he is life, not form. The personality, or matter and form, must be overcome, before we can know what *life* is. "Give up thy life, and thou shalt live," said the Master, Christ. The personality has a will of its own, and it differs considerably sometimes, from the will that speaks to us in the voice of conscience, of our true Self. We must bring the will of our personality into unison with that higher will of ours, which is Divine, before we can be at peace, before we can come to our Self. We must become—not discontented, but unsatisfied to be but a fragment of our Self ; to be longer cribbed, cabined and confined by the limitations of the personal consciousness.

So long as man is satisfied it is obvious that he must stagnate ; and so, as eternal progression is the law of the Universe, there is implanted in him desire insatiable that will not let him rest content for long with any attainment—that sets him constantly reaching out for that which promises satisfaction. Desire is, throughout ages of growth, the one great teacher for us. See how it lures us ever onward, ever upward from the very depths of that which we call evil—from darkest ignorance, from grossest inertia, stimulating to ever repeated, ever greater effort—effort to acquire possessions, to fulfill ambitions, to gain knowledge. By the power of our desiring we have overcome countless obstacles and difficulties in our upward journey, ever growing thereby in strength and decision of character, ever building up greater faculty. By means of desire our nature has gradually been awakened and roused—been touched to ever finer

issues, mental and emotional. Continually we are searching for some new thrill, for some sensation more vivid than the last; until finally it would seem that earth holds nothing new for us. We sigh for fresh worlds to conquer, consciously or perhaps quite unconsciously; feeling, it may be, only that life is uninteresting to us; and there are many people in these times who seem to be reaching that stage.

Then, it may be that we hear of certain people, manifesting strange abnormal powers; of seeing, hearing, knowing beyond the limits of ordinary sense perceptions; and we are told that these powers are latent in all and may be exercised by all who will take the trouble to develop them. We hear of strange regions which some have the power to visit, where life assumes a new and weirdly fascinating aspect, where, we are told, are the records of the world's history—its memory, from time immemorial, in ever living, moving pictures, including our own and the past history of every living soul. We hear, perhaps, of the theory of reincarnation, that we have lived upon earth many times before, that it is possible to regain the memory of those forgotten lives, that many have glimpses, taking them back through lives of picturesque, thrilling adventure, lives of poetic romance, lives when honour and riches and, perhaps, exalted rank, were their lot, glimpses which enable them to trace in some measure their past relationships with friends of the present and the causes of certain effects which in this life have come to them.

To many, the prospect is alluring in the extreme. They see how life may broaden out and become enriched and intensified beyond their wildest dreams, by the development of these psychic powers. And here, perhaps, we find the fresh worlds to conquer, for which we sighed. Here we find fresh stimulation to our flagging efforts, fresh promise of satisfaction to our eternal hunger for new sensation, here we find endless material for new thrills. So it strikes numberless people at this present period, and psychic development is the order of the day. For certain sums of money, you may be taught how to gain these psychic powers. Many people knowing it to be simply a matter of concentration bend all their energies to practising that; and what will be the outcome of it all, one almost fears to think. Out of it all *ultimate* good *must* come; but in the meantime, it will mean something like a fulfilment of the prophecy that

satan should be loosed for a season. No one, I venture to say, who is not well on the way to perfect selflessness, should trust himself with psychic powers; because until the demon of self is uprooted, we cannot foresee from day to day what dire temptation may assail us, what unholy desire may arise within us, absorbing to its own ends all our powers of mind and soul and body.

And even though our psychic firearms do not explode to our own or any one else's hurt, yet let us consider a moment of what avail they are to us, or through us to any one else, when we *have* laboriously acquired them; or where they are leading us to. It simply means that we have entered upon—are *attaching* ourselves to—a *new phase* of the self-same old life of sensation and desire which has enthralled us from the beginning, making the process of liberation, *immeasurably* more difficult for ourselves. We have but shifted our desire and ambition from the things of earth to the things of other planes. It is but another step in the endless multiplying and intensifying of desires. We are *still* enslaved by desire; and there is *no* peace—no permanent satisfaction to be found in that direction—*never*, even could we pursue it forever. Though the whole world lay in our grasp—though we gained all knowledge and the memory of past and future, though we had the gift of prophecy or the power to transfer our consciousness to the ends of the earth, or to remove mountains from our path, what would it really profit us? Simply nothing, for the end thereof is always and inevitably weariness, emptiness, still insatiable desiring, which would still crave for other fresh worlds to conquer. And there are inexorable limits beyond which desire can not lift us. There is no *eternal* progression in that direction; for it binds us to the wheel of births and deaths, which circles perpetually round those three worlds of the senses, and of desires that bind and impede.

Nor need we deceive ourselves with the thought that it is to fit ourselves for the helping of our fellows that we seek psychic powers. It is *not* by the further development of senses however fine and subtle that we shall ever become helpers of our race. There is but one helper in the whole Universe, and that One is God, the source and centre and heart of all existence. For us there is but *one* means of truly helping, and that is by becoming one with God—by bringing our personal will into perfect union with the Divine

will, whereby we make of ourselves channels through which helpfulness may flow. That, too, indicates the only way to peace—the only path of *progress* for the one whose interest in the things of earth is on the wane—for those who feel the allurements of things occult and hidden. The true occultist is the one who has attained this union with God—who has reached his own centre and become at one in himself, and therefore attained to perfect peace—no longer swayed by the pairs of opposites—subject neither to good nor to evil. Psychic development, however successful, but keeps us circling round and round this centre of peace which lies at the heart of us. To reach that we must turn away from the worlds of sense and desire, which are outer, to the inner world of spirit, of life. It is by the path of renunciation that the occultist becomes—the renunciation of self and all its desires. That constitutes the very first step in occultism : and whilst we are still under the dominion of the personal self, that renunciation seems like giving up the substance for a shadow—like the giving up of the very sweetness of life. But I tell you, it is only the renunciation of the burden of life—of the sin and sorrow and weariness of it. It is letting the shadow go, to find that which cast the shadow—that illusive, never-to-be-grasped shadow of happiness, of satisfaction for our desires which we have, one and all, been endlessly chasing and grasping at, since life began for us, in that far-away forgotten past, which is yet neither far-away nor forgotten. We cease that fruitless chasing in the outer world of sense, for evermore, when we realize that that which we have been pursuing is here with us through it all.

“Closer to us than breathing, nearer than hands or feet.”

At the heart of us, is the One Eternal Reality of which all things of the world of sense are but the fleeting shadows. Realizing that, is to regain our lost identity—our true Self, with its rich store of memories from the illimitable past. There is no other way to truly regain the memory of past lives. Psychic development brings only broken, shadowy reflections of the real memory ; and they are not to be trusted. They may be yours or another's.

“Seek ye first the kingdom of God and all these things shall be added unto you.” Some have the idea, in reading of these planes of consciousness, that God is situated on one, far up and immensely remote from those which constitute our everyday consciousness ; and

that to reach that high plane where He abides we must first gain the consciousness of all the intervening ones, beginning with the astral, developing our astral senses in order to study its life and live upon it, and so on with all the others ; but, although that is in one sense true, yet it is a truth that may be very misleading. It is infinitely truer that “closer is He than breathing,” to us infinitely nearer than any plane—that we may seek and find the kingdom of God and become one with Him though we have not the glimmer of a notion that there is such a region as the astral or any other plane ; because this at-one-ment with God simply means that our personal will has become harmonized—unified with the Divine will. As this is accomplished, we identify ourselves more and more with the Divine, and become sharers of the powers of the Divine ; because then we are to be absolutely trusted with them. And the consciousness of the other planes will gradually unfold within us and without us. Past and future will be ours for the reading : and well for us that we should not touch that record, until we are refuted in God, possessed of infinite peace and perfect fearlessness, with no longer any desire to be superior to our fellows—without fear of losing our self-respect ; for although it must be a matter of intense interest to go back from life to life, passing again, actually living again, if we so choose, through countless thrilling experiences, tracing back all effects to their preceding causes, seeing the meaning clear and luminous of all that had been dark and obscure at the time, seeing clearly the necessity for all that had happened ; and watching the gradual growth of our character, the strengthening, softening, the slow building up and blossoming out, nearer and nearer to that ideal of us which God planned from the beginning ; yet there will be much which would be, to any but the perfectly balanced soul, painful in the extreme. For it is out of the dominion of evil we have grown ; and many an evil deed will be recorded there, many a period of degradation, many a life when sordid passions obliterated all that was pure and noble within us.

Surely in tracing back that long record, the last shreds and tatters of fancied superiority will drop from us for evermore ; and we shall realize what St. Paul meant when he said that in the sight of God there was no difference between his children—were they sunk in lowest depths or risen to supernal heights : for the Divine eyes regard only the ideal of us—in His sight we are that ideal from first to last,

It needs but for us to lift up our hearts to that ideal of us, to consent to let our personal self go and be nothing; and lo! we become our ideal—our ideal becomes what indeed it has always been, our very Self.

When that is fully realized we are done with the limitations of earthly existence. Life, real life, lies all before us. We are ready to take up that work which every earthly experience has done something to train and fit us for; and in the unspeakably glorious future stretching into infinitude before us, we shall surely drop from us as too trivial for further consideration all "Memory of Past Lives."

AGNES E. DAVIDSON.

FEELING AND EMOTION IN EASTERN AND WESTERN PSYCHOLOGY.

THEIR BEARING ON CRIME AND INSANITY.*

"IS the man sane and responsible for his act? is he a criminal or a lunatic?" is the difficult question with which we are confronted when startled by some unexpected crime committed in open daylight. The reply given is found to turn partly upon the religious belief of the age, partly upon current scientific knowledge and medical belief, partly upon general experience accumulated during life. In these three fields of human activity progress has been so great in recent years that we seem to be passing through a transitional stage, and old methods are being discredited before accredited new ones are ready to replace them. The result is a tendency to confuse the criminal with the lunatic, and increasingly to deny responsibility to both. In our desire not to deal harshly with either, we forget that there are degrees of responsibility, and are in danger of doing injustice to the criminal by labelling him "irresponsible," thus depriving him

* Reprinted from "Transactions of the Medico Legal Society," London, by kind permission of the author, Miss Louise Appel, M.B., B.Sc.

of the inherent spark of manhood which, under other conditions and more suitable environment, might be made to glow more brightly.

An incipient sense of responsibility for his act distinguishes man from the brute creation, and no conclusions about criminal responsibility can be regarded as sound which ignore this fundamental conception. Unlike animal evolution, human evolution shows us no further development in the type of the human form, but a progressive development of moral sense and of intelligence, giving rise within our consciousness to a growing feeling or sense of responsibility. This evolution of human consciousness on the subjective side, proceeds simultaneously with evolution of nerve structures on the objective side, the cerebro-spinal nervous system becoming more highly differentiated, and numerous new associative paths and connecting links being slowly yet gradually formed. In the criminal and in the lunatic the sense of responsibility is often poorly developed or apparently absent, a defect which may be the result of congenital structural arrest or defects, or of acquired cerebral lesions; or it may be due to a low stage of evolution of the moral sense, with or without an accompanying low stage of evolution of intelligence or intellect; or it may be due to all of these causes in varying proportion.

If we turn to Western psychology for help, in our endeavour to apportion criminal responsibility, and to know how to distinguish between crime and insanity, and how to cure and prevent them, we are met at the outset by a difficulty, viz.: that there are two schools of modern psychological thought whose conclusions are diametrically opposed to one another. The one school, represented by Wundt, teaches that there is in man a special faculty or function of the will, termed "apperception,"* which can be brought into the field of consciousness and enable man to choose his course of action. If man can exercise such a function, it follows as a necessary logical consequence that he should be regarded as responsible for his choice of action. The other school, represented by Ziehen, teaches that such a function is "superfluous," and that "all psychological phenomena can be explained without it."† Ziehen proves that all our conscious processes can be traced back to sensations derived from stimuli coming from the environment, to which man is compelled to respond in a particular

* See Wundt's "Outlines of Psychology."

† See Ziehen's "Introduction to the Study of Physiological Psychology."

way by reason of the anatomical structure of his organs of sense and cerebro-spinal system. Out of these sensations are built up ideas and concrete thoughts: hence the conclusion that man is the creature of his environment, a living automaton, who cannot be regarded as responsible for his actions. "Our actions are as strictly necessitated as our thoughts, for action and thought are identical when viewed in the light of their fundamental psychical characteristics . . . thought is inner action . . . both are associations of ideas."* But the character of the action called forth in response to stimuli may differ greatly with different individuals. Experimental psychology proves that this difference in the character of the action depends ultimately upon differences in the *tone of feeling or of emotion* accompanying the sensation or idea that stimulated or excited to action. "The more disagreeable a sensation, just so much more speedily and energetically do we seek to remove it; we either flee or defend ourselves."†

Thus, the *exciting (stimulating, provocative) cause* of action is the stimulus from the environment, that gives rise to a sensation or idea in consciousness; but the *determinative (impelling, selective) cause* of action is the feeling or emotion arising out of the pleasurable or unpleasurableness which instinctively we associate *directly* with that sensation or idea, and *indirectly* with the object or environment whence the excitation or stimulus came. This action, instinctively selected and impelled, is a biological necessity—inherent in the organism—implanted for purposes of self-defence and self-preservation. "The most direct dangers to the animal organism consist of mechanical and caloric stimuli; it must be able to accommodate itself to these stimuli by motions in defence or flight."‡ The sane, law-abiding man checks this inherent biological instinct to action; for, bringing his will into the field of consciousness, he overrides these instinctive motor tendencies and initiates an action or line of action of his own—*i.e.*, in accord and in harmony with his moral sense and intelligence, and more or less divergent from, and contrary to, the motor tendencies of his biological instincts. The *initiative (compelling, executive) cause* of action is man's will as determined by the strongest motive, and his action is the inevitable consequence of his past thoughts and associated feelings—*i.e.*, is dependent ultimately upon sensations and their accompanying tone of feeling. "The conception of moral accountability

* Op. cit. † Op. cit. ‡ Op. cit.

or responsibility is contradictory to the deductions of physiological psychology . . . guilt and accountability are religious or social conceptions."*

In the above, I have briefly stated the conclusions reached by Western psychology to-day. The ethical value of an action, its rightness or wrongness, has, we are told, to be sought in other directions—in law and in religion. In reality the feeling of responsibility of which we are conscious is derived from the fact that man can *think*, and that he *can*, by turning his attention one way or the other, choose the subjects or objects about which he will think. He can choose pleasurable subjects and pleasurable objects about which to think, and he can select friendly and unselfish feelings to associate with these thoughts. Just as his present actions are the inevitable consequence of his past thoughts, and more especially of the feelings he has associated with these thoughts, so, similarly, will his future actions be the inevitable consequence of his present thoughts and associated feelings and emotions. This way lies the real, permanent reformation of the criminal. We should seek to put before him a higher ideal and nobler purpose in life, and should seek to encourage and help him to strive towards it, by making it as attractive and pleasure-giving to him as we possibly can, in the nature of things.

In medico-legal practice, the question of criminal responsibility or irresponsibility for an act resolves itself into the question of the state of consciousness and degree of consciousness present in the man who committed the criminal act. Eastern psychology throws much light on this obscure subject. According to Eastern psychology there are several general types, or states and fields of consciousness. The three commonest general types correspond to the conscious, the unconscious, and the subconscious states of mind. The "conscious" is the ordinary every-day "wide-awake" state of mind; the "unconscious" is the ordinary every-night "sound-sleep" state of mind; the "subconscious" is the ordinary "half-awake and half-asleep," dream state of mind, which may intervene before going "sound asleep" at night, or before becoming "wide-awake" in the morning.† Actions

* Op. cit.

† "Subconscious," as used here, denotes only the "ordinary dream state," and does not include the "superconscious" and "ultraconscious" states (of the saint, the genius, the Eastern adept). In Myers' "Survival of Human Personality" these states and the dream-state are all included in the "subconscious" or "subliminal,"

(movements) performed during these states of consciousness may be severally termed conscious, unconscious, subconscious. *Normally*, actions performed when we are wide awake are conscious (voluntary) actions ("cerebral" reflexes), controlled through the cerebral motor centres; actions (movements) performed when we are sound asleep in bed are unconscious actions ("spinal" reflexes), controlled through the spinal motor centres; actions (movements) performed when we are half awake and half asleep are subconscious actions ("sympathetic" reflexes—instinctive when inherited from the past, automatic when acquired by practice), and are controlled through the sympathetic motor centres. Normally, when wide awake, man exercises direct control over the cerebral motor centres and indirect control over the sympathetic and spinal motor centres, and therefore also over the instinctive, automatic and spinal reflex motor tendencies that are excited by sensations and ideas. His life is consistent as regards himself (his will and purpose in life), and as regards his social environment (law). He is responsible for all his actions because they are directly or indirectly under his control, through the cerebral motor centres: he acts *deliberately*, after mature thought called forth by the initial sensation or idea, and not *impulsively* in response to the surges of feeling or emotion called forth by the sensation or idea. Direct and indirect control are sometimes wrested from the cerebral motor centres to a greater or less degree and passed over temporarily to the sympathetic and spinal motor centres. The man's actions may then appear more or less inconsistent with his past, with himself, and with his surroundings. Such temporary dislocation of motor control may arise in several ways. By constantly fixing the attention on subjective feelings and emotions rather than upon objects in the environment and suitable means of obtaining what we desire, the sympathetic and spinal centres are over-exercised, and become in course of time relatively stronger than the cerebral centres, exercising an undue and increasing influence in our consciousness, and permitting direct and indirect control to pass more or less fully to the sympathetic and spinal motor centres; or the sympathetic and spinal motor centres may become strengthened by strong surges of thought or of feeling and emotion, and temporarily overpower the cerebral motor centres; or they may be stirred into momentary great activity by strong passion.

The man is carried away by his passion; he is wide-awake, is physically healthy, his consciousness is the ordinary waking consciousness; but his actions have become impulsive instead of deliberative, by reason of the transference of his controlling influence (will) from one part of the cerebro-spinal motor system to another. To ascertain the degree of guilt attaching to such impulsive acts, it is necessary to inquire carefully and fully into the man's past life and habits, and, comparing these with his present actions, seek for environmental causes that have produced these apparent inconsistencies. These data will enable us to apportion correctly the amount of criminal responsibility and irresponsibility attaching to his acts. *Abnormally*, similar dislocations of control are met with in disease. All manifestations of consciousness are conditioned and modified by the condition of the brain, and profound changes in the physiological condition of the brain (*e.g.*, after parturition) may bring about profound changes in consciousness (*e.g.*, puerperal mania and infanticidal tendencies). So, too, may local or general structural changes in the brain (*e.g.*, local hæmorrhage or general progressive disorganization) bring about local or general changes in the expressions of consciousness (*e.g.*, verbigeration, and general paralysis of the insane). For such actions, man is criminally irresponsible. They are due to atrophy or to hypertrophy of brain-substance, to irritation or to loss of brain substance, to passive cerebral congestion or obstruction and cerebral inanition. He cannot exercise cerebral control over his action because the apparatus needed for the purpose is disorganized.

To distinguish between crime and insanity, we have to determine whether the dislocation of control and impulsive acts have been brought about by temporary transference of control from relatively weakened cerebral motor centres to temporarily strengthened sympathetic and spinal motor centres, or whether they have been brought about independently of man's wishes and feelings by physiological and structural changes in the brain-substance itself. Impulsive acts, in the criminal, in the insane, or in the diseased, whether energized through cerebral, sympathetic and spinal motor centres, take the same outward form. But the *criminal* is in the wide-awake, "conscious" state of mind, is conscious of his impulsive act and can remember it. The *insane* is either in the half-awake and half-asleep, "subconscious" state of mind, is "in dreamland" and may or may

not retain a vague memory of the scene in which he was an actor, or he may be in the deep-sleep, "unconscious" state of mind, and have no memory whatever of the events in which he took an active part. In some insane and in some diseases (*e.g.*, maniacal delirium and delirium tremens) there is confusion between the subconscious and the conscious fields of consciousness, owing to alterations in nervous tension; "dreamland," and the "physical world" get mixed up in consciousness, and until this mental confusion ceases the patient may at any moment act directly in response to strong impulses coming from "dreamland," as well as in response to impulses coming directly from the physical world. The *diseased* may be in the "conscious" state of mind, conscious of his act though unable to control it; or he may be in the "subconscious" state of mind, in "dreamland," more or less unaware of his physical surroundings; or he may be in the "unconscious" state of mind, aware neither of his surroundings, of his act, nor of himself as actor (*e.g.*, post-epileptic impulsive acts). To make a differential diagnosis, we need to inquire carefully and fully into the man's past life and habits, to make a thorough, systematic examination of his bodily organs and cerebro-spinal nervous system, and to question him sympathetically (but avoiding leading questions) about the motive and feelings which led him to act. Psychology shows that the three main factors to be determined by such inquiry are:

1. *The Environment* whence came the provocation. The criminal, the insane, the diseased who act criminally in response to the small provocations incidental to ordinary every-day life in a social community, are unfit to be at large, and should be kept under control in prison or reformatory, in lunatic asylum, or in a special hospital, where discipline and treatment and moral training suitable to their needs can be given. They should not be allowed "out" again at large until they have shown and proved themselves to be cured and fit for life in the social community.

2. *The Man*: (a) physical—the receptive range and sensitiveness of his organs of sense, his reaction time, reflexes, physical power of endurance, effects of physical fatigue and physical strain, medical history, personal history and education; (b) mental—his power of attention, power of memory, state and degree of consciousness, moral sense, intelligence, sense of responsibility, mental power of endurance

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effects of mental fatigue and of mental strain, his emotional nature, passions, normal habits, and feelings; history of his early home-training as regards virtues and vices, and his innate sense of right and wrong.

This will enable us to judge whether the man's present criminal act is consistent or inconsistent with his past life and training. If it be consistent with his past, then the man is plainly unfit to be at large in a civilized community, and should be under control and discipline in an institute, preferably in the country, where his abilities can be developed and turned into useful and profitable channels and, where the moral training adapted to his needs, and the cultivation of right feelings and emotions,* can go on hand-in-hand with intellectual training and technical instruction. Such institutions would need to be graduated, and the criminals be classified, so that suitable cases could be sent to each institution. Some of these criminals are of high intelligence and low moral sense; others are of low intelligence and strong physical passions; others of poor physical physique, low intelligence, and low moral sense. The clever, intelligent criminal, who carefully prepares his plans and deliberately carries them out, is a danger to society, and his love of excitement must be made to vent itself in less dangerous ways; meanwhile his ability should not be allowed to run to waste in the ordinary monotony of prison life.† He should be kept apart too, from the stupid but cunning criminal who neither prepares plans nor attains the object of his desire intelligently, but who seizes any favourable opportunity that chance puts in his way for gratifying his low passions—lust, robbery, and so on. If, on the other hand, the man's action is inconsistent with his past life and training, it will generally be found that he is suffering from some structural cerebral lesion or disorganization; or from some nervous strain which may have weakened his power of self-control, have increased his nervous excitability and his sensitiveness to unpleasurable feelings (of depression, of weakness, etc.), and have led to excesses (sexual, alcoholic, narcotic, financial, and so on). Such "changed characters" require to be in special hospitals till medical treatment and moral training have restored them to healthy physical life and renewed power of self-control.

* See Bhagavan Das' "Science of the Emotions."

† See Holmes's "Pictures and Problems from London Police-Courts,"

3. *His Stage in Human Evolution.*—This is important, if the object of the law is not only to punish the criminal, and to protect society, but also to reform the criminal, and thus assure the future progress of the race. His power of reception of, and response to, or rejection of, ethical and æsthetic appeals and of intellectual ideas will show us where he stands on the human ladder, and will enable us to see that his physical, mental, and moral environment are suitable to his needs.

Data such as these would be of great assistance in obscure medico-legal cases, in prison discipline, in the education of the young, in the reform of the juvenile criminal, in the education of the feeble-minded, and in devising methods for effectually dealing with "irresponsibles," be they designated sane, insane, or criminal. Comparative psychology leads to the conclusion that Nature is working to produce conscious beings whose actions, though necessarily prompted by sensation or ideas, shall nevertheless be consciously determined in their character by right feelings and emotions (designed for a progressive race), and shall be consciously directed by intelligence and consciously (deliberately) executed by the will or highest motive that prevails. From the foregoing it is obvious that, if we would improve the race and prevent crime and insanity we must work along three lines—the ethical or emotional, the intellectual, and the physical. By strengthening the weak side of the threefold nature, whether the emotional, the intellectual, or the physical, we shall gradually produce a stable, balanced, healthy body and nervous system; and by encouraging right thought, right feeling, and right action, we shall gradually produce a sound, wholesome, healthy mind within the healthy body. Mind and body constantly act and react one upon the other. In these days of physical culture, of sanitation and hygiene, of pure food and pure air, the improvement of the physical stock by physical means is already assured. We are beginning to learn, too, that improvement of the physical stock will remain incomplete, and become even dangerous to the community, unless side by side with the physical improvement which is based on physical training, there is intellectual improvement based on the training of our sensations and ideas, and an ethical improvement based on the training of our feelings and emotions. For this reason it is essential that the attendants in prisons

asylums, and other institutes, shall be carefully selected for their moral and intellectual fitness as well as for their physical fitness. Corporal punishment, capital punishment, constant fault-finding and punishment of children and criminals, do no good. Deprivation of small pleasures as punishment, and small additional physical comforts and pleasures as a reward, may help; but better still is it to give them some thing to work for, some higher ideal or nobler purpose in life, which is attractive and towards which they can be helped to strive. Intellectual training must be adapted to the needs of the individual; sensational literature (police news and such like) does harm to them; the exploits of heroes rather than the exploits of criminals should furnish their stimulating mental food. They should know that hereditary tendencies, whether to disease to crime, or to insanity, can be lessened, and even eradicated—the disease tendencies by suitable physical training and physical food, the criminal tendencies by suitable moral training and moral food, the insane tendencies by suitable mental training and mental food. The training should begin with the child and with the young—in the home, in the school, in the reformatory, the institute, or the prison. The very fact that "action and thought are identical," that "thought is inner action," that action is invariably "determined in its character by the tone of feeling,"* is full of hope for the future, and opens up vast possibilities for the race; for by right thought and wholesome literature, and by drawing the child's attention to the beauties of physical nature and to the noble and unselfish side of human nature, we can slowly yet surely graft new habits of thought and of feeling, and therefore of action, on to the inherited physical automatism of the body and biological instincts of the organism.

LOUISE APPEL.

* Ziehen's "Introduction to the Study of Physiological Psychology."

ZOROASTRIANISM.

[Continued from p. 210.]

Beware, therefore, of the worship of the Golden Calice in obscure of the higher intuitions of your soul!

Here are some extracts from the *Five Gâthâs*. These are not only highly important in giving us the essential principles of Zoroastrianism, but they also furnish personal details about the Prophet himself which are to be found nowhere else. A whole lecture or rather a whole series of lectures could be delivered on these *Gâthâs* alone, but in a popular lecture like this, it is possible only to glance at them. My first quotation is from the *Gâthâ Ahuna-vaiti*, so called because it begins with the *Ahuna-vairyo* formula :

1. "a. In the beginning there was a pair of twins (*Yaman*), two spirits each of a peculiar activity. These are the good and the base thought, word and deed. Choose one of the two spirits. Be good, not base.

b. And these two spirits united created—the first, one, the reality ; and the other, the non-reality.

c. Of these two spirits, you may choose one, either the evil, the originator of the worst actions, or the true, holy spirit. Some may wish to have the hardest lot, others adore Ahura-Mazda by means of sincere actions.

d. You cannot belong to both of them."

My second quotation is from the *Gâthâ Ushlavaiti*, the most important and interesting of all the five, particularly the two chapters beginning with the famous words, *Tat-thwâ peresâ* and *Kâm-namazdâ* :—

2. "a. Blessed is he, blessed is every one to whom Ahura-Mazda, ruling by his own will shall grant the two everlasting powers: *Haurvetât* and *Amêretât*. For this very good, I beseech Thee, mayest Thou through Thy angel of piety, Armaiti, give me happiness, the good, true things and the possession of the good mind.

b. I believe Thee to be the best Being of all, the source of all light for the world. Every one shall choose Thee as the source of

asylums, and other in, most beneficent spirit ; Thou createst all true moral and intellectual power of Thy good mind, at any time, and Corporal punishment of life.

punishment of child of Thee, tell me the right O Ahûra :

small pleasures as the father of the pure creatures at the beginning ?

forts and pleasures created the way of the sun, of the stars ?

give them sorrow Thee made it that the moon waxes and wanes ?

purpose in is, O Mazda, and other things, I long to know.

helped to who upholds the earth and the clouds above, that they fall not ?

the who made the water and the plants ?

who gave their swiftness to the winds and the clouds ?

Who is, O Mazda, the creator of the pious mind ?

Who, working good, has made light as well as darkness ?

Who made the dawn, the mid-day and the evening ?

Who, working good, has made sleep and wakefulness ?

4. "a. I will proclaim the word which the Most Beneficent spoke to me which is the best for men to hear. All those who give a hearing to this, my word, will be free from all defects and reach immortality. Mazda is Lord through the instrumentality of the good mind.

b. I will proclaim as the greatest of all things, that one should be good, praising only Righteousness. Ahûra-Mazdâ will hear those who are bent on furthering all that is good. May He whose goodness is communicated by the Good Mind, instruct me in his best mind.

c. Whoever thinks the idols and all those men besides, who think of mischief only to be base, and distinguish such people from those who think of the right, his friend, brother, or father is Ahûra-Mazdâ. This is the beneficent revelation of the supreme fire-priest."

My next quotations are from the last three *Gâthâs*, called, *Spenta-Mainyu*, *Vohu-Khshathrem* and *Vahishtoishiti*. These three *Gâthâs* are much smaller than the first two, the fourth and the fifth consisting of only one Hâ (chapter) each. I shall, therefore, take only four stanzas from the whole lot :—

5. "a. Ahûra-Mazdâ gives, through the beneficent Spirit, appearing in the best thought, and in rectitude of action and speech, to this world, perfection (*Haurvetât*) and immortality (*Amêretât*), wealth (*Kshathra*) and devotion (*Armaiti*).

b. From His (Ahûra-Mazdâ's) most beneficent spirit all

good has sprung up in the words which are pronounced by the tongue of the Good Mind (*Vohu Mano*), and the works wrought by the hands of the *Armaiti*. By means of such knowledge, Mazda himself is the father of all rectitude (in thought, word, and deed).

c. He who created, by means of his wisdom, the good and evil mind in thinking, words and deeds, rewards his obedient followers with prosperity. Art Thou (Mazda) not he, in whom the final cause of both intellects (good and evil) exists?

d. All the luminaries with their bright appearances, all that is endowed with a radiant eye by the Good Mind, stars and the sun, the day's foreteller, wander (in their spheres) to Thy praise, O righteous Ahura-Mazda!

My next quotation is from the *Yasna Haptanghaiti*, or the *Yasna* in seven chapters. This *Yasna Haptanghaiti* is interesting in so far as it occupies an intermediate stage in the form of its language as well as in the development of its ideas, between the *Five Gâthâs* and the later *Yasna*. Here for the first time appear in the Gâthic dialect, glorification of such beings as the *Fravashis*, the Fire, Waters, &c., along with prayers and praises of Ahura-Mazda.

6. "a. We worship Ahura-Mazda, the righteous Master of Righteousness. We worship the *Ameshaspentas* the possessors, the givers of good. We worship the whole creation of the righteous spirit, both the spiritual and the earthly, all that raises the welfare of the good creation and the spread of the good Mazdayasnian faith.

b. Thus we worship Ahura-Mazda, who created the spirit of earth and righteousness and who created the good waters and trees, and the luminaries, and the earth and all good things.

c. We worship him in calling Him by the Ahura names which were chosen by Mazda himself, and which are the most beneficent. We worship him with our bodies and souls. We worship him as (being united with) the spirit (*Fravashis*) of righteous men and women.

d. We worship righteousness—the all good (*Ashem Vahishtem*), all that is very excellent, beneficent, immortal, illustrious, everything that is good."

My next and my last quotation is from *Yasna XII*, which is called *Fraoreti*, or *Astaotlwana*, i.e., the Mazdayasnian confession of faith. It contains a formula by which the ancestors of the present

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Iranians who were weary of worshipping the Devas (the Vedic gods) and of the nomadic life, were received into the new religious community founded by Spitama Zarathustra:—

7. "a. I cease to be a Deva (worshipper). I profess to be a Zoroastrian Mazdayasnian, and enemy of the Devas, and a devotee of Ahura, a praiser of the Immortal Benefactors (*Ameshaspentâs*), a worshipper of the Immortal Benefactors. I ascribe all good things to Ahura-Mazda who is good and has good, who is righteous, brilliant and glorious, who is the originator of all the best things, of the spirit of nature, of righteousness, of the luminaries, and the self-shining brightness which is in the luminaries.

b. I am a Mazdayasnian, a Zoroastrian Mazdayasnian. I profess this religion by praising and preferring it to others (the Deva religion). I praise the thought which is good; I praise the word which is good; I praise the work which is good.

c. I praise the Mazdayasnian religion, and the righteous brotherhood which it establishes and defends against enemies, the Zoroastrian Ahurian religion which is the greatest, best, and most prosperous of all that are and that will be. I ascribe all good to Ahura-Mazda. This shall be the praise, i.e., the profession of the Mazdayasnian religion."

From all the above extracts, we generalise the following facts:—That the religion which Spitama Zarathustra founded was a pure monotheism which believed in one Eternal Being called Ahura-Mazda; that there were two eternal principles involved in it, called *Spento-mainyush* and *Angro-mainyush* (Good and Evil); that there were seven attributes in it, called the *Ameshâ-Spentas*; that the best way to serve Ahura-Mazda is to follow the Triad: *Humatê*, *Hukhtê*, *Huvarastê*, i.e., good thoughts, good words and good deeds; that those who follow this Path will attain bliss, while those who do not, sorrow. Further, we learn that this dualistic monotheism of Zarathustra was a protest against the multiplicity of the Devas worshipped by the ancestors of the Aryan Hindus. It is hard to say when this schism actually took place, but so far is certain, that it must have taken place before the latter had descended into the plains of the Punjab, when they were, more or less, nomadic in their habits, when Indra was their chief god, to whom they were in the habit of offering Soma sacrifices which gave them inspiration to sing, and the strength to fight. This

is clearly evident from the last quotation which is as I have already said, a *confession of faith*, for the followers of Zarathustra. In fact, the ethical and religious reformation inaugurated by Spitama Zarathustra in the beliefs and practices of our common Aryan ancestors when they were living side by side either in the verdant valleys of Bactria, or on the high plateaus of the Pamir, or on the mountainous slopes of Kafistan, was, in substance, this: "The Vedic worship of natural powers and phenomena was superseded by a more distinctly ethical and personal interest. Ahura-Mazda, the Living Wisdom, replaced Indra the lightning god, whose war against the cloud-serpent to release the fertilizing rain was supplanted by the war of good-will against evil-will. . . . In other words the transition was from a child-life in Nature,—fitful, susceptible, unconscious, to the life of conscious will; the first necessity of which step was, that the host of elemental powers should come into relation to a Central, Creative, Inspiring Force. . . . A great step was taken when the Asura Varuna was enthroned as the Ahura-Mazda—the one supreme Being, and the unique, ethical Ideal; when the name of God meant righteousness, and 'purity of heart, word and deed' (*Humaté, Hukhaté, and Huvrasté*) became the *Gāyatri* among texts."

A few words about Spitama Zarathustra himself. It is difficult to find out when he really lived. The modern Parsis put him back to the 6th century before Christ, and thus make him a contemporary of Buddha. They say that he lived at the Court of Hystaspes, the father of Darius, who invaded India 550 B. C. There can be no doubt that he *did* live at the Court of Kava Vistâspa (the *Kai Gush-lasp* of the *Shanamah*), but this Vistâspa was *not* the Hystaspes of the Greeks, the father of Darius. On the other hand, the evidence of language and the inscriptions of Behistan combine to show that Zarathustra must have lived considerably earlier, so that Haug, who has carefully examined both, is of opinion that he must have lived at least 1000 B. C. The events of his life are equally uncertain. The same extraordinary events and marvellous feats are related, more or less, about him as about all the other prophets. It seems his father's name was Pouraschaspâ, and his mother's, Dogdo. He was even married and had three sons and three daughters. When about thirty years old, he was led into a vast wilderness where Angro-mainyush

or the Evil Spirit offered him all power and prosperity provided he would fall down and worship him. To which Zarathustra characteristically replied: "Evil Glory, it is for thee and thy race that Douzakh (hell) is prepared. As for me, I will serve Harmazd," We are told, further, how he miraculously introduced himself to the notice of the King, Vishtâspa, whose friend and counsellor he became, and how he gradually introduced the tenets of the true Mazdayasnian faith into the dominions of that monarch. But the earthly incidents of a prophet's life are of comparatively little importance. It is the grandeur of his ideas and the inspiration of his character that are essential, and these essentials about the life and teachings of the Prophet of Zoroastrianism are always available to all his true followers who try their best to *live in the spirit and by the precepts of the Gāthās* which Ahura-Mazda, in His infinite mercy, once revealed to "the illustrious Bactrian sage," the holy Spitama Zarathustra:

"The Word unto the Prophet spoken,
Was writ on tables yet unbroken;
Still floats upon the morning wind,
Still whispers to the willing mind:
One accent of the Holy Ghost
The heedless world hath never lost."

DR. N. CHATTOPADHYAYA.

[To be concluded.]

THE SECRET OF CONTENT.

IN the last of his *savoir vivre* papers in a recent issue of *T. P.'S Weekly*, Mr. Arnold Bennett discourses in his characteristically racy style on the *secret of content*. That contribution deserves especial notice in the pages of the *Theosophist*. Contentment is one of the chief virtues we have to cultivate and develop, and Mr. Bennett's paper on the subject is very illuminative and helpful. He prefaces by stating that he writes on the subject "with qualms and with diffidence," for more than one reason. "First there is the natural instinct against speaking of that which is in the core of one's mind." Secondly, there is the fear, nearly amounting to certainty, of being misunderstood or not comprehended at all.

He then proceeds to state that *for him* spiritual content or happiness "springs essentially from no mental or physical facts. It springs from the spiritual fact that there is something higher in man than the mind, and that that something can control the mind. Call that something the soul, or what you will. My sense of security amid the collisions of existence lies in the firm consciousness that just as my body is the servant of my mind, so is my mind the servant of *me*. An unruly servant, but a servant—and possibly getting less unruly every day! Often have I said to that restive brain: 'Now, O mind, sole means of communication between the divine *me* and all external phenomena, you are not a free agent; you are a subordinate; you are nothing but a piece of machinery; and obey me you shall.'"

The fundamental proposition then is that the *me* in man is neither his body, nor yet his mind, but something transcending both, and using both as its servants. The mind is the *me's* servant; while the body is the servant of *me's* servant. This recognition of the immortal "Dweller in the body of every one" is the first step. We are taught that this "Dweller in the body of every one is invulnerable;" no weapon can cleave him; no injury can touch him; He is unborn, undying, ancient, constant, perpetual, eternal. (Gītā—ii. 30, 23—25, and 20).

The next question is, how is the immortal *me* to control and subdue the mind? The conquest is to be made only by set meditation daily.

"The mind can only be conquered by regular meditation, by deciding beforehand what direction its activity ought to take, and insisting that its activity take that direction; also by never leaving it idle, undirected, masterless, to play at random like a child in the streets after dark. This is extremely difficult, but it can be done, and it is marvellously well worth doing. The fault of the epoch is the absence of meditateness. A sagacious man will strive to correct in himself the faults of his epoch. In some deep ways the twelfth century had advantages over the twentieth. It practised meditation. The twentieth does Sandow exercises. Meditation (I speak only for myself) is the least dispensable of the day's doings."

This controlling of the mind is extremely difficult. Do we not remember the bitter complaint of the Disciple of the Ancient days?—"Manas is very restless, O Krishna; it is impetuous, strong and difficult to bend; I deem it as hard to curb as the wind." And the Great Teacher's answer was:—"Without doubt *Manas* is hard to curb and restless, O mighty-armed; but it may be curbed by constant practice and indifference."

Thirdly, for meditation there must be something to meditate upon. What does Mr. Bennett force his mind to meditate upon?

"What do I force my mind to meditate upon? Upon various things, but chiefly upon one.

Namely, that Force, Energy, Life—the Incomprehensible has many names—is indestructible, and that, in the last analysis, there is only one single, unique Force, Energy, Life. Science is gradually reducing all elements to one element. Science is making it increasingly difficult to conceive matter apart from spirit. Everything lives. Even my razor gets 'tired.' And the fatigue of my razor is no more nor less explicable than my fatigue after a passage of arms with my mind. The Force in it, and in me, has been transformed, not lost. All Force is the same force. Science just now has a tendency to call it electricity; but I am indifferent to such baptisms. The same Force pervades my razor, my cow in my field, and the central *me* which dominates my mind: the same force in different stages of evolution. And that Force persists for ever. In such path do I

compel my mind to walk daily. Daily it has to recognise that the mysterious Ego controlling it is a part of that divine Force which exists from everlasting to everlasting, and which, in its ultimate atoms, nothing can harm. By such a course of training, even the mind, the coarse, practical mind, at last perceives that worldly accidents don't count."

Mr. Bennett admits this is nothing new.

"'But,' you will exclaim, 'this is nothing but the immortality of the soul over again!' Well, in a slightly more abstract form, it is. (I never said I had discovered anything new.) I do not permit myself to be dogmatic about the persistence of personality, or even of individuality after death. But, in basing my physical and mental life on the assumption that there is something in me which is indestructible and essentially changeless, I go no further than science points. Yes, if it gives you pleasure, let us call it the immortality of the soul. If I miss my train, or my tailor disgraces himself, or I lose that earthly manifestation of Force that happens to be dearest to me, I say to my mind: 'Mind, concentrate your powers upon the full realisation of the fact that I, your master, am immortal and beyond the reach of accidents.' And my mind, knowing by this time that I am a hard master, obediently does so. Am I, a portion of the Infinite Force that existed billions of years ago, and which will exist billions of years hence, going to allow myself to be worried by any terrestrial, physical or mental event? I am not. As for the vicissitudes of my body, that servant of my servant, it had better keep its place, and not make too much fuss. Not that any fuss occurring in either of these outward envelopes of the eternal *me* could really disturb me. The eternal is calm; it has the best reason for being so."

Fourthly, there is another thing also upon which Mr. Bennett systematically meditates. For, from the recognition of the Oneness of Life proceeds, as a necessary corollary, the realisation of the Brotherhood of all that lives. And Mr. Bennett meditates also on the virtue of Charity, comprising the cognate ones of universal sympathy, an all-embracing tolerance, eager and unconquerable benevolence and a pure and calm compassion. Let us have the matter in his own words:—

"Besides commanding my mind to dwell upon the indestructibility and final omnipotence of the Force which is me, I command

it to dwell upon the logical consequence of that *unity* of force which science is now beginning to teach. The same essential force that is *me* is also *you*. Says the Indian proverb: 'I met a hundred men on the road to Delhi and they were all my brothers.' Yes, and they were all my twin brothers, if I may so express it, and a thousand times closer to me even than the common conception of twin brothers. We are all of us the same in essence; what separates us is merely differences in our respective stages of evolution. Constant reflection upon this fact must produce that universal sympathy which alone can produce a positive content. It must do away with such ridiculous feelings as blame, irritation, anger, resentment. It must establish in the mind an all-embracing tolerance. Until a man can look upon the drunkard in his drunkenness, and upon the wife-beater in his brutality, with pure and calm compassion; until his heart goes out instinctively to every other manifestation of the unique Force; until he is surcharged with an eager and unconquerable benevolence towards everything that lives; until he has utterly abandoned the presumptuous practice of judging and condemning—he will never attain real content. 'Ah!' you exclaim again, 'he has nothing newer to tell us than that the greatest of these is charity!' I have not. It may strike you as excessively funny, but I have discovered nothing newer than that. I merely remind you of it. Thus it is, twins on the road to Delhi, by continual meditation upon the indestructibility of Force, that I try to cultivate calm, and by continual meditation upon the oneness of Force that I try to cultivate charity, being fully convinced that in calmness and in charity lies the secret of a placid if not ecstatic happiness. It is often said that no thinking person can be happy in this world. My view is that the more a man thinks the more happy he is likely to be."

Fifthly, Mr. Bennett recognises and emphasises the truth that such meditation on the "Unique Force," while it "casts out fear" and gives contentment and even ecstatic happiness, "slowly kills desire and makes for a certain high indifference. It is true "that the extinguishing of desire, with an accompanying indifference, be it high or low, is bad for youth. But I am not a youth, and to-day I am writing for those who have tasted disillusion: which youth has not. Yet I would not have you believe that I scorn the brief joys of this world. My attitude towards them would fain be that of Socrates,

as stated by the incomparable Marcus Aurelius : ' He knew how to lack, and how to enjoy those things in the lack whereof most men show themselves weak ; and in the fruition, intemperate. ' "

To sum up Mr. Bennett's remarks : Everything in the Universe lives—even what we ordinarily consider as lifeless objects. The same Indestructible, Incomprehensible Life or Force (call it what you will) pervades the entire Universe, animate and inanimate. The mysterious Ego in man is a part of that Divine Force, a Spark of that Divine Flame. The mind is the servant of the Ego, and must be brought under control, though the process is by no means easy. The way to do it is by set, regular, daily meditation on the essential divinity of the *me* in man. By such meditation is contentment developed. While the virtue of charity is acquired by similarly meditating on the Brotherhood of all that lives. These are the ways to peace and to even ecstatic happiness.

Such in brief, are the truths expounded by Mr. Bennett ; and he speaks of them as proceeding from "the core of his mind" ; they are not the professions of his lips. And he assures us that to him meditation is "the least dispensable of the day's doings." That these truths should be expounded in the columns of a penny weekly paper in England by a popular writer speaking from the core of his heart to his thousands of readers, shows how surely and steadily Eastern teachings are leavening the minds and shaping the lives in the West.

K. S. KOTHANDARAMA AIYAR.

BUDDHIST RULES FOR THE LAITY.

[Continued from p. 203.]

36.* Householder, in these five ways should children discharge their obligations towards their parents, constituting the Eastern quarter.

(1) They should support and protect them and supply their wants.

* Com. The following story illustrates how four children intended to treat their aged father and what evil consequences came upon them.

Story of a rich Brahman.

In the town of Savatthi lived an old Brahman who was worth eight lacs of gold coins. He had four sons to whom he presented four lacs of gold coins, each receiving one lac. After the lapse of some time the mother of the children died. A few days after her death the four sons conversed amongst themselves and thought, "Now if our father gets another wife all his remaining wealth will be bequeathed to her children, we must therefore please our father."

Just as a farmer would manure and water a fruit-bearing tree for the sake of a better yield, even so did the children thenceforward begin to bestow the greatest attention on their father, not out of any genuine affection, but with the sole object of winning his heart and gaining the remaining portion of his wealth.

After some time the sons said to the father, "Dear father, we shall attend on you and supply all your wants. Pray give unto us the remaining portion of your wealth." The kind hearted father, reserving only a few pieces of clothes gave away to the children all that he possessed, each of them receiving an additional lac of gold coins. As promised, the eldest son entertained his father with great affection for some time. One day as the old Brahman returned home after a bath, the daughter-in-law standing on the threshold of the door said to him, "How is it that you lodge only in this house though you have not given the largest share of your possessions to this son, out of the consideration that he is the eldest in the family? Why do you not go to the houses of the other sons as well? Therefore he went to the houses of the other sons, and after staying for some time at each house he received from them similar treatment as that accorded to him at his eldest son's house.

Therefore grieved at the disaffectionate treatment by the children, the old Brahman now wandered about in the neighbouring villages and was at last reduced to beggary. Being much fatigued and broken down by age and seeing no signs of any compassion being shown to him by his sons, he at last, with the aid of a staff, went to the residence of the Lord Buddha. No sooner had he arrived there than he laid himself on the ground, his legs being too weak to bear him up even with the aid of the staff.

Being moved at the sad condition of the old Brahman the Lord questioned him and he related all his antecedents and said that "his children, hiding themselves, get their

(2) They should perform the duties devolving upon their parents.

(3) They should maintain the good name of the family.

(4) They should conduct themselves in such wise as to deserve the inheritance of the parental property.

(5) They should give alms in the name of their parents when they are dead, and make them participate in the merits accruing therefrom.

Householder, these are the five ways in which children should discharge their obligations towards their parents, constituting the Eastern direction.

37.* Householder, in these five ways the parents would discharge their obligations towards their children—

(1) They would restrain them from committing sin.

(2) They would establish them in virtuous deeds.

(3) They would educate them in arts and sciences.

(4) They would have them provided with suitable wives and husbands.

(5) They would give them their inheritance at the proper time.

wives to drive him away, as pigs are chased out by hounds; they are like devils incarnate. This staff is now of greater assistance to me than all those children."

Thereupon the Lord taught him five verses, which contained an account of this maltreatment by his children, and the great assistance and manifold use of the staff for him, requesting him to repeat the verses on the day when all the residents of the village assembled at a certain spot. It was customary at those public assemblies for people to say if any wrong had been done amongst themselves, and the punishment determined upon for ill-treatment of parents was death. Now when the infirm Brahman repeated the verses, with hands placed on the head as if weeping and lamenting, the feelings of those assembled were roused up, and they prepared to inflict the punishment upon the four sons of the old Brahman. Thereupon the sons implored pardon from their father and prayed for compassion. Then the old Brahman moved at the importunity of the sons, announced to the assembly that he repeated those verses out of fun, but not with any seriousness. However, the men intimidated and disgraced the children, who from that day forward began to cherish the greatest affection towards their father, and bestowed careful attention on him.

* Com. The responsibility of bringing up children entirely devolves on the parents, who should take the greatest care to see them not coming under any contaminating influence. The future life of the children depends on the way in which they have been attended to when young. Therefore parents should devote the greatest attention to their children when they are young, for evil Karma would come upon themselves, should they neglect this foremost duty of paramount importance towards their children. The following story shows how Anātha Pindika endeavoured to establish his son in the right path:

Householder, these are the five ways in which the parents would discharge their obligations towards their children.

In this wise would the children be protected from danger, fear, or evil proceeding from the Eastern quarter, to which the parents are compared.

Story of Kāla.

Anātha Pindika, was one of the most renowned millionaires, who rendered the greatest assistance to promote the welfare of the Buddhist religion during the lifetime of Lord Buddha. Jetavanārāma monastery, whereat the Buddha delivered the greater part of his ennobling discourses, was one amongst his many offerings to the Lord Buddha. It is recorded that this nobleman spent fifty-four millions of golden coins on the construction of this monastery.

Anātha Pindika had a fair son named Kālakumar (Prince Kāla), who was indifferent about religion and addicted to profitless amusements. In many ways, the father tried to establish his son in the religious life. Seeing that the young Prince was greedy for money, one day the father told him to go to the Vihāra and see the Lord Buddha, promising to give him 100 golden coins if he did so. Thereupon the young Prince went to the Vihāra and walking round the place and standing at a distance observed the Blessed one seated, surrounded by his disciples. He returned home and reported to his father that he went to the Vihāra and 'saw' the Lord Buddha. As promised the Father gave him 100 golden coins. Having heard of the manner in which Kāla 'saw' the Buddha, the father told him on the second day, to go to Buddha and come home, after having learned only 'one word' expressed by Him, promising to give his son 1,000 golden coins, provided he did so. To this Kāla consented and went to the Vihāra, did obeisance to the Lord and sat by Him, with the view of hearing a word uttered by him.

Having perceived the object of his visit, the Lord, judging his disposition of mind, preached to him; at the termination of which Kāla attained to the state of Sōwan, the first stage of holiness. He was so delighted with the sermon and the Preacher, that he stayed overnight at the Vihāra. On the following day he returned home along with the Lord and 500 of His disciples, when they went for their midday meal. The Father noticed a great change in the attitude of his son towards the Lord and His retinue of Bhikkhus, and soon learned what had happened. After the repast was over, and in the presence of the assembly of the holy ones, the Father, in accordance with the promise, presented the son with 1,000 golden coins. But Kāla declined the offer saying that he had been amply rewarded by going to learn the Dhamma (the Doctrine).

Parents should point out to their children instances where evil consequences had followed the commission of sins, and warn them against the commission of such sins.

Whenever parents do not perform their duties towards their children at the seasonable times, they would become disobedient. Then there would arise fear and grief in the minds of the parents, when they reflect upon the disobedience of their children. Owing to this negligence of the children, the relations between the two parties will be strained. Parents should therefore be careful not to give occasion for the causing of such differences.

When the parents perform their duties towards their children at the proper times, they would become obedient and in turn loyally perform their duties towards their parents, thus averting any difference between them, when peace will reign supreme between the parties.

38.* Householder, in these five ways should the Teacher, constituting the Southern quarter, be ministered unto by his pupil :

(1) He should arise from his seat on seeing the Teacher coming at a distance.

(2) He should attend on him.

(3) He should listen to him with confidence and devotion and go for tuition regularly.

(4) He should serve him and supply his wants.

(5) He should learn the lessons with earnestness and diligence.

Householder, in these five ways should the Teacher, constituting the Southern quarter, be ministered unto by his pupil.

39. Householder, in five ways would the pupil be treated by the Teacher—

(1) He would teach him good behaviour.

* Com. Upon seeing the Teacher coming at a distance, the pupil should go forward, take whatever he may carry in his hands, give him water with which to wash his face and feet, seat him comfortably and fan him. He should go to the Teacher three times a day and enquire what work there is to be done.

The pupil should rise early in the morning, give water to the Teacher to wash himself, and wait upon him at the time of meals. He should supply him with water in the evening and also attend to him when sick.

Lessons taught once should be repeated several times by the pupil until he becomes thoroughly acquainted with the same.

The Teacher should instruct his pupil by adopting such means and citing such examples as would best impress the ideas on the mind of the pupil.

Whenever the pupil goes elsewhere and teaches others the arts and sciences that he has learned, some will say, "Oh, this pupil has served the Teacher well, for he has been taught very well indeed. His erudition is verily performed."

It may so happen that some may doubt the accuracy of his teaching and go to his teacher, telling him that such a person has come amongst them and expounded such theories, about which they desire enlightenment. There upon the Teacher would tell them, "Oh, he is our pupil, there is no difference between my teaching and his. I shall tell you the same as he does. Therefore you may return to him and get your doubts dispelled with greater facility." In this manner also should the Teacher show respect to his pupil.

The Teacher should advise his pupil as to how he should behave, what friends he should associate with and whom he should shun; what he should do and what he should not do.

It has been customary with some teachers not to impart the full knowledge that they possess, with some interested motives. Owing to this many a useful art and science has been lost to the world.

The teacher should also give the pupil such instructions as will help him to ward off whatsoever danger may come upon him, whenever he goes anywhere and engages in various occupations.

(2) He would impart knowledge to him in such a manner that the pupil may thoroughly grasp the subject.

(3) He would teach him all that he has learnt.

(4) He would speak well of his pupil's virtues and attainments to his friends.

(5) He would protect him.

Householder, these are the five ways the pupil would be treated by the Teacher.

In this wise would the pupil be protected from any danger, fear or evil, proceeding from the Southern quarter, to which the Teacher is compared.

40. Householder, in five ways should the wife, constituting the Western direction, be treated by her husband—

(1) He would use kind and respectful words towards her.

(2) He would refrain from using slanderous and reproachful language towards her.

(3) He would be faithful to her.

(4) He would entrust all his treasure to her custody.

(5) He would provide her with garments and ornaments according to his means.

In these five ways would the wife, constituting the Western quarter, be treated by her husband.

41.* Householder, in five ways should the husband be treated by his wife—

* Com. When addressing the wife, the husband should always use affectionate terms, for this will remove at the very outset every possibility of any difference arising out of disrespect. He should not use towards her the same words as are used when addressing the servants. He should entrust all the household works to her, so that he may have nothing to worry him when he is at home, or when he returns home after work.

A story is related of an instance where 1,000 pieces of gold coins were lost by the failure to get meals prepared at the proper time.

In the town of Thaksata, there was a celebrated professor named Disapā Mokka Chariya, who had 500 pupils learning under him.

Once he received an invitation to perform a priestly ceremony, for he was of Brahman faith and well versed in the Vēdas. He entrusted the performance of this ceremony to his pupils.

The same evening the pupils went to collect firewood, wherewith to cook their meals. Except one, the rest went and each brought a bundle of firewood, and stacked them near the kitchen. Amongst them there was a lazy student who went last, being a little late owing to his inclination for sleeping. He thus lost the chance of gathering dried wood, for his comrades who had preceded him had gathered all. But as he also had to take a bundle, he climbed up a tree, cut some twigs and branches, tied the same into a

(1) She should prepare and give meals to her husband at proper times.

(2) She should generously and hospitably treat the friends and relatives of her husband.

(3) She should be faithful to him.

(4) She should carefully look after and protect the treasures entrusted to her custody by her husband.

(5) She should not be lazy, but perform all her duties skilfully and diligently.

In these five ways should the husband be treated by his wife.

In this wise should the wife, constituting the Western quarter, be protected by the husband from any danger, fear or evil.

D. J. SUBASINHA,

(Translator).

[To be continued.]

bundle, carried and threw it on the top of the wood already piled up by the rest. The wood he carried was not old, but cut fresh from the tree. The following morning the cook arose to prepare the morning meal for the students.

Unfortunately he took some wood that had been brought by the lazy student, and began to kindle the fire. Owing to the undried state of the wood, the cook found some difficulty in preparing the meal, and it took more time than usual, with the result that the students did not get their morning meal, and thus failed to go for the ceremony at the appointed time.

On account of their failure to go for the ceremony, they lost 1,000 pieces of gold coins which would have been the fee that they would have received for the ceremony.

THE GOLDEN KEYS.

PART I.

WE who have reached the stage where we realize the great truths of evolution, of karma, of reincarnation, and comprehend in a small degree the sublime heights to which human nature may attain, are wont to speak glibly of "the path" and to flatter ourselves that our feet are set in the way which will carry us in a few short lives to that goal which the great mass of mankind will reach only after hundreds of incarnations. And yet I sometimes fear that we are self-deceived and imagine that a merely intellectual knowledge of these great truths, and a faint and perfunctory wish to hasten our evolution are sufficient to place us in the right way and insure our rapid advancement.

It is only very recently that the great privilege of studying these wonderful truths has come to the writer, and over and over again the thought has occurred to him: "How can one make a start upon the path, and what qualifications are necessary before one may feel worthy of entering upon the struggle to outstrip the normal course of evolution?" I am sure that the same questions have come to others and that they are striving to solve the same problems, and it is with the hope of helping them and myself that this analysis of some of the necessary qualifications required in the various stages of the upward journey has been undertaken.

Mrs. Besant, in "The Outer Court," has beautifully pictured the difference between the normal course of evolution, and the steep and rugged path which leads directly to initiation and, through that, to the highest goal to which mortals may attain in this manvantara. She pictures, on the one hand, the multitude moving leisurely forward upon a gently ascending road which winds around and around the mountain, finally, after many circuits, reaching the top. On the other hand she points to a few resolute climbers who, leaving the broad and easy road, set their faces to climb straight up the steep mountain side, intent upon reaching the top in the shortest possible time.

To one standing below with the common herd of humanity, and catching, for the first time, a faint glimpse of the lofty summit, it seems a well-nigh hopeless undertaking to scale those rugged slopes which stretch far upward until they reach above the clouds of ignorance and prejudice, where they glitter and gleam in the unobstructed sunlight of eternal truth.

Well might we hesitate to make the effort, and be content to keep on in the comparatively easy road upon which humanity in general is travelling, were it not for the fact that others have struggled up the steep, leaving a clear and well-marked path to guide us in our journey.

As we stand at the foot of the mountain looking up at this path we may see, far above us, many who are bravely climbing straight up. Some of these are nearing the top and are but faintly visible to our short-sighted eyes; others are lower down in the middle distance; while others still have gone but a little way, as if they had only started yesterday, but all beckon us to follow and are ready to stretch forth helping hands, to aid those who try to climb, when the way is rough or their limbs are weary.

One who has climbed far up the mountain side has handed down to us the words of those who have reached the summit, in order that we may have a guide which will tell us of the path upon which we must some day enter. Some of the words are found in that beautiful prose poem, "The Voice of the Silence," which our great founder has translated for us. Here we are told that on the path there are seven portals, each of which has a "golden key" by means of which only it can be opened. Without these keys no one can pass these portals, and it is the nature of these keys, and the things which they symbolically represent, that I wish to consider. Of course no authority is claimed for any statements made in this article. They are only such thoughts as have occurred to the writer while considering this subject, and their only value can lie in the possibility that they may suggest other, and possibly better, thoughts in others.

We are told that the name of the first key is "DANA, the key of charity and love immortal."

Charity, the least understood and most abused word in the English language, is probably used here because no other single word

could be found which would as well express the meaning of the original. It is surely not used in its every-day meaning, else might almost anyone confidently approach the first portal and demand admission. It does not mean the grudgingly given dole which we bestow upon the beggar, principally because that is the easiest way to rid ourselves of his importunities. It does not mean feeding the hungry, clothing the naked, providing for the fatherless and widow, visiting the sick and afflicted, educating the ignorant, though each of these is a part of it. All these things are done by those who have no knowledge of the path, but are perfectly satisfied to go on in the weary round of life after life, making little progress and having no conception of the great purpose for which they have been placed in this world. It must certainly mean something more than this. The broad-minded sympathy and tolerance taught by our Theosophical writings go far in the right direction, but I believe that something even broader and deeper than this is necessary before we can enter this first portal and really begin our journey.

Scientists tell us that there is a tone which is the key-note of nature. If one stands upon the brow of a hill above a great city, the roar and rumble, composed of the multitude of smaller sounds which fill our streets, will take always one note. The same is true of the roar of a great cataract, or any of nature's sounds, and this note, the middle F of the piano, is the key-note of nature. In like manner we may say that human nature has one great key-note in which is merged all the joy and all the sorrow, all the pleasure and all the pain, all the love and all the hate, all the aspirations and ambitions which influence the spiritual part of man. What a jangling discord there must be when we consider the relation of the average individual to this mighty diapason of the universe. This I believe, is where we shall find the true meaning of "charity" such as is required of him who would fit himself to enter upon the path of discipleship which leads to initiation.

Harmony with this key-note of humanity is what it means; not to *sympathize* with the joys and sorrows of our brethren, but to *feel* them as *our* joys and sorrows; to literally share with others, to feel as they feel, to see as they see, to be in perfect harmony with all so that we may sympathize with the motives which lead to some great

deed, or appreciate the weakness and temptation which result in some terrible crime. Harmony is the first step from the discord of complete separateness toward the unison of perfect oneness. Could we be in unison with this key-note of humanity we should be well along upon our journey and nearing freedom from the great illusion of separateness, the last illusion which is to be overcome in the final initiation.

Charity, then, is the golden key which unlocks the first portal and admits the traveller to the road which leads eventually to the path, but the possession of this charity also presupposes that we have cleansed our own hearts and minds of every unkind or unworthy thought and desire. Thus the acquisition of this necessary attribute to preliminary entrance upon the path involves an immense amount of work upon one's own character, work which might well entitle the aspirant to rank with some of those whom the various religionists have canonized as saints. It is not the work of a day, a week, a year; sometimes not even of a lifetime. It may require many lives to fit us for entrance through this first portal, but when once we gain that entrance we shall be definitely set aside from the mass of humanity, for, during our efforts, we shall have attracted the notice of one of the Masters, and thereafter we shall not have to struggle alone. We shall receive help from one who has trodden the path and knows all its joys and all its sorrows. We cannot expect to be lifted up and carried along the rough way. We must still slowly and toilfully work our own way along, but we shall ever have the loving smile, the encouraging voice, the uplifting hand to guide us through the darkness and over the rough places.

We are told that this "portal . . . is high and wide, seems easy of access. The road that leads there through is straight and smooth and green. 'Tis like a sunny glade in the dark forest depths . . ."

How could it be otherwise? Surely the practice of charity such as has been outlined must bring with it a joy and peace above anything which the world has to offer, and hence the road, notwithstanding its difficulty, will seem "smooth and green" and "like a sunny glade in the dark forest depths." Thus, provided with this key we may pass through the first portal and begin our journey towards the path which lies beyond.

And now we must forge another key, "SHILA, the key of harmony in word and act; the key that counterbalances the cause and the effect, and leaves no further room for karmic action."

Again we find harmony the key-note: "Harmony in word and act." With what? It seems to me that it can be only with the Higher Self. Here, you see, we come one step nearer our goal, one step nearer to the point where we may cast off the great illusion of separateness and realize that we are all only part of a whole, all in one and one in all.

Before, we were required to place ourselves in harmony with our brethren who are caught in the meshes of the great illusion just as we are. Now it is harmony with something infinitely higher which is required. Again, you will notice, we are not required to identify ourselves with the Higher Self, but only to harmonize with it. The first would be too hard a task for us at this stage of our progress.

If you will permit me I will try to illustrate what I believe to be the meaning of this key, by certain properties of light with which we are all familiar. If a ray of pure white light from the sun be passed through a prism it is at once broken up into seven parts, each having a different color, and instead of one ray we have seven, colored respectively red, orange, yellow, green, blue, indigo and violet. These colors are harmonious, for, if we once more bring them together by passing them through another prism, we again have our pure white ray.

Using this physical fact as a simile, let us see if we cannot bring out our idea. If we, for a moment, think of the Universal Self as an immense ball of brilliant white light and of each Ego as a ray sent forth from this center we may make the analogy plain. When these rays of spiritual light are given forth they are pure and brilliant like their source, but when they become incarnated in the physical bodies of men, they are colored by the characteristics of the personality. This spiritual color may be such as to harmonize with the others or not, as the case may be, though in most of us the pure, primary colors of spirituality are sadly besmirched and darkened by the thoughts, acts and words of our lower nature. It is these shades, darkening the harmonious color of our individual ray, which we must eliminate. It is this harmony with the pure, spiritual light which we must attain before we can enter the next

portal. This is the great struggle which all must make, and through which all have passed who have gone on before. St. Paul, the great Christian apostle and mystic, tells of this struggle when he says : "The good that I would; I do not : but the evil that I would not, that I do."

The Higher Self is striving in us to bring our acts and words into harmony with that which is good and pure and spiritual, and until we succeed in doing this we shall go on piling up karmic debts to be paid up at some future time. When we reach this condition of harmony, when our acts and words are such as our higher, better nature dictates, we make no more karmic debts; and rapidly those already incurred may be paid off, so that in a few short lives we may be free. This is the golden key which will unlock the second portal.

Of this portal we are told : "And to the second gate the way is verdant too. But it is steep and winds up hill; yea, to its rocky top."

The road is growing harder and steeper, but remember, the traveller does not now travel alone. Ever at his side walks another, ready to cheer, to help, to encourage, to counsel. Surely with such aid one may push boldly on, confident that ultimately victory must crown his efforts. And yet we are told that here doubt and fear will assail the traveller. We are told of this part of the road that : "Grey mists will overhang its rough and stony height, and all be dark beyond. As on he goes, the song of hope soundeth more feeble in the pilgrim's heart. The thrill of doubt is now upon him; his step less steady grows."

We are warned against fear.

"Fear, O Disciple, kills the will and stays all action. If lacking in the Shila virtue—the pilgrim trips, and karmic pebbles bruise his feet along the rocky path."

Why this dreadful fear should assail the traveller at this point I am not sure, but it is due, possibly, to the fact that as he draws near to the third portal and acquires the "harmony in word and act" which "leaves no further room for karmic action," the old karmic debts, which normally would not have to be paid until some future incarnation, begin to be presented for payment. At first, stunned by the troubles which come thick and

fast, the pilgrim feels the deadly fear of failure grip his heart. Then, if he does not fully possess "the Shila virtue," these "karmic pebbles bruise his feet" and, fearful of bringing down upon his head troubles more than he can bear, he falters, and "fear kills the will and stays all action." For this reason, I believe, are we warned not to yield to this deadful fear, but to push on boldly, confident that with the Shila virtue of "harmony in word and act" we shall be able to overcome all difficulties. The sorrows and troubles, which seem to block the road, if attacked fearlessly, will fade away like the mists upon the mountain top, and beyond them we shall again see the shining goal towards which we are struggling.

And now we come to the third portal, the key of which is "KSHANTI, patience sweet, that naught can ruffle."

Kshanti, patience, toleration, indifference. These are the different shades of meaning in the word, and it is easy to understand why this must necessarily be the next attribute which we are to develop. We have been told by those who have trodden this path before us that when once the traveller definitely starts upon the journey, the Lords of Karma, those Great Ones who deal out to all even-handed justice, remodel his karmic conditions so that the debts already incurred may be the more quickly paid off, and he may be thereby the sooner freed from the self-made limitations which hamper him and interfere with his rapid progress. This being so, how necessary it is that he should acquire this patience and toleration, in order that he may bear, unruffled, the trials and troubles thus crowding upon him.

Often to our finite senses these heavy karmic afflictions seem unjust and unreasonable. We cannot remember when we incurred the debts which we are paying off, but could we look back upon our past lives, we should see that it is we ourselves who have produced the conditions which rendered them necessary and inevitable, and that only thus can we go on in our evolution.

Thus, if we would maintain the harmony with humanity at large and with the Higher Self, which we have attained at the cost of so much toil and struggle, we must acquire the "patience sweet which naught can ruffle"; the broad toleration for those who, differing from us, are apt to misjudge us and say unkind things of us; indifference to the trials and troubles which gather thickly around us, not because the power of feeling is dulled, but because we understand why such

things must come and therefore welcome them as a sign that we are progressing rapidly toward the point where we shall be free.

With this key, then, the gate of Kshanti may be opened, and we are told: "Once thou hast passed the gate of Kshanti, step the third is taken. Thy body is thy slave." Here then let us pause. The traveller is master of his lower vehicles and is ready to encounter the more subtle temptations which attack the mind alone. He has safely passed the first stage of his journey and now must enter upon the second, the Probationary Path, which leads to the true Path of Discipleship, the path of which the great Christian Teacher said: "How straight is the gate, and narrow the way, which leadeth unto life; and few there be that find it."

In a future paper I hope that we may be able to trace the traveller in his further progress up the mountain side.

For those of us who have turned our faces toward the preliminary part of the path, it will suffice, for the present, to bear in mind these first three "Golden Keys"; "DANA, the key of clarity and love immortal"; "SHILA, the key of harmony in word and act"; "KSHANTI, patience sweet, that naught can ruffle."

These keys we must possess before we can finally enter upon the path which leads to discipleship and initiation.

DR. JOHN McLEAN.

SELF-CULTURE

OR

THE YOGA OF PATANJALI.

[Continued from p. 195.]

PATANJALI'S god is the macrocosmic Purusha. For Patanjali says that this Purusha has never been touched, nor will He ever be touched, by the principles of the miseries (the five *Kleśas*), the action (*Karma*), and the fruits of action (*Vipāka*); and it is impossible that the necessity for the manifestation of these principles should arise in macrocosmic consciousness.

Even Kapila recognizes a god of some kind. In the third Book of his aphorisms we find the following aphorisms:—

"*Akāryatvepi tadyogah pāravaśyāt*," 55.

"*Sahisarvavit sarvakartā*," 56.

"*I'drścśvarasiddhiḥ'siddhā*," 57.

The question arises, when the manifested Universe passes back into the state of the *Mahāpralaya* how is it that it comes back to manifestation again? How is it, that is to say, that the state of equipoise of the three *gunas* in *Prakṛti* is disturbed? In answer to this, Kapila gives utterance to the fifty-fifth aphorism of his third Book: "Although *Prakṛti* is not the effect of another cause, yet it rises again into action because it is dependent upon another."

This other is the cosmic consciousness of *Iśvara*. In his 58th aphorism he says, "The creation of the *Mūlaprakṛti* is for the sake of another."

Where then does this *Iśvara* remain at the time of the *Mahāpralaya*? He is what Kapila calls a *prakṛti laya*, i.e., one who is absorbed in the *Prakṛti*. Of this *Puruṣa* he says in the 56th aphorism:—

"He certainly is all-knowing and the maker of all."

The 57th aphorism says:

"That such an *Iśvara* is proved is admitted."

It is needless to enter into the various arguments advanced by Kapila to maintain his own view of the nature of *Iśvara*. It is enough to know that both according to Kapila and Patanjali, at the head of evolution a *Puruṣa* stands whom they call *Iśvara* and that the objective side of nature, the *Mūlaprakṛti*, is started into action by the magnetic effect of His presence. The disturbance of equipoise is brought about, it is said, in the same way as iron is moved by lodestone; and since it is so, he is spoken of as Omnipotent and Omniscient.

It is interesting to note that the conception of the *Sankhya-Yoga* philosophy reconciles all the beliefs that the world has ever entertained about God.

God is the teacher of mankind, as most people believe, because He gives a start to the evolution whose sole object, as all observation shows, is the education of man. He therefore is the prime source of all knowledges. As thought is the creator of all forms, the whole Universe lives in divine thought. As the *Maṇatā* is the will to know and the will to be of the Universe, it is but an output of the Divine Energy. All the forces of nature may in fact be

said to have their origin in Him. As the Word is the outward expression of thought, the Universe is His Word; and as the Vedas contain the knowledge of the world, God is the Teacher of the Vedas. Any other religious book, which contains some knowledge useful to man at any time of his evolutionary progress may also lay the same claim.

There are some people who believe that God is the Father of the Universe. This may also be said of Him, as He stands at the head of the creative principles of the Universe. There are other men who ascribe to God most of their own failings. Their God, for example, is of a very angry nature. This conception may also pass muster, because these people are at a stage of evolution where anger helps them to evolve many a high and noble quality. For what is anger, but the desire to remove all impediments in the way of obtaining some wished-for objects. The stronger the desire to overcome all obstacles, the greater the gain of mental strength and the greater the power of application. These are important acquisitions of the soul and must necessarily prove of much service in his future work of conscious evolution. Besides in the beginning anger is always associated with the idea of destroying an enemy who has inflicted some wrongs upon oneself. The greater the strength of the passion the fiercer the light with which begins to burn the *Agnitattra* in the human body. The increase of the heat brings many diseases in its train, and then suffering, and then the elimination of the self and the cessation of the anger. But as the mind gets habituated to fly into passion at the existence of wrongs, the very strength of the passion begins to find an outlet not only in the case of wrongs against oneself, but in the case of the wrongs wherever they may exist. As this passion becomes stronger, the element of selfishness begins to disappear and anger is turned into noble indignation at the wrongs inflicted by the strong upon the weak. The murderous desire to kill one's personal enemies evolves into the nobler desire of killing the enemies of one's family or country or nation, first for the sake of pure revenge, but later, only for the sake of removing wrongs inflicted. The idea of sacrificing oneself for the sake of others thus begins to dawn. The mental strength which has been obtained by the constant manifestation of the desire of removing all obstacles, at all costs, is now of much service. The angry man at this stage

begins to work with all his might for the good of others. This feeling strengthened leads to the noble ideal of Universal Brotherhood. We thus see that the true way of suppressing anger is to transform it into noble indignation, and thence to lead the soul gradually to the habit of working for others, and thus by and by to Universal Brotherhood.

Men who are at a stage of evolution when anger is for them the very breath of life, can not all at once be brought round to conceive the ideal of Universal Brotherhood, or the God of Love and Compassion. A Teacher who talks to them of such a God, merely wastes his breath. He can never worship such a god, and can therefore receive no help from Him. But give him a god who will kill his enemies, then a god who will fight his battles for him, and then one who will work for the welfare of his hearth and home and nation and country, and you will thus lead him slowly but surely to the God of Universal Love and Compassion. And inasmuch as every personal and tribal god, although only existing on the plane which corresponds with the man's or tribe's stage of evolution, is like every other phenomenon, but an output of the God of evolution, the great Teacher of Man. It may very well be said by each man and each tribe that his or its god is in point of fact the Highest God, the Holy of Holies.

This illustrates how the Sankhya Yoga philosophy explains the god of every man and every religion, and shows how every god may be called by every man and tribe the only real god. It is not also difficult to see that the conceptions of monotheism, polytheism, pantheism, and henotheism find their proper place in this system of thought. And not only these theisms, but atheism also finds its explanation and true place in this grand teaching.

The Hindus once regulated their national life by the teachings of this philosophy, and it is due to this that the Hindus are still alive, although the other great nations of antiquity have all perished. Then every human being was to them a brother, and what is more important, every phase of religious thought and practice was an outcome of the proper stage of evolution, and therefore so far true and in its proper place. True Hinduism (which is but another name for the most ancient philosophy of the Veda—the Sankhya Yoga philosophy), is thus the Universal Religion of Man, not of a man or

a tribe. Conversion has no place in such a religion. It is only when religion becomes a sect, that conversion becomes possible.

The degeneration of true religion into sects is due to human vanity. In his ignorance man supposes that what his particular teacher has told him is good for him, must be good for others, and that his own way of looking at things must be the truth, the whole truth and nothing but the truth. The spirit of conversion is the result of this ignorant vanity. But the God of Evolution utilizes this spirit also for His own higher purpose of striking the death knell of sectarianism, and giving man higher knowledge and higher conceptions of life.

The stronger the feeling of sectarianism, and the stronger the passions of religion, vanity and fanaticism, the more violent and persistent the strength of the feeling of conversion; and the stronger, proportionally, the feeling of pity for the heathen. The resistance that is offered by the so-called heathen thought, or belief, then leads to the study of those beliefs, with the declared object of being able better to refute them. The study leads to the opening of eyes, to expansion of knowledge, and thus to the gradual disappearance of religious vanity.

The experience of Christianity in India is an apt illustration of the way in which the God of Evolution (which is the God of True Hinduism) utilizes the spirit of religious vanity to further His own high purposes of human education. The missionaries came over to India, saturated with the spirit of religious vanity, and ready to convert the whole heathen world to their own beliefs. They began to study the literature of the Hindus with the object of being better able to show up its hollowness. Some of the scholars of the West wrote their books on Hindu and Buddhist religions with this object. But the result of these labors has been, that the whole western world is now becoming pervaded with Buddhist and Hindu thought. Karma and reincarnation are being studied. People are beginning to think and show that the real Christian religion itself is but an external output of the Lesser mysteries. It will be shown by and by (for the signs are already visible in the work of the Theosophical Society) that the true portion of all religions finds its most natural and proper place in the system propounded by the ancient seers of India. A time will surely come in the future, when the good Christians of the West will see

that they need not throw away their money in the futile attempt of converting the so-called heathens. They are beginning to think so even now. The future will see the abolition of these missions, but they will have served the purpose of killing a good deal of the superstitions and vanity which have given birth to the spirit of conversion. And it is plain that with the disappearance of religious vanity and superstition, and the necessary expansion of religious knowledge, and sectarianism must disappear, and the principle of Universal Brotherhood must be seen working in all the creeds of the world. There are some people who think that the spirit of proselytism must enter Hindu religion also. That such an idea should arise is due to the fact that Hinduism has come down from its high pedestal of the Universal Brotherhood of creeds, and is now becoming crystallized into a sect, just like any other religious sect of modern growth. The true mission of Hinduism to the world should be to preach not that any one in the world is not a Hindu, and that he should become one, but to teach the whole world to see that every one is a Hindu, whether he call himself a Christian, or a Muhammadan, or the immediate follower of any other Teacher of the world. There is nothing in any religion of the world which is not in Hinduism. On the contrary there is a good deal in Hinduism, which is not to be found in any other religion. And this, not because those other religions are incapable of incorporating those truths, but because, mostly, the communities to which they were preached stood, at the time, at a particular stage of evolution, and what was given to them was all that they could then understand.

Among other ideas which Hinduism possesses, and any other religion of the world does not, is the idea of the God of Evolution. The Hindu religion being based on the knowledge of the universe, has placed the God of Evolution at the head of all other gods, with the most sacred function of teaching man. This great idea comprehends all the other gods of the different creeds of the world.

What does it matter that a particular religion has a particular ceremonial, or a particular code of morals. Every religion or sect is a necessity of evolution. All that is necessary is to render the idea of the God of Evolution clearly intelligible to the world, so that individuals and communities may choose their own *dharma* according to the stage of their development. When the knowledge of the

Sankhya Yoga philosophy becomes the common property of mankind, when the world after doubting and questioning, and denying the truths, comes to recognize the principles of this philosophy, then we shall have the real universal brotherhood of creeds, and the necessity for proselytism will entirely disappear. If, however, Hinduism instead of coming back to its original conception of the universal brotherhood of all living creatures, confines itself within any limits, and adopts the process of proselytism, then it will have further degenerated into a sect, with ten thousand sub-sects and castes. The whole process of evolution sketched by the Sankhya-Yoga philosophy shows that the union of individuals always evolves higher individualities, and higher and higher forms of life. The true goal of humanity lies at the end of the path of union, the union of castes and creeds, the union of nations and communities. The world is now having a taste of the process of international arbitration, and the idea of the federation of nations is making its appearance. But the Hindus who still claim the ancient Sankhya Yoga seers as their ancestors are still maintaining in their modern ignorance that sea voyage is a sin, although it may prepare us for a knowledge of Patanjali's *lokas* by obtaining, to begin with, first-hand knowledge of the varying conditions of life on our planet. Or, again, we hear of such strange propositions that a man must be outcasted (as if that really means anything) because forsooth he may eat out of the hands, say of a European, or even for the matter of that, out of the hands of a Hindu belonging to another caste, or even a *sub-caste*.

But the question we proposed to discuss was whether the facts of life could be accounted for by the supposition of the existence of One God only. As a matter of fact we have seen that, looking from whatever point of view we may, we find that there are a number of intelligences existing in the universe between man and God, and that there are more planes of life in the world than the plane of God and that of the gross world.

The evolution of the human race, the rise from the savage to the semi-civilized, civilized and enlightened states of life which the modern world now generally recognizes, and the grades of intelligence which are apparent even to the most superficial observer of civilized society, are amenable to no other explanation.

The fact that in the physical world, forces from outside our planet are used for the manifestation and for the maintenance of vegetable, animal and human life, is beyond dispute. Are we then to suppose that nature violates the well-recognized principle of uniformity, when it comes to the manifestation and maintenance and growth of emotional and mental activities? This would be a most unscientific and illogical assumption, and yet it is impossible to see where else we could set our foot, if we would suppose that nature or nature's God manifests, maintains and raises emotional and intellectual activities to higher levels, without the agency of *devas*. Or, are we to suppose that while the individual manifestations of gross matter arise, all of them, out of a common storehouse of similar matter in an undifferentiated state, the individual appearances of emotions and minds have no similar common storehouse, out of which nature supplies the materials for mental and emotional individual manifestation? This again would interfere with the law of Uniformity. If we suppose that God is a person, with the vast store of all the forces of the universe in His own body, and that it is out of His own body that He sends forth sparks of emotion and mentality to make their home in the body of man, then we would land ourselves in the sphere of thought which would inevitably suggest that God is nothing but a universe of matter, with different planes and sub-planes, in which the sparks that shoot from His body are none other than gods. For otherwise there is no warrant for supposing that God is only blessed with the possession of powers other than those that manifest through the physical agency of the sun. Even if we suppose that there exists nothing in the universe except God, man and atom, we would be face to face with the same difficulty when we try to find out the process of the growth of the emotional and intellectual natures of man, and try to give out some theory which will not be in uniformity with the laws and ways of physical growth.

Look therefore from whatever point of view we may, we find it impossible to arrive scientifically at the conclusion, that One God only, without the agency of angels, and *devas*, can account for all the facts of life.

Hereafter I shall try to explain what is the meaning of the Hindu saying that the gods helped them to evolve their languages, and what

Patanjali means by putting down the study of the science of language as one of the means of self-culture.

RAMA PRASAD.

[To be continued.]

THE GREAT PYRAMID.

ON THE OBJECT OF THE PYRAMID. II.

[Continued from p. 106.]

WE now will proceed to consider some of the more important and at the same time better known theories in connection with the object of the Great Pyramid, and in choosing these theories, we shall take those that are directly conducive to our own.

In the first place then, comes the theory of Piazzi Smyth, who has expounded his ideas and his views in his well-known works: "Three years' labour at the Great Pyramid," "Our Inheritance in the Great Pyramid," and "New Measures of the Great Pyramid." Certainly no one has contributed more to the popularizing of the Great Pyramid than Piazzi Smyth. And surely there has never been talked and written so much about this subject as since he gave his views of the same.

These ideas were not, properly speaking, his originally, for already in the year 1859 John Taylor in his work, "The Great Pyramid, why was it built? Who built it?" had expressed the same opinions and views and defended them. John Taylor never visited the Pyramids but took the data on which his theory was based and by which it was confirmed, from the works of former visitors, such as John Greaves, de Monconys, Thémevat, Davison, Howard Vyse, Caviglia, etc. His thirty years study, the result of which we find noted down in the work just mentioned, met with no reward in the form of great popularity, and only in after years did it command more attention. Piazzi Smyth was so struck by it, that he became convinced of the truth of the assertions it contained, and judged it to be of great use to convince himself personally on the spot, and to

defend and confirm Taylor's opinions; in so doing he gave to this work a widely spread fame, but this was not until 1864. In the years 1864—1880 five editions of Piazzi Smyth's work, "Our Inheritance in the Great Pyramid" were published, which certainly may be taken as a proof of the popularity of this subject.

What is, properly speaking, the opinion of these writers on the object of the Great Pyramid? This we will now try to make clear without going too much into the details of their theories, because only a broad outline of their ideas can be of value to us.

Further, it will be quite sufficient to quote what Piazzi Smyth writes, as he mentions in his works all that has been noted by John Taylor in his works, while he moreover enlarges considerably on this, and casts the whole into a scientific mould, so that the reader of his works may know exactly what Taylor wanted to point out. Taylor was in correspondence with Piazzi Smyth concerning his theory, and in order to show what their joint theory was, I cannot do better than quote the following from Smyth's work:

"This new idea which solves with a hitherto unknown certainty the chief standing mystery of the civilized world through all the ages, the said world owes to the late Mr. John Taylor of London in a book published in A.D. 1859, and entitled "The Great Pyramid; Why was it built and who built it?" He had not visited the Pyramid himself, but had been for thirty years previously collecting and comparing all the published accounts, and specially all the better certified mensurations (for some were certainly poor indeed) of those who had been there; and while so engaged, and quite spontaneously (as he described to me by letter), a new theory opened out before him."

Though mainly a far reached induction from tangible facts of scientific bearing and character, Mr. Taylor's result was undoubtedly assisted by means of the mental and spiritual point of view from whence he commenced his researches and which is, in the main, this:

That whereas other writers have generally esteemed that a certain great but unknown existence, whom they all allow in their historical enquiries, did direct the building of the one Great Pyramid (and whom the Egyptians in their early tradition and for ages afterwards gave an immoral and even abominable character) must there-

fore, have been very bad indeed. So that the world at large, from that time to this, has ever been fond of treading on and insulting that dead lion—whom they really knew nothing of—he, Mr. Taylor, seeing in every characteristic mentioned of them in the Bible, how religiously bad the idol-inventing Egyptians themselves were, was led to conclude that the unknown leader and architect whom they hated, and could never sufficiently abuse, might perhaps have been pre-eminently good, or was, at all events, of a purer religious faith than that of the Mizraite sons of Ham.*

Entering further into this, both these writers came to the conclusion that the directors of the builders were strangers, coming from a *chosen* people, men who by divine grace were enabled to express the idea that the Great Pyramid was destined to embody, for this is the gist of their theory, namely, that the Pyramid was meant to express certain divine ideas in its form and dimensions, which fundamental idea is synthesized in their view of considering the Great Pyramid as a *source of measures*.

In connection with this point Piazzi Smyth wrote :

"On this general ground it was that Mr. Taylor took his stand ; and, after disobeying the world's long-formed public opinion of too passively obedient accord with profane Egyptian tradition, and after thereby also setting at nought some of the most time-honoured prejudices of modern Egyptological scholars, so far as to give a full, fair and impartial examination to the whole case from the beginning, announced that he had discovered in some of the arrangements and measures of the Great Pyramid—when duly corrected for injuries and dilapidations of intervening time—certain scientific results, which speak of neither Egyptian nor Babylonian and much less of Greek or Roman learning, but of something much more than, as well as quite different from, any ordinary human ways of those several contemporary times".†

For the actual fact of the Great Pyramid in the shape of builded proofs of an exact numerical knowledge of a grander cosmical phenomena of both earth and heavens—not only rise above, and far above, the extremely limited and almost infantine knowledge of science humanly attained to by any of the Gentile nations of 4000,

* "Our Inheritance in the Great Pyramid." Chap. I, p. 5, 6.

† Op. cit., P. F.

3000; 2000 nay only 300 years ago; but they are also, in which-ever of the great physical secrets of nature they chiefly apply to, essentially above the best knowledge of philosophers in our own time as well.

• In all this we certainly can hold the same opinion as Piazzi Smyth ; though our views may be based on other grounds, the result of them is identical. Where he accepts as builders high beings inspired by God, belonging to a race that had nothing in common with the Egyptians of those days, we believe, as already explained in the beginning of this treatise, that Adepts from Atlantis led by a manifestation of the Logos guided the builders ; and then we have only a difference in terminology and conception but no difference in fundamental idea.

And as both these theories agree on this point (to wit, the divinity of the builders), we cannot be surprised that both reject the tomb-theory most decidedly, and in the first place find and recognise that not only great mysteries of Nature and grand truths are embodied symbolically in this building, but also that such an edifice was constructed for a deeper reason than merely to serve as a grave for some Pharaoh. There is moreover no difference concerning the fact that the Great Pyramid differs in this respect from the later Egyptian Pyramids.

But there does exist a great difference between P. Smyth's theory and the Theosophic one, which goes to decide its object and destiny. For while the Theosophic theory, as already explained, considers the Great Pyramid as a temple for high initiations, P. Smyth makes it a *source of measures* ! and a key to the history of humanity—past, present and future,—in connection with the Old and the New Testament. In this latter he designates the Great Pyramid as a chronological table of human (Christian) history, in which not one figure tallies, as Flinders Petrie observes.

Now this last circumstance may be true or may not, at all events it is of no importance to us, being a dogmatical and non-critical enlargement of the data which he gives in the other part of his works. But we cannot however be too thankful for the great mass of material that is offered there conducing to a better understanding of the symbolism of the edifice, and I should advise every serious student of the subject

to take this work in hand because nothing will contribute more to the conception of the Great Pyramid as a grand monument.

It is not feasible, of course, to consider Pyazzi Smyth's views in their entirety here, I shall therefore confine myself to quoting some of the most important facts he has brought to light in connection with symbolism. But I request my readers to consider that all these facts were vehemently combated by Egyptologists, principally on this score: that Piazzi Smyth first conceived his theory, took it from Taylor, and afterwards conformed his measurements and considerations to it. This accusation he of course answered in a smaller treatise published later, in which he demonstrated, that very careful and scientific measurings made by others confirmed his own.

That it is possible to find so much disagreement concerning *dimensions* is only to be understood if we know that actually not one single dimension has been kept intact, and further, that all measuring is always accompanied by great difficulties because of the impeding ruins, heaps of sand and such like. Still neither the perusal of Smyth's works, nor of those written against him, have been able to satisfy me as regards their real foundation of truth.

Among the works written about the Great Pyramid not one is to be found dealing so extensively with the symbolism of the building, and on my first taking up the study of this subject I was quite carried away by the convincing arguments, believing this explanation of the symbolical words to be the true one; still I discovered later on, that in following the exoteric proofs he adduces one can never come to the same conclusions as he. Nevertheless I do not doubt that many of his conclusions are in accordance with truth, but one can only arrive at them by esoteric reasonings and not by exoteric scientific arguments, and I must admit, though much to my regret, that Piazzi Smyth's theories are considerably discounted by later very accurate measurings, executed among others by Flinders Petrie.

One of the hypotheses of Taylor that is repeated by P. Smyth, is to be defended on esoteric grounds as well as to demonstrate it by esoteric scientific arguments; I mean the hypothesis, that the Pyramid in its construction represents symbolically the value . . . *

* Here we have the Greek character—equivalent to π in English—which is here used to represent, symbolically the relation between the circle and its diameter, the former being, approximately, $3\frac{1}{7}$ times the latter, or more accurately, 3.14159 . We shall represent this number by $[p]$, hereafter—our printers not having Greek type.

And this hypothesis is of such vital importance in connection with the symbolism of the Great Pyramid, that I wish to confine myself to this point in order to treat of it at greater length than would be possible if I were going to enlarge on the details of the symbolism of this edifice as described by Smyth. Besides only this hypothesis can be of any value for our purpose and even then only if viewed from the esoteric standpoint. For how narrow-minded is Smyth's conception of this hypothesis.

He sees in this symbolizing of the number $[p]$, nothing but a practical solution of the notorious quadrature of the circle, that nightmare of all thorough-going mathematicians, and in his arguments mostly appeals to John Parker, an American, who pretends to have found a solution to it.

Piazzi Smyth says as follows:

"The vertical height of the Great Pyramid is the radius of a theoretical circle, the length of whose curved circumference is equal to the sum of the lengths of the four straight sides of the actual and practical square base of the monument."

Now this is neither more nor less than a practical solution of that celebrated problem of the long subsequent mediæval and modern ages of Europe, "the squaring of the circle." For it was so accomplished by the builders who designed the Great Pyramid, when—over and above deciding that the building was to be a square-based Pyramid—with, of course, all the necessary mathematical innate relations which every square-based Pyramid must have,—he also ordained that its height (which otherwise might have been anything) was to bear such a particular proportion to its breadth of base as should bring out the nearest practical value of the number $[p]$ above mentioned. Which said quantity not one out of all the other thirty measured Pyramids in Egypt has been proved to be endowed with, even approximately.

If, therefore, this quantity with its resulting shape is really found built into the Great Pyramid with exactness, as well as magnitude, characterising and utilizing the *whole* of that vast surface, it not only discriminates that building at once from all the other Pyramids of Egypt, whatever their absolute size may be, but proves that such a distinguishing feature for the wise of latter days, must have been the result either of some most marvellous accident, or of some deep

wisdom and settled determined purpose : in this case, too, not less than 3,000 years in advance of the learned world of the following times.

What this number [p] was was not known till later, thousands of years later, it was discovered by a mathematician, and now is the said number indispensable in mathematics. This number [p] has now been calculated to 707 decimals, and all sorts of average values are given for it, varying from 3.23 to 3.125. For practical use however we shall find the fraction with the value of 3.14159, etc., to be sufficient.

John Taylor demonstrated the existence of the true number [p] in the Great Pyramid, especially by pointing out and using the relation between the height and the width of the base, both figures are to be obtained only with great difficulty on account of the damaged condition of the building. It would require thousands of workmen to clear away the enormous mass of rubbish and ruins that prevent accurate measuring, and so we understand that no single scholar or several of them can do anything in this matter.

Therefore, it is much better, and a saving of much trouble and inaccuracy in the solution of this problem that touches more the form than the absolute bulk, to measure the rising-angle, it being quite independent of the measure of the length.

The angle of a [p]-formed, four-cornered pyramid has to be $51^{\circ} 51' 14'' \cdot 3$, in order to make the sides meet at the top.

Now this proved to be the value of the angle of the brick-work, at least its practical value, as an angle to be found in masonry never can show the same degree of accuracy as one that is drawn, or of a theoretical one.

Colonel Howard Vyse had dug out in 1857, at the northern side, two of the outer casing-stones (covering stones) after making hundreds of workmen remove the ruins. He then asked leave to transport them to the British Museum and temporarily covered them up with rubbish, but in the ensuing nights the Arabs demolished these sole remnants with their hammers, or possibly he was unable to find them again. In any case nobody has ever seen them since.

Thus though later investigators till 1884 could not see this angle in the layers of stone, Piazza Smyth bethought himself that among the crushed casing-stones lying about there must be some fragments

in which the [p]-angle was still preserved, and such indeed proved to be the case ; to one of his helpers of that time, the Professor explained the question of the remarkable angle, and this man (called Gabri) who now officiates as a guide in the pyramid, makes a very profitable business by selling " stones with the angle," which he digs out of the ruins and sells to visitors.

H. J. VAN GINKEL.

[To be continued.]

BĀLABODHINĪ.

CHAPTER IV.—IN DEFENCE OF THEISM AND ON THE FORM-SIDE OF THE INFINITE.

[Continued from p. 226.]

Doubt.—Some *Advaitins* contend thus :—*I'sa* alone is the True One. *Jīva* has no real existence in all the three periods of time. *Jīva* appearing to be distinct from *I'sa* in the *Vyavahāra* state is not true, but is due to the *Māyā* known as *Avidyā*. *Jīva* is merely super-imposed on *I'sa* like the serpent in a rope and the silver in the mother-o'-pearl. It is therefore wrong to think that *I'sa* is the worshipped and *Jīva*, the worshipper. All the *Sāstras* were promulgated for the purpose of doing away with such difference and not for strengthening it by perpetuating the worship of *I'sa* by *Jīva*. The *Mahāvākyas*—"That thou art" and "I am Brahman"—teach only the non-difference of *Jīva* and *I'sa*. The worship of *I'sa* is condemned in *Kena* the 2nd and *Bṛhadāraṇyaka* the 10th *Upaniṣads* as follows :—

"That which is not seen by the eyes, and that by which one sees the eyes, that alone know as Brahman, not that which people here adore."

"Now if a man worships another deity, thinking the deity is one and he another, he does not know. He is like a beast."

As the worship of *I'sa* is thus condemned by the *S'rutis* themselves, we hold that a knowledge of the doctrine of non-duality (or *Advaita*) alone is FINAL.

Answer.—The *Upaniṣads* only condemn the external image-worship, but never the internal worship of the Supreme Lord

(by means of meditations and *Samādhis*). Although, as stated by the *Advaitins*, the doctrine of non-duality alone is true, yet, after acquiring that knowledge (in theory), one should necessarily worship the Supreme Lord for the purpose of getting complete control over *Manas*, *Prāṇa* and *Indriyas*, and thereby securing for himself supreme tranquillity. For, do we not see persons having no control whatever over their fickle *Manas* and other *Indriyas*, even though such persons have read all the *Upaniṣads* and understood that *Advaita* alone is True as taught by the *Mahāvākyas*? Although it is difficult to find in this world perfect men whose *Manas* and *Indriyas* are not at all fickle, yet our reason tells us that it is necessary to concentrate the mind on a particular form or idea in order to steady it. It is therefore just and reasonable to hold that after acquiring the theoretical knowledge of the doctrine of non-duality, one should meditate upon *Iśa* and worship Him for the practical realisation of that doctrine. In support of this decision, numerous *Upaniṣad* passages could be cited. But out of them we will select the following which clearly state the case, from *Muṇḍaka* the 5th, *Kaivalya* the 12th and *Svetāśvatara* the 14th *Upaniṣads* :—

“ . . . Then he sees Him, who meditates on Him as without parts ” (*Muṇḍaka* III. i. 8).

“ . . . Do thou know Him by means of faith, devotion, meditation and concentration ” (i.e., by *S'raṇa*, *Manana*, *Nididhyāsa* and *Samādhi*)—(*Kaivalya*, 2).

“ The sages, devoted to meditation and concentration, have seen the power belonging to God Himself, hidden in its own qualities.”

Thus we see that it is very necessary to worship the Supreme Lord even after the dawn of (the theoretical) knowledge of the doctrine of non-duality, and it is not right to say that such theoretical knowledge is FINAL.

Soon after knowing that the family pedigree, horoscope and all other necessary conditions are satisfactory as regards the proposed marriage of a bride and bridegroom, would it be right to call them a married couple? We can of course do so after they are united in wedlock. Similarly when *Jīva* is formally married to *Iśvara* and when by their union, the son called liberation is born in due course, then will that son be ever attached to *Jīva* even as a child clings on

to its mother. *Iśvara* being eternally free, He need have no thought concerning liberation. Because it is indispensably necessary for the *Jīva* to attain union with *Iśvara* for the purpose of begetting liberation, it certainly follows that the knowers too of the doctrine of non-duality must of necessity worship that *Iśvara*.

Doubt.—The *Viśiṣṭādvaitins* say thus :—The Lord dwells only in *Vaikunṭha* whereas His ENERGY * (*Lakṣmī*) pervades the inside and outside of all sentient and insentient beings in the whole universe, just as the moonlight pervades all space while the moon remains fixed in a particular place in the Heavens. As the ENERGY and the Possessor of the ENERGY are inseparably one, if a person were to worship the ENERGY he will ultimately reach the Lord. Just as a log of wood, thrown into a river in flood, gradually reaches the ocean even so, surely, will the *Jīva* attain *Mokṣa* if he worship, as directed, the Supreme Lord's ENERGY pervading his own heart as well as the entire universe. They (the *Viśiṣṭādvaitins*) also explain the great text “That thou art” by saying that *Jīva* will attain similarity with the Lord in every way, but will neither have the capacity to perform the acts of creation, etc., nor be entitled to be the “Consort of *Lakṣmī*.” As the difference between *Jīva* and *Iśa* is well established in this system of *Vedānta*, the *Jīva* who always worships *Iśvara* will gradually get complete control over the mind and other *Indriyas*, and then attain the highest PEACE called BLISS.

Answer.—For the most part there are no flaws in this system, because, after establishing the difference between *Jīva* and *Iśvara*, it upholds *Upāsana* or meditation and thereby provides for the complete control of the mind and other organs. Even then, its view that the Lord's ENERGY alone is all-pervading is erroneous; because from the said view it follows that the *Jīva*, while continuing in this body, will not be able to see the Lord, even though he may practise the most effective meditation. It is only when the Lord Himself is everywhere that He can be seen here also. It is hard to believe that, without seeing Him, one can attain the highest tranquillity. For, will a man become satisfied by seeing the King's army when he wants to see the King himself for gaining his object? If the ENERGY and the Possessor of the ENERGY are one, then the latter too must pervade everything that is pervaded by the former. This becomes

* Also termed *Samkalpa* by *Vaiṣṇavas*.

possible only when we have recourse to the illustration of the Fire and its heat and not that of the moon and the moonlight. The *S'rutis* and other authorities too declare that *Nârâyana* pervades the inside and outside of everything. They do not declare that His ENERGY alone so pervades. Besides this, it is also wrong to hold that at the time of final liberation, the *Jîva* attains similarity with *I'svara*. Why? because the log of wood thrown into a river in flood, with the idea that it should reach the Ocean, must ultimately reach it; and there is no reason why it should not. Therefore the idea concerning liberation is likewise erroneous in this system. There is also no room for the *Jîva* to believe in the existence of the Lord, as according to its teachings, they cannot see Him here, face to face.

Doubt.—Just as the Lord who pervades the inside of the body could be seen by the internal organ called mind, even so could the Lord, who pervades the outside, be seen by the external organ. How is it then that no one has been able to see Him with his eyes?

Answer.—The body (macrocosmic) is no other than *Mûlaprakṛti* called *Avyakta*, which is beyond the five root elements that are not quintuplicated and that lay outside *Brahmāṇḍa* (or *Brahmic egg*). *I'svara* can certainly be seen if one were to seek Him outside the said body (*Mûlaprakṛti*). The internal organ called the mind is alone capable of going to that sphere (outside *Mûlaprakṛti*), whereas the external organ called the eye is unable to do so. Such being the case, without sending the mind to that sphere, how are you justified in saying that *I'svara* is not seen? And again if you ask—whether *I'svara* is not in the mid-region just as He is inside and outside the Universe, and whether He could not be seen there—we answer as follows:—Undoubtedly, He is also in the mid-region and if you remove (or discard) the intervening things, you can, of course, see Him there too. If you want to see the *ākāśa* inside a wall, you should necessarily remove that wall. The fact that *I'svara* is all-pervading is therefore well established. *Kaṭhavadī* the 3rd *Upaniṣad* also says thus:—

“The SELF, smaller than small, greater than great, is hidden in the heart of that creature. A man who is free from desires and free from grief, sees the majesty of the SELF by the grace of the creator (the Supreme Lord).”

Question.—Do the *S'rutis* apply the term *Jîva* to the *Pratyag-Ātman* who is inside our body and who is part of *I'svara*?

Answer.—Yes, we find such instances and we will, for example, quote a passage from the 14th *Upaniṣad*. Even then from the mere word itself we cannot decide the meaning. We must take into consideration the *linga* * (or the distinguishing marks) and *prakaraṇa* (or the context) for arriving at the right meaning. The word *Jîva* in the undermentioned passage refers, according to such canons of interpretation, to the *Pratyag-Ātman* alone:

“That *Jîva* who is of the size of the one-thousandth part of a hair, should be known. He lasts for eternity (or *mokṣa*).”

The expressions “should be known” and “for eternity” are not applicable to *Jîva*. Therefore the word “*Jîva*” in this *S'ruti* passage applies only to *Pratyag-Ātman*. Just as various words such as *Paramēśvara*, *Parabrahman*, *Param-Ātman*, *Paramaśiva*, *Parama-Nârâyana*, etc., are used in different *S'ruti* passages to express one and the same meaning; even so the words body, *Indriyas*, *Prāna*, *Manas*, *Pratyag-Ātman*, etc., are used to express different meanings of the same word *Jîva*. The particular sense in which the word is used in different passages should be understood with reference to the context of each.

Doubt.—It is said that at the time of the great *Pralaya*, all the worlds become absorbed into the *Mûlaprakṛti* called *Avyakta* and remain there until the beginning of the succeeding *Kalpa*—like minute grains of gold-dust that stick on to the ball of wax generally used by goldsmiths for securing the finest particles contained in the streaks impressed on the touch-stone every time they test gold.

We are further told that in the beginning of the next creation they come out as before. How the various species of a former creation could be brought out again in the same order as before is a point that we fail to rationally understand. Whereas, we could cite several illustrations to prove the contrary of it. We do not notice any differences in the drops of honey taken out of the honey-comb, even though the bees had collected the same from numerous flowers of different species. When the clouds pour back the evaporated water of the ocean into which numerous rivers fall, we are not able to dis-

* (1). *Uṣakrama* and *Uṣasamhāra*, (2). *Abhyāsa*, (3). *Apurvata*, (4). *Phulam*, (5). *Arthavāda* and (6). *Uṣafallī*, constitute what is termed “*linga*.”

tinguish the water of each river that went to make up the ocean-water which was taken up by evaporation and brought back by the clouds. The same is true of the fine grains of gold-dust which are finally taken out in a lump from the aforesaid ball of wax by melting it. Such being the case, how could the *Jīvas* come back in the beginning of the next creation just as they were before. Please explain this with illustrations :—

Answer.—Although cows and babes will not be able to sort out the grains of paddy, rice, black peas, green peas, mustard, etc., mixed up together and placed before them, yet the grown-up man could do so. Likewise, the Omnipotent and Omniscient *Paramēśvara* could, in a succeeding *Kalpa*, bring out all the *Jīvas* just as they were in the preceding one, as the entire Universe had been merged into his inseparable *Prakṛti* at the time of the great *Pralaya*. This fact too goes to establish the existence of an Omnipotent Lord. Now *Iśvara* has eight *Prakṛtis* viz.,—Earth, Water, Fire, Air, Ether, *Manas*, *Buddhi* and *Ahankāra*. In the succeeding *Kalpa*, the Lord creates numberless physical bodies exactly corresponding to the merits and demerits of the countless *Jīvas* who had, in the preceding *Kalpa*, been attached to one or the other of the aforesaid eight *Prakṛtis*; and then when they enter them (those physical bodies) the Lord too takes suitable forms of different sizes—such as the sparks of fire, the sharp end of paddy grain, hair ends, *Syāmāka* (colonum), etc., and enters (such bodies) along with them (the *Jīvas*) for the purpose of enabling them to work out the effects of their merits and demerits. These facts are stated by the 7th and 9th Upaniṣads, and also by *Bhagavadgītā*, as follows :—

“ Having created (the physical bodies), he entered into them (along with the *Jīva*). ”

“ Then that Being entered with this living self and revealed names and forms. ”

“ Earth, Water, Fire, Air, Ether, *Manas*, *Buddhi*, and *Ahankāra*, thus is my nature divided eight-fold. ”

In the last mentioned passage, the terms *Manas* and *Buddhi* respectively stand for *Aryakṛta* and *Mahatattva*. What purpose they serve and how the very first *Karma* as well as the very first origin of *Jīvas* came about, will be discussed at length, in the next chapter.

Thus ends the section “ In defence of theism and on the Form-side of the Infinite ” entitled *Iśvarasvarūpa Nirṇaya prakaraṇa* the fourth chapter of *Bālabodhinī* written by *Appaya Dikṣitācārya* (the author of one hundred and fifty works on the *Sāṅkhya-yoga Samuccaya* doctrine or the *Amṛtadvaita* system of *Vedānta*.)

CHAPTER V.—ON THE FORMLESS SIDE OF THE INFINITE.

In order to show that, in the real or the noumenal state, *Iśvara* has no form, this fifth chapter is now begun.

Doubt.—Does the *Iśa* described in the previous chapter possess form or not? If He has form, He will also be subjected to change and destruction. The doctrine of evolution will then apply to Him—as in the case of milk that became curd. If He has no form, then the attributes of Omniscience, etc., will not accrue to Him. The *Sūtra-kāra Vyāsa* too has said so, in the place where he has decided against the *Umāmaheśvara* doctrine. According to the *Vedānta-sūtras* (II. ii. 37—41) beginning with—“ The Lord cannot be the cause (of the world), on account of the inappropriateness (of that doctrine) ” and ending with—“ And (there would follow from that doctrine) either finite duration or absence of Omniscience (on the Lord's part), ” the doctrine that “ the three principles *Paśu*, *Pati* and *Pāśa* are eternal ” is opposed to the doctrine of non-duality. If you say that *Iśa* has both the form-side and the formless-side, then the two being opposed to each other, like light and darkness, it is impossible for him to have both the sides. As it has been established in the previous chapter that there is a Supreme Being called *Iśa*, it is not proper to say that He is *Sūnya* (non-existence) like the son of a barren woman, the hare's horns, etc. Therefore the existence of a Principle which is beyond the reach of mind and speech and which is devoid of names and forms, must be admitted. There are also many persons who hold on to such doctrine. You should also accept it.

Answer.—The final decision is that *Iśa* is devoid of form, because, as we have already decided, He is all-pervasive like Ether. There are numerous scriptural authorities in support of this decision, which will not be subject to the flaw that He will then be devoid of such attributes as Omniscience, etc. Because *Iśvara* is devoid of a body endowed with speech, mind, *Prāṇa* and other *tattvas*, He will

not say "I am Omniscience." Nevertheless He is Omniscience itself. Even though the flame of a lamp does not say "I am effulgent," is it not brilliant? Even though sugar does not say "I am sweet," is it not sweet? As it is well known that the Supreme Lord who, with his supreme effulgence, causes everything else to shine, is Himself concentrated knowledge, it can never be said that He is not Omniscient.

(1) The Supreme Lord has assumed a form—in conjunction with His inseparable and eternal *Prakṛti*—for the creation, etc., of the Universe, for knowing the merits and demerits of His creatures and for doing them Justice accordingly, for imparting purity of mind to those unselfish devotees who worship Him with no motives whatever, and for doing good to *Jīvas* in various other ways. Being unable to do the above acts in his formless aspect, *Iśa* has assumed this universal form, the nature of which is described in detail in the 14th *Upaniṣad* as follows :

"Its hands and feet are everywhere, Its eyes, head and face are everywhere, Its ears are everywhere, It stands encompassing all in the world."

Though not real, but only assumed by *Iśvara*, this form must be accepted by all religionists as well as *Nirguṇādvaitins*, in order that the aforesaid benefits may accrue to the *Jīvas*. Even the great ones who are well established in the non-dual *Brahman* always adore this form. They do so, not for their own benefit, but for the good of the world ; or it may be that they do so out of their love and gratitude for the benefits formerly conferred on them by the Lord. The illustration of the moon and the moonlight mentioned in the last chapter will not apply to this form. As it has pervaded the entire *Svarāpa* like the earth which has pervaded the pot and *vice versa*, the illustration of the fire and the heat will alone hold good. From this illustration, the fact that "the ENERGY and the possessor of the ENERGY are one" should alone be gathered. The portion in the said illustration relating to the fact that "when one of the two is destroyed, both will cease to exist" should not be here taken into account. This undivided form which is credited with all the highest attributes by the *Vedas*, is only capable of creating the subtle universe which is the effect of the five great undifferentiated elements and which is com-

posed of the subtle bodies of the *Jīvas* ; and of also imparting that highest purity of mind which is the result of unselfish devotion.

(2) The Lord (possessing the aforesaid undivided form) is incapable of creating the physical universe made up of physical bodies and composed of the quintuplicated elements ; and of also granting the fruits of selfish *Karmas* to selfish devotees. For this purpose He, in conjunction with the *Māyā Śakti* * latent in Him, assumed the form of the Trinity—*Brahmā*, *Viṣṇu* and *Rudra* ; became the lord of *Brahmaloka*, *Vaikuṇṭha* and *Kailāsa* respectively ; created the physical Universe and then—by granting the *Jīvas* the fruits of their selfish *Karmas*—became the sole cause of all the disputes among them regarding the fancied superiority or inferiority of their numerous theories and doctrines about Him. Verily, we see it stated in the 9th *Upaniṣad* thus : "That Being thought, let me now enter those three beings (*devatās*)."

(3) Just as the Lord is said to have assumed the (unlimited) universal form for the worship of His high class (unselfish) devotees, and the (limited) *Saguṇa* forms of the Trinity for the worship of His middle class (selfish) devotees ; even so it may be said that the same Lord has—with a view to furnish suitable forms to His low class devotees who are but fit to worship Him in external images—assumed the forms of such natural images as *Sālagrāma*, *Bāṇalinga*, etc.

THE LORD'S UNDIVIDED FORM (which is capable of being worshipped by the high class devotees) and His *Niṣkala Caitanya-rūpa* or THE FORM OF UNLIMITED UNIVERSAL DIVINE LIGHT (capable of being meditated upon by *Jñāna-Yogins*) are not, as doubted by you, opposed to each other like light and darkness. That the Supreme Lord has two such forms—*Sakala* and *Niṣkala* is stated in the following passages of the 10th and 14th *Upaniṣads* :

"There are two forms of *Brahman*, the material and the immaterial, the mortal and the immortal . . ." (II. 3. 1).

"Grasping without hands, hasting without feet, He sees without eyes, He hears without ears" (III. 19).

Because, in the last mentioned passage, such expressions as "He sees without eyes, &c.," are mentioned, there will be no harm if one

* *Māyā* is *Prakṛti* limited by harmonious vibrations. *Prakṛti* is part of *Vidyā Śakti* which is the unlimited ENERGY of the Lord.

were to say that the Lord, is *ubhayātmanaka* (or belongs to both), i.e., is both material-immaterial, mortal-immortal and so forth.

If there are persons in this world who speak of an ultimate Principle which is devoid of names and forms and which is beyond speech and mind, and who are satisfied with their disquisitions on that Principle, let them, by all means, keep their doctrine to themselves. We shall never follow them in their track. That doctrine will only end in the same non-existence as that of the son of a barren woman. As the mind cannot worship a Principle which is beyond speech and mind, and as, without doubt, meditation and concentration are indispensable for neutralising the (material) mind, the Supreme Lord who is *Sac'cidānanda*, who is the supreme undivided and immutable Light, and through whom alone can immediate liberation be gained, should therefore be meditated upon. The states of waking, dreaming, and unconscious consciousness which stand in the way of *Jīva's* liberation, will merge only in the partless supreme SELF (or in other words, the *Paramātmān* is the *laya* centre of the three states of consciousness). This is stated in *Kaivalya* the 12th *Upaniṣad* as follows :—

"It is the *Ātman* deluded by *Māyā* that takes up the body and does everything. It is he who, while awake, attains satisfaction by woman, food, drink and other pleasures. He who is the enjoyer of pleasures and pains in all the worlds created, in his dream, by his *Māyā* (i.e., *Avidyā*), attains (unconscious) bliss in *suṣupti* when all (those) vanish and when he is enveloped by darkness. Then that very same *Jīva*, by virtue of his past deeds, comes back to the dreaming and (then to the) waking states. He (that Supreme Lord who is called *Ātman*) in whom the three bodies become merged, is the Basis, the Bliss, the Infinite Knowledge. From him alone are born *Prāṇa*, *Manas* and all the *Indriyas*, the *Ākāśa*, *Vāyu*, Fire Water and the Earth which maintains all" (12—13½).

G. KRṢṢṢA S'ASTRĪ,

(Translator).

(To be continued).

FROM AMERICA.

The season's work in this country is not yet proceeding with its accustomed vigor and it will probably not so proceed until we are rid of a handful of objectionable members who are not really in sympathy with the objects and the policy of the Society. The recent admirable decisions of our President-Founder* have been the occasion for showing that we have in our Section a small element that would condone immorality and make our organization a cloak to conceal crime. When this element is removed, which we hope will have happened before this letter is printed, our activities will continue with even greater enthusiasm than before. Even already, in travelling from Branch to Branch, it can be seen that our movement is arousing deeper interest and greater respect than before, in consequence of the fact that it has stood firmly for decency and for right and against indecency and wrong.

It is interesting to note that this purifying process is also going on in the country at large. In business and in politics much corruption, dishonesty and law-breaking have been disclosed. The offenders will be punished and the atmosphere clarified. The result will be that we shall have a higher standard of efficiency and morality.

Everywhere there is a growing interest in our Society and in the important work which we are doing. People are learning that our organization is not a church, it is not opposed to any religion, and that a person may with entire propriety be in our Society and still be a good church member. Our motto is "There is no religion higher than Truth," and we are trying to combine into one perfect whole the important truths that lie at the foundation of religion, science, philosophy and art. These truths we call Theosophy. Theosophy is thus the synthesis of all that is true and good and beautiful in the world.

Theosophy is presented to people on the basis of its reasonableness—not on the basis of authority—and the books written by members of the Society are read from a common-sense standpoint; that is, the statements in them are accepted only if they appeal to reason and to conscience. The Theosophical Society has in it people

of practically all religious persuasions. It encourages the study of truth in all departments of nature and it does not ask as a condition to membership the acceptance of any dogmas or doctrines. Each member studies truth in the way he likes and he is allowed the widest intellectual freedom compatible with good morals and the public welfare.

Because of its useful work, the Society must gradually receive the support of all those who are seeking to improve conditions in the community, to uplift the standard of citizenship, to increase virtue and right living and to diminish vice and wrong-doing.

Popular magazines continue to give prominence to stories dealing with super-physical and abnormal phenomena. Comment on all this however, had better be postponed until we are through our house-cleaning and have time for recreation.

H. H.

MAGAZINES.

The Theosophical Review, December. The Watch-Tower has some important matter relating to "The Trikaya of the Buddha." Mr. W. M. Blackden concludes his article on "The Mystic Ship"—treating of Egyptian Mysteries. "The Rosy Cross in Russia," by 'A Russian,' is also concluded. All Theosophists—who have the opportunity—should read carefully and inwardly digest Mr. Mead's tolerant article on "Heresy." "The Physiology of the Nervous System according to the Hindus" is an important contribution by P. T. Srinivasa Aiyengar, which will bear reading more than once. "The Theosophical Movement and its Assailants," by Dr. Hübbe Schleiden, is also a valuable paper. "The Personal Factor in Karma," is a very thoughtful article by W. E. Marsh. The writer says: "My own reading of the meaning of Karma is that man comes into the world with his own legacy of possibilities on the one hand, and on the other a field is given him in which to exercise his faculties. What use he makes of it all is for him to decide, and is not foreordained. It is not even predetermined that good or bad causes set in motion in the past shall ripen, for if we can, later on, intelligently introduce new forces amongst lines of action not yet matured in our lives, but which are still working underneath, to appear in the future and materially alter, if not entirely annihilate, the

result which would be produced in the ordinary course, surely we can do the same thing in a smaller degree (very often quite fortuitously) both by heeding the warnings and advice given by those wiser than ourselves, and by waking up and using our faculties to a much greater extent than we are doing at present. For I am one of those optimists who believe there is a great deal more in a man than he is at present expressing, and that, in fact, very few of us are making the most of our opportunities." Mr. A. R. Orage sets forth some valuable ideas in his article on "The Comparative study of Religions."

The N. Z. Theosophical Magazine, November. W. Melville Newton continues his paper on "The Mystery of the Ancients." Next follow extracts from the President-Founder's speech at the Paris T.S. Congress. "Mediumship" is a sensible article reprinted from *Bibby's Quarterly*. The 'Stranger's Page' deals with "Pre-existence."

Theosophy in Australasia, November. After various interesting items in the 'Outlook,' we find an article on "Beauty," by K. C. Next is a paper on "The Merits of Discontent," by J. B. McConkey. He says: "If the sinner is to be transmuted into the saint, the simple mind into the philosopher, it cannot be accomplished by contentment and peace with their consequent stagnation, but can only be effected by an intelligent discontent with moral and mental conditions, by dissatisfaction with the unreal and the temporal, and a craving for the real and eternal." Ernest H. Hawthorne writes on "Self Justice," taking a broad-minded view of the subject. "Can Man Find God?" is a well written article copied from the *Melbourne Argus*. Edgar Williams writes of the advantages derivable from "Esperanto." There are also Questions and Answers, Reviews, and other matter.

The Theosophic Gleaner, December. Mr. G. E. Sutcliffe gives us the third instalment of his scientific serial, "What is the Physical Ether?" L. T. Payan writes on "Forcefulness in Nature." Following these are articles on "True Education," "The Growth of the Animal Kingdom," "The Sense of Responsibility," "Through Form to Life," "The Iconoclast," and "Occult Masonry."

Theosophy in India, December. The following are the main articles: "The Significance of Psychic Experiments," by M. J. (continued); "The Necessity of the Guru, for the Spiritual Life," by Seeker; "The Vital Aids," by P. T. S.; "Studies in the Pedigree of Man" (continued), by Lilian Edger; "The Construction of the Tesseract," by W. The above, together with much other matter, makes a very interesting number.

Central Hindu College Magazine, December. "A Hindu Catechism," by Govinda Dasa, and "Some Characteristics of Samskrit Poetry," are each continued. There are several short articles, a paper on "Some Natural Wonders," containing illustrations, and considerable interesting matter relating to the Central Hindu College Movement.

Theosophia for November, has the following articles :—

"Old Diary Leaves," by H. S. Olcott; "Concerning Thought and Consciousness," by G. Henvelman; "Esperanto and A. B. C.," by J. Brandt; "Islamitic Theosophy," by E. S. Long; "The Morning Prayer," by Edwin Arnold; "Answer to Mr. B. de Roock," by M. S.; "To Mr. M. W. Mook," by M. S. Also extracts from periodicals, Reviews, etc.

Omahunto, September. The contents for this month are, "Psychical Powers and Common Sense," by H. S. Olcott (from the Presidential address—Paris 1906); "Extracts from the Teachings of Zoroaster" (continued); "At sunset," by Vesanto; "Invisible Helpers," No. III., by C. W. Leadbeater; "Love's Alchemical Transformation," by Pekka Ervast; "The Ideal of Purity," by Y. K. and P. E.; "From my Travels," No. VI., by Aate, etc.

Contents for October: "What we understand of Religion," by the Editor; "Invisible Helpers," IV., by C. W. Leadbeater; "Extracts from the Teachings of Zoroaster"; "Kill not," by Aate; "The Way of Truth" (a poem); "Young people and Pleasure," by M. K. and P. E.; "Woman and Marriage," by A. R. and P. E., etc.

Contents of November number: "The proposed Finnish Section of the Theosophical Society"; "To all lovers of Theosophy in Finland"; "Theosophy and the New Testament," V. and VI., by Pekka Ervast; "Invisible Helpers," V. and VI., by C. W. Leadbeater; "How to Study Theosophy," by Herman Hellner, etc.

La Verdad (November): "Disappearance of a part of Southern America," by Lob Nor (predicting the sinking down of the larger part of Southern America between 1908 and 1925); "The Mass and its Mysteries" (continued), by the same; "Notes on Cremation" (translated from *The World*).

Sophia (November); "The Ascent of Man," by Annie Besant; "Intimate letters on Theosophy," by Carmen; "Gabriela Cunningham Graham," by Arimi; "Swedenborg," by R. V. Emerson.

Revue Théosophique (November): "What a 'Disciple' is," by Annie Besant; "The Avatars," by the same; "The Monad, the Individuality, and the Personality," by H. Leblais; "An Atlantean

Trace," by A. P. Sinnett; "Theosophic Glossary," by H. P. B.; "Secret Doctrine," by H. P. B.

Received with thanks:—*Theosophie* (Antwerp, November); *Bulletin Théosophique* (December); *Prabuddha Bharata*, (December); *The Brahmacharin* (September and October); *The Lotus Journal* (December), *The Vâhan*, *Light*, *The Theosophic Messenger*, *Theosophisch Maandblad*, *Teosofisk Tidskrift*, *Harbinger of Light*, *Christian College Magazine*, *Indian Review*, *Indian Journal of Education*, *Phrenological Journal*, *Notes and Queries*, *Hindu Spiritual Magazine*, *The Light of Reason*, *The Arena*, *Mind*, *The Rosicrucian Brotherhood* (a new quarterly, published at Manchester, by S. J. Gould), *The Panjab Theosophist*, *Sri Vani Vilasini*, *Brahma Gnâna Patrika*.

Pamphlets received:—"The Eleventh Annual Report of the Hindu Religious Union," Trichinopoly.

"Marriage After Puberty," by V. S. Srinivasa Sastri, B.A., published by G. A. Natesan & Co., Madras. Price As. 8.

"Nation Building;" a stirring appeal to Indians, by Annie Besant (same publisher). Price As. 2.

"Three departed Patriots." Brief Sketches of the lives of the late Ananda Mohan Bose, Badruddin Tyabji, and W. C. Bonnerjee—with their portraits (same publisher). Price As. 8.

"Zoroastrianism," a lecture, by Dr. Nishikânta Ch'attopâdhyâya.

"The Higher Aspects of Morality," and "Duty as explained by H. P. B."—two addresses (in one pamphlet) by W. A. English. The last two pamphlets may be obtained at the *Theosophist* Office, and the contents are republished from the *Theosophist*.

CUTTINGS AND COMMENTS.

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

A correspondent sends to the Editor of *The Englishman* the following:
A strange experience.

"A remarkable story comes from New York, brought by one of the Cowley Fathers who has recently returned from that city. He is personally acquainted with a very well-known physician, who has for many years been a general practitioner, but lately has become a consulting physician. The doctor in question is a practical man, free from superstition of all sorts. One evening not so very long ago he was sitting in his drawing-room with his wife when a servant entered and told him that a little girl was in the hall and wished to see him. The doctor replied that he could not be worried at that time of the evening, and requested the child to state her errand. The servant returned, saying that the child's mother was very ill, and would he come and see her at once. The physician said that he was unable to grant her request, and wrote down the name and address of another medical man to whom she might apply. Once more the servant returned and said that the little girl would not leave until she had seen the great doctor. So he went out and saw the child, and in a few minutes returned and told his wife that the child had strangely impressed him, and that he felt he must go and see her mother. The carriage was ordered and, accompanied by the girl, the doctor drove as directed to one of the poorest quarters in New York. The child pointed out the house and got out of the carriage, conducting him up the stairs to the room where she said her mother was lying. He entered the room—a poor, squalid apartment—and found, as the child had stated, the woman lying on a pallet in one corner of the room. The little girl, however, did not enter the room. An examination was made of the sick woman, who was found to be suffering from a severe attack of diphtheria. The doctor said to her: "You are very ill with diphtheria, and ought to be removed to a proper hospital. Think of the danger your daughter is running." The woman burst into tears and said she had no daughter. "But," said the physician, "your little girl has just been to see me, and insisted upon my coming to you." The poor woman again said, "I have no child—the only one I had, a little girl, died yesterday morning from diphtheria, and is lying in the next room." The doctor opened the door, and there to his astonishment found the dead body of the child who had brought him to the house, and, as the mother had stated, had evidently been dead many hours."

A. B.

Another vision.

A traveller who had been in India, relates the following experience which he witnessed in a Dāk bungalow in that country. He signs himself L. E. M.: "When I was on the march from Dunipur to Manipur in 1902 I stayed the night in a Dāk bungalow (rest-house), about fifteen miles out of Manipur. I had been on the march for about twelve days, as the distance from Dunipur to Manipur is about 136 miles, and the roads were very bad on account of the rains.

I arrived at the bungalow at about eight in the evening, and sent my servant to the cook-house to get my dinner ready, and I myself spent the interval in reading a novel in the sitting-room. I hadn't been reading more than a few minutes when a Pathan came into the room, walked past me within a few feet of the table by which I was sitting, and then went out through the front door into the garden.

I followed his movements with interest and surprise, for I knew Pathans were not allowed in Manipur, and I even rose and looked after him, as he went into the garden. It was quite dark. I soon lost sight of him.

I called for the *chowkidar* (housekeeper) and asked him what the Pathan meant by coming into the bungalow.

He looked at me and smiled, saying, 'It's not a Pathan at all, sahib, it's his ghost. He frequently comes to the house and beckons to me, but I never take any notice of him.' Needless to say I was somewhat surprised. "What do you mean?" I asked, 'Well, sahib,' the native answered, 'he was Mitchell sahib's servant, and died here about two years ago, and was buried in the compound beyond the garden.'

When I arrived at Manipur I took the trouble to verify the *chowkidar's* statement, and found that the Pathan, who, I believe, was the only Pathan that had ever been in Manipur, had in reality been the servant of Mr. Mitchell, and had died in the compound some two years previously."

A prophetic vision.

Here is another clipping from *The Englishman*: The following remarkable vision was described in the columns of the *London Daily Telegraph* in or about the year 1897. As I have not seen any account of the affair since I read of it at the time, I am unable to give minor details, but the following are the main facts which made a vivid impression on my mind:

A lady named Green was crossing the Atlantic to join her husband in England. One day, while on deck, she was observed to suddenly run forward, stare fixedly at the water and then to cry out and fall into a swoon. On being revived Mrs. Green stated that while looking at the water she suddenly saw her husband driving down a road between green fields and being thrown out and seriously injured if not killed. On arrival at Liverpool, Mrs. Green received information to the effect that her husband had been killed while out driving, on the

same day and at the same hour as his wife's vision. The important fact to be noted about this vision is that it occurred in broad daylight on the deck of an Atlantic liner when the probabilities are that a number of people saw and could testify to the effect on Mrs. Green. The fact that the *Daily Telegraph* devoted a leading article to the incident shows the publicity given to it. Perhaps some one of your numerous readers can give fuller details of this truly remarkable vision."

STUDENT

* *

*Wonderful
sagacity of
a horse.*

Horses and dogs have perhaps exhibited more devotion and sagacity than most other dumb animals. It would take volumes to contain all the instances of courageous affection and love which these animals have shown. A few months ago, Old Charlie, a bay horse which draws the junk wagon of a New Jersey man, showed wonderful intelligence when he saved the life of his master's daughter.

The little girl, who was four years old, was playing on the bank of a canal which runs through the field in the rear of her father's place, when she tumbled into the water. Old Charlie was in the field. He saw his little mistress disappear, and started on a gallop for the edge of the canal. When he reached the bank he saw the little girl go down. Without a moment's hesitation the faithful animal plunged into the water, and when the child came to the surface seized her skirts in his teeth and climbed the bank to safety. He trotted across the field to the house and set her down on the doorstep, where the mother found her.

That night when the father returned and was told of the incident, he ran to the barn and broke his whip into pieces, declaring that he would never again beat the faithful horse.—*Sunday Magazine* (Chicago).

* *

We quote, hereunder, a couple of paragraphs from an Editorial notice in *Light*, concerning the writings of Gerrard Winstanley "the Digger, Mystic and Rationalist, Communist and Social Reformer," who lived in Cromwell's time. The Editor styles his writings, "Vigorous, Sturdy, Brilliant, and yet Pathetic," and they have been gathered together in a recent book entitled, "The Digger Movement in the days of the Commonwealth," etc., by Lewis H. Berens.

The Editor of *Light* says:—

He makes much of the Inward Light and identifies it with God in Man or Christ in Man. 'The Spirit within the flesh,' he said, 'is that mighty man Christ Jesus.' The true Son of God is the inmost selfhood of every man,—a profound anticipation this of a deep truth only just beginning to dawn upon us. The immanence of God in all things he also anticipated: 'While I looked after a God without me I did but build upon the sand, and as yet I knew not the Rock.' That Rock was the indwelling of the inspiring God in the human soul, the true light 'which lighteth everyone coming into the world.' With exultant elevation of spirit, he reminds his little band of homely followers that they no

longer look for a God to a place of glory beyond the sun and stars, 'but you see Him ruling within you; and not only you, but you see and know Him to be the Spirit or Power that dwells in every man and woman, yea, in every creature, according to his orb within the globe of the Creation. So that now you see and feel and taste the sweetness of the Spirit ruling in your flesh, who is the Lord and King of glory in the whole Creation, and you have community with Him who is the Father of all things.'

Later on, towards the close of his life, he carried still further this vast and luminous thought concerning the indwelling God. 'To know the secrets of Nature is,' he says, 'to know the works of God; and to know the works of God within the Creation is to know God Himself; for God dwells in every visible work or body; 'I'll appeal to yourself in this question,' he cries; 'What other knowledge have you of God but what you have within the circle of Creation? For if the Creation, in all its dimensions, be the fulness of Him that fills all with Himself, and if you yourself be part of the Creation, where can you find God but in that line or station wherein you stand? God manifests Himself in actual Knowledge not in Imagination.'

* *

We clip the following from a recent issue of the *Madras Mail*:
"Mr. P. T. Srinivasa Iyengar, Principal of the Vizagapatam College, in the course of a lecture recently delivered before the South Indian Association, dwelt upon the charge frequently brought against educated Indians that they had not justified the expectations of the originators of university education in the matter of original research. Though the charge, the lecturer admitted, was undoubtedly true, the real cause, in his opinion, was not the absence of intellect but the want of appeal to the particular interest of the individual. As it is, the mastery of the English language has become an end in itself, instead of being the means for the dissemination of knowledge. Further, the lecturer pointed out, there is very little scope for Indian research in the field of natural sciences, for occidental scientists had already exploited that field. On the other hand, the Indians have ample opportunities for original work in the field of the human sciences, such as sociology and anthropology. In drawing attention to this sphere of investigation Mr. Srinivasa Iyengar seems to us to have rendered a real service, and it would be well if his advice found many followers. India may be said to offer unique opportunities to the student of man. We have in this country all the layers of social growth, from the lowest group of primitive tribes to the most highly developed, all in a state of juxtaposition for which there is no parallel in any other part of the world."

Prof. Bose of Calcutta may be mentioned as a shining light in the field of original Scientific research; and Bhagavan Dās, M.A., in his work, "The Science of the Emotions," has shown that the Indian Mind is amply capable of exploring the fields of Mental and Psychical Science.

* *

A Prayer book for everybody. The *Union Signal*, an Oklahoma paper, publishes some fine extracts from "My little book of Prayers," by Muriel Stode,† a booklet abounding in thoughts sublime, and about which the *Signal* says: "It is itself the embodiment of Truth and Wisdom, an inspiring torch-light to every gloomy soul. To read it in the full breath and vigor of the author is to feel life stronger and better than one has ever lived without it."

THE FOLLOWING ARE SAMPLES.

MY CREED.

Not one holy day, but seven.
Worshipping not at the call of a bell,
But at the call of my soul,
Singing, not at the baton's sway,
But to the rhythm in my heart.
Loving because I must.
Giving because I cannot keep.
Doing for the joy of it.

I will ask no other anointing save this—to draw very near my own soul.

I prayed for deliverance, and to prove the efficacy of prayer, I became my own deliverer.

O God, whate'er befall, spare me that supreme calamity—let no after bitterness settle down with me. Misfortune is not mine until that hour.

I will not ask that you, nor you, shall teach my soul the way, but I will trust my soul. I will not ask that you, nor you, approve. The wild thyme is itself, nor asks consent of rose nor reed.

I longed to build as you had builded, but I knew that your joy lay in the conception of your own design.

I longed to follow where your feet had trod, but I had watched your exhilaration as you felled a new way.

I longed to do that thing you did and be that thing you are, but I knew life's complement was yours because you were yourself.

Each receives but that which is his own returning. Each hears but that which is the echo of his own call. Each feels but that which has eaten into his own heart.

The earth shall yet surrender to him and the fates shall do his will who marches on, though the promised land proved to be but a mirage,

† The Open Court Publishing Co., Chicago Ill. May be ordered through the Theosophist Office.

and the day of deliverance was cancelled. The Gods shall yet anoint him and the morning stars shall sing.

And when I pray my prayer of thankfulness, it shall be that I had only poverty to overcome. I have seen him who must overcome wealth.

I will not pray that each day be a perfect day, but I will pray to lapse not into indifference. I will not pray that each time I shall build both strong and true, but—imperfect—I will pray for impulse that I may build anew.

Give me not, O God, that blind, fool faith in my friend, that sees no evil where evil is; but give me, O God, that sublime belief, that seeing evil I yet have faith.

O God, I pray that not too much of calm be mine, but one day let the maddened rush of waters break against my soul.

O God, I pray for not too much of joy, but let me also weep alone in life's great night of woe.

O God, I pray for not too much of loving, but let my breast know bitterness, and let my heart know an unanswered cry.

Not mine to declare when wounded that there is no pain, but Oh! to be able to say "I can endure pain."

Not mine to say when defeated that I do not care, but caring, to be able to say, "It shall not matter ultimately."

Oh! to be that strong in myself that I ask not the morrow to be revealed.

And when I pray my prayer for a contented mind, perhaps I will bethink me and pray for discontent, lest life's awful apathy set in.

Wishing will bring things, in the degree that it incites you to go after them.

His to rejoice with exceeding great joy who plucks the fruit of his planting, but his the divine anointing who watched and waited, and toiled and prayed—and failed—and can yet be glad.

I prayed to be set free, and then I prayed that only mine own hands should set me free, that gaining freedom, I might not miss the overcomer's joy.

I am glad the thorn is on my brow, that the blood trickles over my face, that now when I see my brother's wounds I will also feel his pain.

I am glad I fell to-day beneath my cross: when I see another prostrate I will know the weight of the burden.

I am glad I cried for succor. I will know the sound of a heart-cry. I am glad I suffered alone, deserted: I will know the bitterness of desolation.

I will not covet the gift that is yours, but I will pray that mine own be revealed. I will not gaze with envious eyes while you mould the pliant clay, but I will take up mallet and chisel and go to work myself.

I will not pray for strength. Dear Heaven, I am a Hercules of disseminated force.

I will not pray for opportunity. Dear Lord, the time and place are mine when I am equal to the time and place.

♦♦

Jews in China. A fascinating story has come to England by way of Ceylon, says the *Manchester Guardian*, of a Jewish colony in a remote part of China. Rumours have always been drifting through to ports and places of traffic, of Jewish people hidden away in the Far East, and there is a circumstantial story of the discovery of one of these lost communities. Mr. Bainbridge, a traveller and anthropologist of some note, relates that in Chinese disguise and accompanied by an escort, he penetrated to Kai-Fong-Fu, near the junction of the old and new courses of the Yellow River, in about 115 E. longitude and 35 N. latitude. The district lies about 850 miles south of Peking and 300 miles north of Hankow. Here Mr. Bainbridge found a Jewish people, keeping as much as possible to themselves and apart from the surrounding Chinese. They have a synagogue of their own, but worship in secret, preserving their own ritual and formularies. Recently the Yellow River, in one of its occasional changes of bed, had demolished the synagogue. Mr. Bainbridge has been charged by the Jews with a petition to their brethren abroad for help to rebuild the fallen temple, and has brought back transcripts made from some of the stones of the old synagogue. These people would appear to be the descendants of Jews who found their way to this place about 700 B.C., after one of the subjugations of the Jews, and from the occurrence of many Persian words in use among them it is supposed that their original ancestors might have been carried into captivity by Persians and found their way eastward by the old trans-Asiatic caravan route up the Oxus River, across the Pamirs, and along the margin of the Great Desert to the Yellow Sea.



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"THERE IS NO RELIGION HIGHER THAN TRUTH."

[Family Motto of the Maharajahs of Benares.]

INAUGURAL ADDRESS OF THE PRESIDENT OF THE THEOSOPHICAL SOCIETY.

[DELIVERED AT MOTT MEMORIAL HALL, IN THE CITY OF NEW YORK, AT THE FIRST REGULAR MEETING OF THE SOCIETY, NOVEMBER 17TH, 1875.]

IN future times, when the impartial historian shall write an account of the progress of religious ideas in the present century, the formation of this Theosophical Society, whose first meeting under its formal declaration of principles we are now attending, will not pass unnoticed. This much is certain. The bare announcement of the intended inauguration of such a movement attracted attention, and caused no little discussion in the secular as well as the religious press. It has sounded in the ears of some of the leaders of the contending forces of theology and science, like the distant blast of a trumpet to the struggling armies in a battle. The note is faint as yet, and indicates neither the strength nor purposes of the body approaching. For either side, it may mean a reinforcement that will help turn the tide of victory; it may herald only the gathering of neutrals to watch events; or it may threaten the discomfiture and disarmament of both antagonists.

From what little has been said in its behalf, it is not yet clear to

the public how this "new departure" should be regarded. Neither church nor college knows whether to adopt a policy of denunciation, misrepresentation, contumely, or amity. By some secular journals it is patronizingly encouraged as likely to "enliven a prosaic age with exhibitions of mediæval tricks of sorcery," while others denounce it as the forerunner of a relapse into "the worst forms of fetishism." The spiritualists began, a few weeks ago, with voluminous and angry protests against its promoters, as seeking to supplant the prevalent democratic relations with the other world by an aristocratic esotericism, and even now, while they seem to be watching our next move with the greatest interest, their press teems with defamatory criticisms. Neither of the religious sects has definitely committed itself, although our preliminary advances have been noticed in a guarded way in some of their organs.

Such being the state of the case at the very onset of our movement, before one blow has been struck, am I not warranted in repeating the statement that in the coming time it is inevitable that the birth of this Society of ours must be considered as a factor in the problem which the historian will be required to solve?

The present small number of its members is not to be considered at all in judging of its probable career. Eighteen hundred and seventy odd years ago, the whole Christian Church could be contained within a Galilean fisherman's hut, and yet it now embraces one hundred and twenty millions of people within its communion; and twelve centuries ago, the only believer in Islâmism, which now counts two hundred and fifty million devotees, bestrode a camel and dreamed dreams.

No, it is not a question of numbers how great an effect this Society will have upon religious thought—I will go further, and say, upon the science and philosophy—of the age: great events sometimes come from far more modest beginnings. I need not occupy time in quoting examples which will occur to every one of you in corroboration of my point. Nor is it a question of endowment funds and income any more than one of numerous members: the propagandist disciples sent out by Jesus went barefoot, ill clothed, and without purse or scrip.

What is it then, which makes me say what in deepest seriousness and a full knowledge of its truth I have said? What is it that

1907.]

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atent but proud to stand for the brief moment expulsion. That is] figure-head of this movement, risking abuse, society could form every vile assault? It is the fact that in my that it could have no us, behind our little band, behind our feeble, ever that may be, there gathers a MIGHTY POWER that the actual Theosophy—the power of TRUTH! Because I feel that Society as it is. The-guard, holding the pass until the main body basis are surely at use I feel that we are enlisted in a holy cause, that it would be a is always, is mighty and will prevail. Because I

The next multitude of people of many different creeds worship-membership in ignorance, shams and effete superstitions, and nucleus is a waiting to be shown the audacity and dishonesty of causing of guides to call them to account, and begin to think for this part. Because I feel, as a sincere theosophist, that we shall be led to give to science such evidences of the truth of the ancient philosophy and the comprehensiveness of ancient science, that her drift towards atheism will be arrested, and our chemists will, as Madame Blavatsky expresses it, "set to work to learn a new alphabet of Science on the lap of Mother Nature."

As a believer in Theosophy, theoretical and practical, I personally am confident that this Society will be the means of furnishing such unanswerable proofs of the immortality of the soul, that none but fools will doubt. I believe that the time will come when men will be as ashamed of ever having advocated athesim in any of its forms, as, thirty years hence, they will be of ever having owned a slave or countenanced human slavery.

Look back the few, the very few, years to the time when William Lloyd Garrison was led through Boston streets with a rope around his neck. Compare that with the present state of the Slavery Question, and then tell me what may not a few earnest, determined, unselfish persons do. Why, in 1859, I myself went, at the risk of my life, to report for the *New-York Tribune* the hanging of John Brown; and in 1857, while I was visiting Senator Hammond, of South Carolina, solely in my character of a student of scientific agriculture, and having nothing whatever to do with politics, an Augusta paper advised my commission to jail because I wrote for the *Tribune*, although only upon agriculture. Having passed through such experiences, and seen so complete a reversal of

be regarded. Neither recent conviction of poor Leymarie, in I. policy of denunciation, Guibord, in Montreal, whose body has just some secular journals it Portland cement and under the escort of t aliven a prosaic age with police, infantry and artillery, to protect it from while others denounce it lics, because Guibord belonged to a society orst forms of fetishism." books into its library! We may also see the h voluminous and angry the church in the perversions to its commun supplant the prevalent of schools, colleges, convents, monasteries; th n aristocratic esoterism, a portion of our common schools; the buildin ng our next move with and the erection of parishes into bishoprics, defamatory criticisms archiepiscopal sees. titted itself, although

Upon what does this church or any other ecclesi guarded way in stand, but upon the congenital longing of man for set of our existence; the obscurity of our view of the other world by eted in intervening matter; and the urgency of material wants, which be not us to accept the intervention of a select class of spiritual guides and expounders, or go without spiritual nourishment other than such as we can pick up beside the dusty road along which we trudge from youth to old age?

If the founders of this Society are true to themselves, they will set to work to study the religious question from the standpoint of the ancient peoples, gather together their wisdom, verify their alleged theosophic discoveries (I say *alleged*, as president of a non-committal society of investigation; as an individual, I should omit that word, and give full credit where it is due) and contribute to the common fund whatever is of common interest. If there be any who have begun without counting the cost; if there be any who think to pervert this body to sectarian or any other narrow, selfish ends; if there be any cowards, who wish to meet with us in secret and revile us in public; if there be any who begin with the hope or expectation of making everything bend to their preconceived notions, regardless of the evidence; if there be any who, in subscribing to the broad and manly principle enunciated in the by-laws, that we will discover all we can about *all* the laws of nature, do so with a mental reservation that they will back out if any pet theory, or creed, or interest is endangered; if there be any, such, I, pray them, in all kindness, to withdraw now, when they can do so without hard words or hard feelings. For, if I understand the spirit of this Society, it consecrates itself to the

expulsion. That is as study of truth, and binds itself, indi- society could formula suffer *nothing* to stand in the way. As that it could have no n, honored far beyond my deserts in my ever that may be, st honor and of danger—I can only say that, the actual Theosophi heart, my soul, my mind, and my strength Society as it is. Th and I shall stand fast while I have a breath basis are surely at li others shall retire and leave me to stand that it would be a ne alone, nor will the Theosophical Society

The next quest ranch societies are projected in this country. membership in t een noticed in England, and I am told that nucleus is a cen subject is about to appear in one of the greatest causing orga Whether it shall be couched in friendly or hostile this partic ttle; our protest and challenge will be announced, lead may safely leave the rest to the natural order of events.

H. S. OLCOTT.

[To be concluded].

THE BASIS OF THE THEOSOPHICAL SOCIETY.

RECENT events have caused much discussion and many searchings of heart as regards the true basis of the Theosophical Society, and it is clear that there is a division of opinion among the thoughtful members; this division is natural, for there is much to be said on the question: "Should a nucleus of Universal Brotherhood be, or not be, all-inclusive?" It may be well that members should consider what is to be said on each side, and that each should make up his mind as to the ground he occupies. Those who, on either side, airily dismiss the matter as though their own view were indisputably true, and the only one which any rational person can hold, show more prejudice than wisdom. To this question the words of the Lord Buddha may be said to apply: "You did right to doubt, for it was a doubtful matter."

The one side starts with the statement: "This is a Universal Brotherhood and is founded on a spiritual unity; spirit is inclusive

all-embracing, and a Universal Brotherhood regarded. Neither can exclude none; hence no one should policy of denunciation, Theosophical Society." This argument me secular journals it number of people, and it has a convincing en a prosaic age with as convincing as it sounds? Is it not found le others denounce it Theosophical Society is not a Universal Br t forms of fetishism." thereof, and a nucleus and its cell are not oluminous and angry versal Brotherhood of humanity is not ma, pplant the prevalent Society; a man does not enter it when he be ristic esoterism, T.S. nor leave it when he ceases to be a ur next move with Universal Brotherhood is a fact in nature, bey atory criticisms our destroying; the purest saint and the vilest crim. itself, although in fact, in truth. Nor would there be any sense or obj led way in a "Society" which should be co-extensive with human. mere fact that the Society has objects, of which the applicant membership must approve, differentiates it from humanity at large and makes a limitation. A man who denies Universal Brotherhood cannot be a member of the T.S., but he is, and must ever remain, a human-brother. It is, then, not the *fact* of brotherhood but the *recognition* of it which entitles a man to membership in the T.S., to become part of the "nucleus," and the further guarantee demanded from two members, that the candidate is a "fit and proper person to become a member of the Theosophical Society," implies that the recognition is believed to be not merely a lip—but also a life—recognition. If these facts are so—and that they are so is surely undeniable—it follows that a member may be expelled if he ceases to be "a fit and proper person" to be part of the nucleus; conditions of admission imply the corresponding right to exclude when the conditions cease to exist. Admission and exclusion are correlative; one who is admitted may be excluded. The fact that a man cannot be excluded from the Universal Brotherhood of humanity goes with the fact that he cannot be admitted into it. Hence the fundamental statement put forward by those who deny all right of exclusion from the T.S., is founded on a confusion of thought, a false identification of a Society which is a nucleus, with the Universal Brotherhood within which it lives.

It may be urged that while this is so, it would be better for the Society to have a different basis, and to abandon the power of

expulsion. That is arguable, though it is difficult to see how such a society could formulate its conditions of membership; it would seem that it could have no conditions and no definite membership. However that may be, such a society would have a different basis from the actual Theosophical Society, and we are concerned with the Society as it is. Those who wish to have a society on a different basis are surely at liberty to form one, but it should be understood that it would be a new society.

The next question is: "What constitutes fitness and propriety for membership in the nucleus called the Theosophical Society?" A nucleus is a centre of vital forces, a centre from which they radiate, causing organisation and growth in the surrounding body. Through this particular nucleus play forces which spiritualise humanity, and lead it towards the realisation of Universal Brotherhood; when that is realised by every one, the use of the affirmation of Universal Brotherhood will be over, and the Society as a nucleus in that Brotherhood will cease to be; if it is to continue to live, it will have to be reincarnated with new objects.

The first, and perhaps we may find the only, fitness and propriety necessary to membership is a recognition of the Truth of Brotherhood, the wish to help it to emerge from latency into activity. The desire to help in bringing about the general realisation of Universal Brotherhood is the primary fitness and propriety which are sought. This makes a man a vehicle through which can work the forces that make for the realisation of Brotherhood. The Love-force in him makes him one through whom the Love-forces without him can play. And I think that this desire to help, evidenced by work which does help others towards the realisation of Brotherhood, is the only fitness and propriety that our Society can rightly demand.

I fully recognise and frankly confess that the acceptance of this view would occasionally keep among us members who would discredit the Society in the eyes of the ordinary man of the world, either by falling below the accepted morality of the time and place, or by rising so much above it as to be unintelligible, and therefore hated and suspected by the masses of average people. But I think that this temporary disadvantage is less than the introduction of the disintegrating forces of self-righteousness and contempt, which find their channels in the prosecution and expulsion of a member for a

moral lapse. The presence in the Society of a man who falls below the accepted standard of morality in any respect can do little harm when it is generally understood that the Society seeks to raise the level of morality by right argument and by the noble examples of its best members, rather than by the infliction of penalties on its worst. A man may do most evil things, things that deserve and that meet with sternest moral condemnation, and yet, having the root of the matter in him, in desire and effort to help, may remain a "fit and proper person" to be a member of the T.S. If penalty is to be inflicted on wrong-doing, it is difficult to draw the line between wrong-doing which is permissible and wrong-doing which is not permissible in the Society. If profligacy be penalised, at what level of profligacy must the Society begin to exclude? An occasional lapse from virtue? Fairly constant unclean living? "Sowing wild oats," to the ruin of many a wife and maiden? Will it authorise inquisition into the private lives of its members, encourage secret accusations or only punish those who break the eleventh commandment: "Thou shalt not be found out?"

A member may hold any theological opinions he pleases; he cannot be excluded for teaching everlasting torture, or the perpetual cremation of miraculously-preserved unbaptised infants, or the predestined damnation of souls presently to be created, or the small number of the saved, or the literal golden and bejewelled gates of the New Jerusalem, or the physical immortality of Mrs. Eddy or of Hiram Butler, etc., etc. All these matters are left to reason and argument, and no penalty may be inflicted on a theosophist for his religious views however bizarre or erroneous. It is rightly held that error is better combated by reason than by penalty, and although it may be said in a way that this policy of tolerance opens the door to every form of theological licentiousness, it is yet felt that this risk is a small one compared with the introduction of a principle the logical end of which is the stake or the Inquisition. Our religious liberty of opinion—irreligious license, say dogmatists—is secure.

But may we not have religious liberty and the enforcement of a common level of conduct, above which members may rise but below which they may not sink? Shall we give liberty of opinion on moral as well as on religious questions? Here some members call a halt. They would not allow a member to hold opinions

leading to murder, theft, adultery, any sexual irregularity, or other evil ways. Does the Theosophical Society enforce on its members a moral code, the transgression of which is punishable with expulsion? I do not consider that the Theosophical Society has any moral code binding on its members. That such a code does not exist in fact is clear, for no written nor printed copy thereof can be produced. Does it consist in a common consensus of opinions? though that would not be a code. If so, what are the opinions? Is polygamy moral or immoral? But many of our good members in the East are polygamists. Is polyandry moral or immoral? We have members who belong to a community where polyandry is practised. Is prostitution moral or immoral? I fear that the record of some of our members is not quite clean on this point; shall they be expelled? On matters connected with the relation of the sexes some very great Initiates have taught most peculiar and to our minds, outrageous doctrines in the past; should we expel Socrates, Plato, Moses, Vyâsa? We have no code; we hold up lofty ideals, inspiring examples, and we trust to these for the compelling power to lift our members to a high moral level, but we have no code with penalties for the infringement of its provisions.

Can we take the average social opinion of any time and place for a code? e.g., in the West a polygamist should be expelled, and in the East should be regarded as fit and proper for membership? "Public opinion" would then become our moral code. But would this be satisfactory? It means stagnation, not progress; it means death not life. Such a principle would exclude from our ranks the greatest martyrs of the past, the pioneers of every race and time. Is the Theosophical Society to be of those who kill the prophets in every age, and build their tombs long afterwards when the age has risen to the level of the martyred prophets? While it is easy for every age to be sure that it only kills and persecutes evil men, posterity often reverses the verdict and apotheosises those whom its ancestors branded. Never a Jew who, on the evening of the first Good Friday, congratulated himself and his friends for having purged Jewish Society by slaying a blasphemer, a deceiver of the people, and a stirrer-up of trouble, dreamed that a later society would regard the martyred evildoer as its Savior from evil. Such revenges has history, and wise men who study the lesson do not readily pick up the stones to slay.

Supposing a man oppose a triumphant majority, and seek to gather round him those who think like himself, thus undoubtedly causing "agitation" and disturbance in a Branch or Section; what should be done with him? My answer would be: "Leave him alone for a time; if he force himself on Branch meetings, or behave in a way to make the Branch rooms unusable by the majority, then he may rightly be excluded from Branch premises, and compelled to carry on his agitation outside, but he should not be expelled from the Society. At the most, he might be expelled from the Branch, where-in physical contact is inevitable, and where one may disturb a hundred." Every reform begins with a few, and if valuable extends till it becomes a majority. The workers against slavery in the United States were regarded as pestilent agitators, were tarred and feathered and carried outside the limits of the townships. Yet in the long run, those abused agitators abolished slavery. That which a majority brands as "causing agitation," a minority regards as the defence of a great principle. Time alone can judge, not the number of the moment. Better a temporary inconvenience than the violent stifling of opinion. If the opinion be wrong, time will destroy it. "Truth alone conquers, not falsehood." If it be right, time will crown it, and great the reward of those who saw it in its uncrowned days. "Let truth and falsehood grapple; who ever knew truth put to the worse in a fair encounter?"

H.P.B. warned us that the great danger of the Society lay in its becoming a sect. Above all other things, therefore, should we guard liberty of thought and speech, and most zealously of all when the thought and speech are antagonistic to our own. Truth is pure gold; it cannot be burned up in the fire of discussion, only the dross can be burned away. "The fire shall try every man's work, of what sort it is."

The outcome of this argument evidently reiterates the view that the fitness and propriety of a man for membership in the Theosophical Society depends upon his desire to help in bringing about the general realisation of Universal Brotherhood; and if this desire be questioned in any particular case on the ground that he teaches wrong doctrines or wrong ways, and therefore is hindering, not helping, then it would be cogent to enquire whether, as a matter of fact, he *has* helped any to realise brotherhood, and the testimony that he has thus helped would be final.

I do not question the right of any Branch to exclude from its platform any person; it can choose as speakers on its platform such people only who voice the views of the majority on religion, philosophy, and ethics; this is within its right, whether its policy be wise or not. But it should not wish to exclude from all platforms of all Branches those with whom it disagrees.

I know that there are many in the Society, good people whom I respect, who will think that this article embodies a most dangerous doctrine, and who will ask: "Should not we shut out polluting influences from our families? Should we not keep the nucleus pure, so that spiritual life may play through it?" To the first question I answer: "Yes; because in the family there are children, who should be guarded, until strong enough to guard themselves; but the Theosophical Society does not consist of children, but of grown men and women, and it does not need the shelter rightly given to the young." To the second question I answer: The purer the nucleus the more will the spiritual life pour through it, but is the nucleus rendered pure by expelling one here and one there whom we may manage to convict of some evil teaching or practice? We leave within it hundreds who are guilty of other evils, and we cannot extrude every one whose absence would make the nucleus purer, until we come down to the old man who said of a community that hunted out heretics: 'There is only Jamie and me left, and I'm not so sure about Jamie.'

I earnestly believe that we best do our share of purifying the nucleus by purifying ourselves, and not by expelling our brothers; that we can prevent wrong better by holding up lofty ideals, than by separating ourselves disdainfully from those we condemn; that the Society lives by the splendour of its ideals, not by the rigidity of its lines of exclusion; that it will endure in proportion to the spirituality unfolded in its members and not according to the plaudits or censures of the world; that we strengthen it in proportion as we love and pardon, and weaken it as we condemn and ostracise. Thus believe I. I can no other.

ANNIE BESANT.

There we read :

"All this is now shown to have been the source and origin of Christian dogmas. That which the Jews had from Egypt, through Moses and other Initiates, was confused and distorted enough in later days ; but that which the Church got from both, is still more misinterpreted."

Yet the same system of the former, in this special department of symbology—the key, namely, of the mysteries of astronomy as connected with those of generation and conception—is now proven identical with those ideas in ancient religion which have developed the phallic element of theology. The Jewish system of sacred measures, applied to religious symbols, is the same, so far as geometrical and numerical combinations go, as those of Greece, Chaldea and Egypt, for it was adopted by the Israelites during the centuries of their slavery and captivity among the two latter nations: (Note.—As we have said in "Isis Unveiled," II., 433-9 : "To the present moment, in spite of all controversies, History and Science remain as much as ever in the dark as to the origin of the Jews. They may as well be the exiled Chandāla's of old India, the 'brick-layers' mentioned by Veda-Vyāsa and Manu, as the Phœnicians of Herodotus, or the Hyksos of Josephus, or the descendants of Pali shepherds, or a mixture of all these. The Bible names the Tyrians as a kindred people and claims dominion over them. Yet whatever they may have been, they became a hybrid people, not long after the time of Moses, for the Bible shows them freely intermarrying not alone with the Canaanites, but with every other nation or race with whom they came into contact.")

What was this system ? It is the intimate conviction of the author of "The Source of Measures," that the Mosaic Books were intended, by a mode of art-speech, to set forth a geometrical and numerical system of exact science, which should serve as an "origin of measures." Piazzi Smyth believes similarly. This system and these measures are found by some scholars to be identical with those used in the construction of the Great Pyramid : but this is only partially so. "The foundation of these was the Parker ratio," says Ralston Skinner, in "The Source of Measures."

The author of this very extraordinary work has discovered it, he says, in the use of the integral ratio of the diameter to the circum-

ference of a circle, discovered by John A. Parker, of New York. This ratio is 6,561 for diameter, and 20,612 for circumference. Furthermore that this geometrical ratio was the very ancient and probably the divine origin of what have now become, through exoteric handling and practical application, the British linear measures, "the underlying unit of which, *viz.*, the *inch*, was likewise the base of one of the Royal Egyptian *cubits* and the Roman *foot*."*

Though Madame Blavatsky surely does not agree with the theories of Parker and Piazzi Smyth, and even combats Parker's assertion rather extensively, concerning the quadrature of the circle, and remarks that the measurements of Piazzi Smyth are not to be relied on either, she says that Ralston Skinner undeniably discovered *one* or even *two* of the keys to this system, but rather in spite than in consequence of these theories—thanks to his own genius.

"Nor does Mr. Ralston Skinner's esoteric reading of the Bible become incorrect, merely because the measurements of the Pyramid may not be found to agree with those of Solomon's Temple, the Ark of Noah, etc., or because Mr. Parker's Quadrature of the Circle is rejected by mathematicians. For Mr. Skinner's reading depends primarily on Kabalistic methods and the Rabbinical value of the Hebrew letters. But it is extremely important to ascertain whether the measures used in the evolution of the symbolic religion of the Aryans, in the construction of their temples, in the figures given in the Purānas, and especially in their chronology, their astronomical symbols, the durations of the cycles, and other computations, were, or were not, the same as those used in the Biblical measurements and alphabets."

After what H.P.B. has told us concerning Skinner we might reasonably trace out which were the keys he had found, to arrive at a solution of the [p]-symbology in the Pyramid, but I shall be obliged to desist from that task, owing to my own shortcomings in Kabalistic knowledge, and also because it would lead us into too detailed considerations, being out of place at this point. But certainly to all those who are able to appreciate letters and numbers in the right way I most strongly recommend the reading of Skinner's work.

* "Secret Doctrine," Vol. I, pp. 332, 333.

† "Secret Doctrine," Vol. I, pp. 335, 336.

THE GREAT PYRAMID.

ON THE OBJECT OF THE PYRAMID.

[Continued from p. 299.]

WHEN the Empress of France visited the Pyramid in 1869, a road was made for her, leading to the edifice, and the materials for this road were broken off from the Pyramid. Among the blocks broken out there was also a damaged casing-stone, and Wayman Dixon presented this to Prof. Piazzzi Smyth, who kept it under a glass-bell in the official residence of the Royal Astronomer of Scotland. This is the only casing-stone one knows of that has been preserved. Of course it is damaged, but the angle has been found to be between $51^{\circ} 53' 15''$ and $51^{\circ} 49' 55''$, and therefore approaches very nearly the typical[p]-angle.*

Not one of the casing-stones of the other pyramids approximates this angle. But now comes the most remarkable circumstance. Prof. Flinders Petrie who obtained the best measurements till now known, and who was a great opponent of Ralston Skinner's and Piazzzi Smyth's theories, discovered on the historically known place the casing-stones mentioned by Colonel Howard Vyse, which were destroyed, as the latter thought, by the Arabs. Flinders Petrie then took the rising-angle and found it to be $51^{\circ} 52' 2''$, so could no longer doubt the celebrated hypothesis of the [p]-angle.

Then he and Proctor started the hypothesis that all this was to be ascribed to *mere chance*.

But this may be directly contradicted by what follows: Were the builders of the pyramids beings who suffered themselves to be led by *chance*, we may ask, considering the accurate and beautiful finish of the whole building? Hear what Flinders Petrie himself tells us about this exquisiteness and accuracy of building, and how he contradicts himself by ascribing everything of this kind to chance:

* Here we have the Greek character—equivalent to p in English—which is here used to represent, symbolically the relation between the circle and its diameter,—the former being, approximately, $3\frac{1}{2}$ times the latter, or more accurately, 3.14159. We shall represent this number by [p], hereafter—our printers not having Greek type.

"Several measurements I took of the pointings of the stones. They vary from 0.012 to 0.045 inches in thickness; in some places the thickness is only 0.011 of an inch. The *average thickness* therefore is 0.02 of an inch. The deviation from the straight line of the edge of the stone is only 0.01 inch on a length of 75 inches. This accuracy is equal to the average accuracy of the edges of a glass-grinder of our days. The pointings stretch over a surface of 35 square feet, and this whole surface is covered with cement. The average opening of the pointing is 1150 of an inch, sometimes even as little as 11500 of an inch. And if we consider that the stones weigh 16 tons, we may imagine with what accuracy they must have been worked to attain such results, that the outside was one smooth surface."* And still all this would have been mere chance!

Further, considering that these stones consisted of magnificent granite and all the other buildings of that time, the later pyramids included, were made of bricks dried in the sun, we fully realise that this method of building is more than mere chance.

We now have seen what Piazzzi Smyth says concerning the [p]-value in the Pyramid and how he also attaches a great importance to it in his further demonstration. I suppose that it may be taken for granted that in this thesis he stands on rather solid ground. But the use he makes of it, namely, to show by this that the Pyramid would have served as a source of measures, seems to me to be too narrow-minded a conception and I reject this view.

What astonished me in the literature concerning this point was the fact that Ralston Skinner in his *Source of Measures* where he in other respects gives ample proof of intuitive esoteric knowledge,—devotes part of this work to the same foolish idea. And still I felt quite sure that the symbolisation of the [p]-value in the Pyramid must have a deeper meaning. Now this deeper meaning is given to us by Madame Blavatsky in the "Secret Doctrine," if we keep to the recognition of what she teaches us concerning the builders and the object of the building, this being necessary for a full understanding.

Of course Madame Blavatsky has taken notice of the assertions and arguments of both Piazzzi Smyth and Ralston Skinner concerning this point, and as I said before we find this matter treated of at considerable length in the "Secret Doctrine."

* "The Pyramids and Temples of Gizeh," by Prof. Flinders Petrie.

At all events we understand that the [p]-symbology is not *accidental*, as has been asserted by some scientists; too many facts are against this supposition. Madame Blavatsky now gives an explanation that does not, at first sight, seem to offer a full solution of this symbology, though on further investigation proves to do so. She writes :

"They had it assuredly; and it is on this 'knowledge' * that the programme of Mysteries and of the series of Initiations was based: hence, the construction of the Pyramid, the everlasting record and the indestructible symbol of these Mysteries and Initiations on Earth, as the courses of the stars in Heaven. The Cycle of Initiation was a reproduction in miniature of that great series of cosmic changes to which astronomers have given the name of the Tropical or Sidereal year. Just as, at the close of the cycle of the Sidereal year (25,868 years) the heavenly bodies return to the same relative positions as they occupied at its outset, so at the close of the cycle of Initiation the Inner Man has regained the pristine state of divine purity and knowledge from which he set out on his cycle of terrestrial incarnation.

Moses, an Initiate into the Egyptian Mystagogy, based the religious mysteries of the new nation which he created, upon the same abstract formulæ derived from this Sidereal Cycle, symbolised by the form and measurements of the Tabernacle, which he is supposed to have constructed in the wilderness. On these data, the later Jewish High Priests constructed the allegory of Solomon's Temple—a building which never had a real existence, any more than had king Solomon himself, who is as much a solar myth as is the still later Hiram Abif of the Masons, as Ragon has well demonstrated. Thus, if the measurements of this allegorical Temple, the symbol of the cycle of Initiation, coincide with those of the Great Pyramid, it is due to the fact that the former were derived from the latter through the Tabernacle of Moses."†

For a better understanding of what was said here and as an explanation of the passage given in connection with the [p]-symbology, I would in the first place draw the reader's attention to the last part of what is quoted here. The words solar myth, and the fact that the tale of the building of Solomon's Temple is an allegory, I should

* Astronomical knowledge.

† "Secret Doctrine," Vol. I., pp. 333, 334.

wish to explain thus, that here, by Temple, is meant the body of the Solar Logos in the widest sense of the word, so within and including his aura, the Zodiac, diagrammatically represented as the circle with its diameter.

To express this revelation in its numerical value on this physical plane is only possible by means of a formula, and this formula or relation should then in my opinion be the value [p]. For if we have constructed a building which in its constitution embodies this value, we have represented the manifesting Logos symbolically. And just as we know that [p] is a fraction that may be continued indefinitely, never to be expressed completely, but only approximately, so we also know that the Logos never can express Himself in matter completely, as in manifestation there always must remain a relation between the quantity of spirit and of matter, small or large though this relation may be. So in this respect as well the symbology holds good.*

In how far this [p] relation is connected with the cycle of Initiation may be also traced to some degree. The evolution of the Logos in his system is symbolically expressed by His passage through the Zodiac, being the great stream of evolution passing through the twelve houses of His whole round. This is exoterically. Esoterically there exists an evolution that leads to the same goal in a shorter time, namely, the returning to the starting point after traversing the six houses. Then the evolution goes as it were, along the diameter. The relation between the phases of development of one who treads this path, to those of ordinary evolution, is the relation that exists between the circle and its diameter, or as one to [p], taken symbolically. And even as the Logos contains within Himself this [p]-value, so the man on the Path of Initiation has it within him also.

Skinner gives this formula as being 113 : 355 = 6561 : 20612, a symbolical numerical representation of the relation of the man on the cross (113 : 355) to the manifested and unmanifested Deity, Jehovah, Elohim.

I do not wish however to go deeper into this subject because these truths may only be *felt* and never *reasoned out*, so they cannot be given from intellect to intellect, but alone understood by further elaborating it in ourselves. It will however be sufficiently clear that the so-called "[p]-symbology" and "the source of measures" have

* "Secret Doctrine," Vol. I., p. 408, note, and *Theosophia*, 13th year No. 1, p. 42.

matter of fact, everything is very bad ; when the world is full of poverty and crime, vice and corruption, of ignorance and falsehood ? Such true souls are, therefore, more or less in antagonism to the fashions and falsehoods of the world—no matter how respectable and remunerative these are—and must consequently be unpopular. When or where was it otherwise ?

That goodness must be necessarily popular is one of those popular fallacies which people have come to accept without duly inquiring into the grounds on which it is based. On the contrary, the opposite principle—that real goodness must be, more or less, unpopular—could be maintained with far greater reasonableness and consistency. Of course, it all depends on what you mean by goodness. There is a species of goodness that chiefly consists in keeping up decent appearances, in making long prayers, wearing broad phylacteries and in holding views that are above all, *à la mode* and conventional, in looking like whited sepulchres, though there be rottenness within ; but this, you will admit, is not the real, genuine goodness we all love and admire. Real, genuine goodness, as I understand it, consists rather in looking to the spirit than to the letter—to the motives than to the actions—in obeying the Divine intuitions of Truth, Justice and Love under all circumstances, in thought, word, and deed—*Manashni, Gavashni and Kunashni* ; and this goodness, I say, is seldom or never popular in this world. If it were not so, Socrates would never have been made to drink hemlock, nor Jesus been crucified between the two thieves.

This Dualism is also the essential and underlying principle of all the greatest works of the dramatic art, from the "Prometheus" of Æschylus to the "Hernani" of Victor Hugo. Shakespeare, as you know, is full of it, and his best characters are those in whom the sharp contrasts of virtue and vice, good and evil are most strongly blended. But the modern drama that has brought this principle of Dualism into the boldest relief is the "Faust" of Goethe, so that Samuel Laing does not hesitate to call it a Zoroastrian drama. Hear what Doctor Faust says about the duality which he is conscious of in himself :—

"Two souls, alas ! are lodged in my wild breast,
Which evermore opposing ways endeavour ;
The one lives only on the joys of time,
Still to the world with clamp-like organs clinging ;

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The other leaves this earthly dust and slime,
To fields of sainted sires up-springing."
(*"Faust," Part I.*)

Of modern English authors, Carlyle, John Mill and Tennyson are replete with it. Who does not remember the famous lines in the "In Memoriam" :—

"Are God and Nature then at strife,
That Nature lends such evil dreams ?
So careful of the type she seems,
So careless of the single life !

* * * * *

"So careful of the type ? but no,
From scarped cliff and quarried stone,
She cries : ' A thousand types are gone :
I care for nothing : all shall go.
Thou makest thine appeal to me :
I bring to life, I bring to death :
The spirit does but mean the breath :
I know no more.' And shall he then,
Man, her last work, who seem'd so fair,
Such splendid purpose in his eyes,
Who roll'd the psalm to wintry skies,
Who built him fanes of fruitless prayer,
Who trusted God was love indeed,
And love Creation's final law,
Tho' Nature, red in tooth and claw,
With ravine, shriek'd against his creed,
Who loved, who suffered countless ills,
Who battled for the True—the Just—
Be blown about the desert dust,
Or seal'd within the iron hills ?
No more ? A monster then a dream,
A discord. Dragons of the prime,
That tare each other in their slime,
Were mellow music matched with him."

The Seven Amesha-spentās or the Divine Attributes are as follows :—

(1) *Ahura-Mazda, i.e., Divine Wisdom.*

the souls of the good who can pass it, while the wicked fall from it down into hell. A good man's spirit, remaining near the head of the body, tastes during the three nights after death as much happiness as the whole world can enjoy. He passes into the most blissful region and is met by his own conscience in the shape of a beautiful heavenly maiden of 15 summers who recites to him all his good deeds, and then conducts him through the Paradises of *Humatê*, *Hukhtê* and *Haorushîê*, i.e., Good Thought, Good Speech, Good Deeds, and finally into the region of endless Light. The evil man suffers correspondingly for three nights, as much as the whole living world can suffer, and then is taken through a foul region into the Hells of Evil Thought, Evil Word and Evil Deed, and finally into that of endless Night. Could the Law of Karma with its attendant ideal of a future life be more poetically and beautifully expressed than this?

Heaven is called *Garô-demâna* and *Ahu-vahishta*, from which comes the modern word, *Behisht*. Hell is called *Drijo demâna* and *Duzhanla*, from which is derived the modern word, *Dâzakh*. Resurrection seems also to be one of the tenets taught by the Parsî religion, though it has been called into question by some competent authorities. By the command of Ahura-Mazda, the great Prophet *Sosyosh* will appear, resuscitate all the dead bodies and hold judgments on all. The power of the Evil Principle will be completely broken and Righteousness will reign supreme.

By *Visparad* is meant a collection of prayers composed of 23 chapters. It is written in the ordinary Zend language, and bears close affinity to the later *Yasna*. In fact, the later *Yasna* and the *Visparad* combined form the chief liturgies of the Zoroastrian religion. They may be called the *Yajurveda* of the Parsîs. Let me read out to you the following extract from the *Visparad* :—

"We honour the Omniscient Spirit Ahura-Mazda. We honour the light of the sun. We honour the sun,—the *Amesha-Spentâs*. We honour the perfect *Mantras*. We honour the brilliant works of Purity. We honour the assemblages of which fire is the cause. We honour pure and beneficent prosperity and intelligence."

This adoration of the sun reminds me of a scene which I once witnessed in Bombay on the 17th of September, 1889. It was the Parsî New Year's Day—the 1258th year of the accession of Yazdigir, the last King of the Parsîs. It was between 5 and 6 o'clock in the

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evening, and the locality of the scene was the Marine Lines leading on towards the Back Bay. I was on my way to Bandora, and this was what I saw: Numberless Parsî ladies and gentlemen, dressed in their brightest and best, were wending their way towards the sea, which, accompanied by her sister the breeze, was pealing a grand anthem such as neither harmonium nor organ could ever roll, bursting on the beach in rhythmic cadence, and strewing it with snowy wreaths of silvery foam. Overhead towards the East, there was the full-orbed Moon, come out sooner than is wont, to see, as it were, this grand panorama, while towards the West, the Sun,—a rolling ball of fire on the top of the horizon—was slowly sinking down into the deep seas beyond Arabia, leaving the world to darkness and to gloom, but not without a silver lining of hope skirting the clouds above. Who would not feel devout at such moments? It was the real marriage of Heaven and Earth fabled in the old Greek legends—"the bridal of the Earth and Sky," as the poet has it—with the everlasting Sun and Moon as witnesses and with the silvery sea and the balmy breeze as bridesmaids.

But Fire and Light have been the two favourite symbols of worship with the Iranians as well as with the Indians, from the most ancient times. Each family had its altar and its sacred fire. Thus the domestic hearth became "the holy of holies." And not for the Indians and the Iranians alone. For the Greeks and the Romans had also their Hestia and Vesta where the hearth-flame was kept perpetually burning. *Pro oras et focis!*—for our altars and our hearths.

This symbolical worship of Light is a wonderful intuition for those days, when we consider that all the latest discoveries of modern science go to prove that this our Sun is the real source and centre of all cosmic energy—of all life and light—of all colour and beauty in this world! Its earliest accents are to be traced to the *Gâyatri* of the Vedic seers, while the latest hymn dedicated to it is that of the Catholic saint, Cardinal Newman :—

"Lead kindly Light, amid the encircling gloom,
Lead thou me on!
The night is dark and I am far from home,
Lead thou me on!"

Keep thou my feet ; I do not ask to see
The distant scene,—one step enough for me."

Let me conclude by reading out to you blind Milton's famous apostrophe to Light in the opening lines of the 3rd Book of his "Paradise Lost :"

"Hail, Holy Light ! offspring of Heaven first-born,
Or of the Eternal co-eternal beam,
May I express thee, unblamed ? Since God is light,
And never but in unapproached light,
Dwelt from eternity, dwelt then in thee,
Bright effluence of bright essence, increate."

DR. NISHIKANTA CHATTOPADHYAYA.

THE SOUL OF INDIA.*

THE very title of this lecture—or rather of this little friendly talk—"The Soul of India,"† is sufficient to show you that I shall not bring into it the hasty impressions of a tourist, nor even those of an artist. In spite of their charm, impressions of that kind have always a somewhat superficial character and, for the most part (although there are very remarkable exceptions), the picture which the artist offers presents only a feeble psychological value.

We are going to try to see more deeply ; we are going together to try and understand the conditions of the Hindû soul, and that, by placing ourselves as much as possible at the point of view of the Hindû himself.

And first of all, it is necessary to define what we understand by this most comprehensive word—the soul. I must ask pardon beforehand for a somewhat lengthy preamble, which will throw an indispensable light on our subject.

Among all the metaphors which one makes use of to explain the mechanism of the human consciousness, the clearest and the

* Rendered into English by M. O. Macvicar-Shaw.

† Lecture delivered at the Headquarters of the T.S., in Paris, 1906.

most suggestive, to my mind, consists in distinguishing—as the Bhāgavad Gītā has notably done—between the "Field of Consciousness," and the "Knower of the Field"—that is, the Consciousness itself, the thinking Self.

Our inner life is a succession of states of consciousness : in other words, it is formed by the frequently disorganized passage of the thinking Self from one level of consciousness to another,—from the region of emotion, for instance, to the region of ideas, and *vice versa* (to mention only this most familiar change)—the passage being sometimes higher and sometimes lower.

Notwithstanding the leaps, the backward sliding, the fluctuations of all kinds, which the thinking Self performs, and which we can apprehend only by a sustained analysis of that which crosses the field of our consciousness, it is none the less a fact—a fact of *experience*—that the diverse levels of consciousness have among them a close co-ordination, and form an unbendingly continuous sequence. Yoga, under its most general aspect and at its most accessible portion, is only the analysis of differing regions of consciousness ; the deliberate effort to fix the thinking self to one of these levels, and to lift it finally and methodically step by step, to the highest point which it can reach. Let us add, that that which characterizes each man is the average attitude which he preserves inwardly, as well as the limitations and the intelligence with which he moves round this average point.

The same definitions may be applied to the soul of a people, and the problem thus generalised, becomes one of extreme complexity. In the infinite number of the states of consciousness which have been accumulated in the past, and transmitted by a fixed heredity—afterwards sustained and rooted in each individual by his place, by his education, by his religion, by his philosophy, and by a multitude of other factors, states of consciousness which co-exist at the present moment in the millions of individuals who occupy the different degrees in evolution of the race—one can nevertheless distinguish among them a certain number of states of consciousness, which are common to the generality of those individuals and which characterise their race.

What portion of this vast total are we going to study to-day under the name of the "Soul of India ?"

I shall propose that we confine ourselves to that which will be of immediate practical benefit to us.

First of all we will leave on one side that sublime region of the soul where there shine forth for some few chosen ones—the “rare flower of humanity”—the great abstract principles that the average man only seizes by reducing them to his own capacity: they rule from too great a height our field of Ordinary Consciousness to be of any direct and real use to us. We will also leave on one side, the lower region, where the incoherent, unruly tumult of the feelings and ideas relating directly to the contingencies of life is let loose.

We shall study the “normal” region of the soul—if I may use the expression—that which represents for every man what he willingly calls the best of himself, when he is conscious of it; the region of principles, and of fundamental notions which, filtering slowly into the domain of clear ideas, is the direct inspirer of thought and of act.

Being, as we are, men, nothing human is quite strange to us, therefore we shall meet in our study, with many notions familiar alike to the Hindû and to the European. It is exactly this similarity which will prove interesting, because, under this analogy of feelings and of ideas, we shall verify some essential differences of shade: it is the comparing of these, which will, I hope, make this study interesting to you.

To this already too lengthy preamble, I ought to add a necessary statement. I shall not try to make a realistic picture of India, with its lights and shadows—that would be largely useless. We shall limit ourselves to seeking in the life of the Hindû, the value of certain principles, without examining their especial variations—whether due to individual errors, or whether perhaps sometimes to the sad impression which decay marks on everything in its own time.

I shall in return ask of the reader, not to do unconsciously what I do here voluntarily, for the reasons I have stated.

If I do not depict the darker sides of my picture I will ask him on the other hand not to suppose that they do not exist, not to idealise our subject, and not to believe that there are in India 110,000,000 of Hindûs who are saints, constituting a perfect race, a perfect society! There is nothing of the kind, and I hope that I

have too carefully marked out the limits of my subject, for any such error to be possible.

In short, perhaps some one amongst you may know India, or may become acquainted with it later on. I will remind you that there are in India 300,000,000 of Indians, of whom 70 per cent. are Hindûs. The generalizations which I am about to make for you, do not take into account the numberless exceptions, and are always liable to be attacked, on one side or another; but I am anxious to give you the assurance, that in all that I am about to say, there is a fundamental expression of reality—in so far as I have been able to perceive it.

This much being said I shall handle more directly the subject of this little talk.

* * *

Like the background from which the picture itself is separate, I ought first to notice, very briefly, the universal beliefs admitted by every Hindû—beliefs which immediately inspire the directing principles with which we shall be occupied more particularly, that play a part of the greatest importance in his soul-condition.

I should have to go into long phases of evolution to give an idea which would not be too approximative if I were not right in supposing, that the ideas of Reincarnation and of Karma are at least known, if not very familiar to the reader.

These fundamental beliefs, universally diffused, can be summed up thus: First not only a belief, but still more a profound sense of the unity of the Life which animates all things.

That is a feeling as difficult to acquire, when heredity, education, and all the previous life have not united to root it in the individual, as it would be difficult to make an abstract idea of it, when it is at the foundation of the edifice of thought itself. Now, the Hindû thought is quite permeated with this fundamental principle, of the unity of the life which animates all living things in this world, where everything lives, from the planet to the man, from the plant, from the stone even, to the invisible forms of the beings which elude the senses of man.

This principle holds good in some expressions but you will feel assured that such a principle, when it is really laid hold of by the active depths of consciousness, exercises an immense influence on the individual, and on all the phases of his activity.

In the second place, the not less strong sentiment of a slow and continuous evolution, guided towards progress, and in which every thing participates. I wish I had the time to impress upon you the value of each of these words, in order to show you that this simple phrase—slow evolution—tends in a marked direction towards progress, and is summed up in the two principles of Reincarnation and Karma,—and that for those who acknowledge them, nothing which actually lives can cease to live always, that the forms of existence which we have before our eyes are passing forms which will only serve to clothe again for a day an eternally existing spark, appointed to be reborn, appointed to return under forms which are constantly varying, until the education of the soul is completed—only another term for existence—until an epoch is reached of which we cannot even have an idea !

Such is the general idea of Reincarnation and the idea of Karma is inseparable from it ; this word especially denotes the universal principle of continuity, it implies a relation of cause and effect, between the past and the present which it determines on the one side, and the future which it prepares on the other. There is not a Hindû to whom this idea is not absolutely familiar, that if he is to-day in a certain condition it is the necessary result, absolutely just, and perfectly good, of the whole evolution behind him, of which he may be conscious, but which is continually acting upon him, and which indeed—his actions at the present moment, the soul-condition to which he gives himself, and in which he maintains himself—is the direct preparation for that future which he himself is fashioning with his own hands.

Starting from well-known ideas, in order to arrive, one after another, at the fundamental notions which are the guiding principles of the individual, and not merely his beliefs, we shall notice first, most prominently in the Hindû soul, a fundamental notion, familiar and constantly present to every individual, serving as a pivot for all his life and actions—the idea of duty, or of “Dharma.”

Dharma is, I think, one of the most comprehensive words which exist in any human language. The same word, as you know, can helter many different ideas. It is certain that when Plato, Aristotle, or M. Ribot, speak of the soul, the same word in the three cases covers an absolutely different field.

Let us try to recognise what this word “duty” implies; not for us, Europeans, of the 20th century, but for the Hindû.

Imagine an individual who thinks of himself as an infinitesimal portion of an entire infinity, who ascertains the lowest place that he occupies therein, and then think for yourself what a deep sense of humiliation he must experience ; add to this, that he recognises in himself all the possibilities of a being whose origin and whose end are divine, and in whom the slow education of life must cause all the hidden germs of his divine nature to expand,—and you will understand that there must result from it a feeling of immovable confidence. Imagine this individual recognising a direction given to everything—and that he believes that direction to be a perfectly wise and good one and you will gain some idea of that “oriental” patience which is so powerful a factor in the development of the man. Finally, notice that this individual accepts the place which he occupies, as being the best which he can occupy in the world of which he forms a part, and you will understand that he maintains without an idea of rebellion, an attitude of profound, sincere and steadfast contentment, however painful may be his lot in this world.

Look again at this humility, this confidence, this tireless patience, this contentment, and you will understand, that for the Hindû, Dharma-duty must be this infinitely wise law, in the observance of which the individual co-operates with the divine plans.

This law of duty varies necessarily with the individual : it imposes different obligations on each, according to the degree of development to which he has attained : but for each one the law is absolute, for each one it takes account of the past, and prepares the future : for each one it limits action, while at the same time directing it. For each one it is the good law—the absolute law,—the law which does not argue, the law which imposes itself on that Higher Self of which I spoke just now.

Thence come the manifold meanings of the word “Dharma.” It would be sufficient for you to look over the leaves of a Sanskrit Dictionary to find there the following meanings which I have taken at random :—“Dharma signifies religion—the law of caste—custom—tradition—virtue—religious merit—uprightness—good works—morality—ethics—the intrinsic nature of a thing, or of a person—

sacrifice, &c.* You see that this word, so comprehensive of meaning, deserves to arrest our attention at the outset. And I would wish, by way of giving emphasis to what I have just said, to give some concrete examples that I have gathered in India : they will help you to understand that the idea of Dharma is not one which the Hindû appeals to only in moments of need, or in difficult times, in order to find in these times indispensable help and succour, but that it is, on the contrary, an idea constantly present to his mind.

It happened last year, that a train became derailed at a small station, and caused the destruction of the station building. Among the victims picked out of the wreck was the sister of the Station Master, a young, childless widow.

You know the condition of widows in India : their sacred law forbids them to re-marry. If she be without children a widow is received by her family and there she undertakes the most laborious work with a constant oblivion of self. Her life henceforward must be consecrated to the service of others : it is a long sacrifice, cheerfully accepted, because it is Dharma, duty, which imposes it.

At the moment that the accident occurred, this young widow was close to a little child, of whom she was in charge. Awakened by the falling of the house, her first movement was to cover the child with her body. The roof in falling had mortally injured her and the unfortunate woman who was dying, when freed from the ruins, succumbed a few minutes afterwards. She said a simple good-bye to her relations : "existence was only a burden for her, and contained no other end but to serve others : it was divine pity that shortened her widowhood, while allowing her last act to be of service to others."

It was not an idea developed as the result of long reflection : it was the instinctive cry of a child at the point of death, and it expresses well the feeling of an entire race !

This instance shows us clearly how deeply the idea of duty is rooted in the mind of the Hindû, and especially in the female mind, where it has, perhaps, penetrated the most deeply.

[To be continued.]

P. E. BERNARD.

* In a single word, taken in its etymological sense it is "well-being" or "being well," being conformed to the laws of existence, to the level that one occupies, whatever that may be.

SELF-CULTURE

OR

THE YOGA OF PATANJALI.

[Continued from p. 292.]

THE study of the science of language is one of the most important means of Self-culture, according to Patanjali. The highest attainment to which this study is said to lead is the understanding of the sounds of all living beings.

Our chief interest at present in the study of Patanjali's *siddhis* is that they point out the true methods of education. We as a nation have long forgotten the true methods of education, and so far as the study of language is concerned, it appears to me that the researches of the modern scholars in the field of Comparative Philology, are not utilized as they should be, and though languages are taught in every school, they are not taught in the proper way. If perchance it may be that a study of Patanjali's *siddhis* leads to a comprehension of the reasonableness of the result, which is forecast as the ultimate attainment of this branch of study, people may begin to think of reforming the way of teaching languages.

Patanjali then tells us :—

"The word, the object, and the idea appear as one, because each coincides with the other ; by *samyama* on their distinctive relation, comes knowledge of the sounds of living beings " (17. III).

The commentary of Vyasa on this aphorism runs as follows :—

"Now the power of speech (*vāk*) functions in the manifestation of literal sounds only. The auditory power (*śrotra*) is the substratum for the changes of sound alone. A word however is taken in by the understanding (*buddhi*) all at once, just as the last (literal) sound ceases. Literal sounds from the impossibility of being expressed simultaneously, have not the nature of giving support to each other. They appear and disappear showing no connection with (the particular) word, nor bringing it into consciousness ; it is therefore said that each of them is not the word (itself).

"Each letter however is singly a necessary constituent of the word ; it has the potentiality of supplying a name for all objects ; it is as it were of universal application, inasmuch as it appears in combination with every conjoined letter ; it takes different places in different combinations, sometimes being placed before and sometimes after another letter. Thus there are many literal sounds, which being placed in different orders, denote by *convention (saṅketa)* certain different objects. For example, the literal sounds of g, au and h, possessed as they are of the potentiality of giving names to all objects, denote in this particular order (*gauh*) the particular object which is possessed of udders, etc. (a cow). A word (*pada*) is that single manifestation of consciousness, which appears just as the succession of literal sounds limited to a particular *conventional* meaning ceases ; It is a conventional sign (*vāchaka*) for the thing signified (*vāchya*).

"Thus a single word is a single manifestation of consciousness ; it is brought into existence by a single effort ; it has no parts and no order ; it is not (a whole of separate and distinct) literal sounds ; it is a manifestation of the *buddhi* ; it is brought into consciousness by the operation of the notion of the last literal sound ; it is understood by the mind of the world, as having come into existence by conjunction (of letters) on account of the *eternal* habit, secured by its ever having been with the help of literal sounds, separately named, uttered and heard, that the power of speech has functioned for the purpose of transferring (the verbal thought-signs) from one mind to another. (And this being so, the ordinary mind) distinguishes a word (from another) by *conventional* meaning, saying that such and such a combination of so many letters denotes such and such an object.

"Convention, however, is a *manifestation of memory* showing the mutual correlation of word and meaning. This object is the same as this word, and this word is the same as this object—such is the convention showing the one correlated to the other."

Thus do word, meaning and idea run into each other, on account of mutual correlation. Take for example, the word cow, the object cow and the idea cow. Whoever knows their distinction, knows all.

"And in all words lives the power of a sentence. If you say 'a tree,' the word 'is' is understood, inasmuch as the object signified by a word never fails of existence.

"Similarly is there no action possible without its means. Thus on pronouncing the word 'Cooks,' all the causes necessary for the act of cooking are meant to be understood. It is only 'for the sake of specialization that the subject, the instrument and the object, such as *Chaitra*, fire and rice, are expressly mentioned.

"Then is also seen the combination of words into sentences :— "The Vedic student reads the hymns, lives, bears life." In a sentence (like) this, the words and the meanings of the words are (both differently) expressed. Hence should words be etymologically divided as expressing actions and nominal cases. Otherwise how would it be possible to construe a word as a noun or a verb, when one cannot be known from the other on account of external similarity. For example take the words *bhavaṭi*, *ashvas* and *ajāpayah*.

"These are the word, the object and the idea, among which obtains a distinction. Thus :—*Shvetas te prāsādah* [white thy mansion (is)] means an action (*kriyā*). *Shvetah prāsādāh* (white mansion) means the (nominative case of a) noun.

"This is a word denoting both a noun and (an affirmation) of action, and also the meaning and the idea thereof. How ? By the correlation, 'this is that,' the notion putting on but one appearance—the same as the conventional sign. And the white object is the support for both the word and the idea. It changes its states, but goes neither with the word nor with the idea. Such is a word, and such an idea ; none goes together with the other. Another is a word, another its object and another the idea. By performing *sanyama* in this way on their mutual distinction, a yogi obtains knowledge of the sounds of all beings."

The questions naturally arise in the study of the science of language, 'What is a word ? What is an object which the word denotes ? What is the idea of the word or object in the mind ? How is it that words have come into existence ? How is it that they denote an object ?' In a former paper we put the man on the earth for the purpose of studying the genesis of language in a condition when he had just emerged from the animal kingdom. He was then in possession of certain very elementary powers of sensation and thought, but he had no speech, such as he developed later. There can however be no doubt that animals possess certain ideas, and that

these ideas find their expression in sound. A dog will bark at a stranger, though he is incapable of saying, 'Get away, you have no business here.'

A horse will neigh when the time for serving his food is passed, though he cannot in words call upon the groom to supply him his food; other animals also will sound the alarm of coming danger though not in articulate words. There can thus be no doubt that although articulation begins in man only, the other animals also can transfer such thoughts as they may possess through sound. Patanjali says that the Power of Speech has been functioning from eternity with the object of transferring thought through sound from one mind to another. But this question will be better discussed later.

We have now to see how words begin to be coined. Patanjali says that the word, the object and the idea are three distinct things. A word he says is also a mental concept. The sound does not really constitute the real word. For we find that what is ordinarily a word, the external sound, that is to say, is made of distinct literal sounds. Each of these literal sounds, never signifies an object. Thus when we use the word *cow*, it is neither the *c*, nor the *o*, nor yet the *w*; which will signify to us the physical object intended to be understood. Nor all the three letters put together, can be said to signify the object. For as the word is pronounced, the three literal sounds do not co-exist, each passing away before the other appears. Every word as it is pronounced, is at least an articulation of two literal sounds. These literal sounds placed in different orders make all the words of a language. May it therefore be said that the particular order (*Krama*) signifies an object? Even that would not hold good, because in a word composed of more than two literal sounds, if the uttering of the different literal sounds is not completed up to the very last sound, no impression whatever is conveyed; whereas if the order of sounds was of any importance in the conveying of the impression of an object, the idea of the object would begin to partially dawn upon the mind as the order began to manifest itself in the uttering of the word. Who could know whether a speaker would stop after he has pronounced *in*, or would go on to add an *s* to this, and whether after the *s*, he would add a *u* and end in pronouncing *insular*, or instead of the *u* add an *i*, and

end in pronouncing *inside*. Neither the literal sounds therefore nor the order of their uttering have anything to do with the fact of sound conveying to the mind the idea of an object. A word is quite distinct from an idea. What then is a word? The real word which conveys a meaning is a mental concept, which is brought into manifestation as the sound of the *last* letter in a particular order of literal sounds ceases.

Every literal sound is a distinct vibration of the soniferous ether, the *ākāśha tattva*. This is converted into a similar vibration of the sense of hearing, the *Shrotra indriya* of the Sankhya, which is only the same soniferous ether, performing a different function. This etheric vibration, has a *form*, a *flow*, a *colour*, a *note* and a *range of motion* peculiar to itself according as it is saturated with more or less of the *prithivī*, the *āpas*, the *tejas*, the *ākāśa*, and the *vāyu tattvas*, which are always found mixed up with each other. This *form* is transferred to the mind (*manas*) where it becomes a *percept*, and is really a thought-form in the mind, having its own colour, and flow and note and motion besides the form which is peculiar to it.

When distinct literal sounds are joined in words the same thing happens. Each literal sound modifies the etheric form of the other until the last letter is pronounced, and this gives the full verbal form its prevailing colour and form and flow and note and mode of motion. It is in fact the qualities of the last literal sound which determine the prevailing expression of a word. Even if the same two letters are placed in different orders the output would be different. Thus we learn from the laws of phonetic combination in Sanskrit that if we put two letters *a* and *i* together, first as *a + i* and then as *i + a*, the *phonetic* result in the former case would be the sound of *a* as in *mate*; and in the latter case it would be the sound of *y* as say in *yoke*. In the same way the *ākāśic* appearances of a consonant and a vowel put in different orders would be different from each other in the aggregate expression of form, flow, temperature, mode of motion and note (which as the reader will remember are the qualities respectively of the *prithivī*, *āpas*, *tejas*, *vāyu* and *ākāśha tattvas*).

Thus it is clear that the notion of every word in the mind is distinct from every other one and it is a single whole whose parts are not separable from each other. The same is the case with the inarticulate sounds of nature, or purely literal sounds. On the mental

plane all are one. Articulation is of use only as a process in the formation of words. It has no place in the expression of meaning.

Before proceeding further to discuss the process of the formation of words it will be useful to state how words begin to be connected with meaning. The objects which produce sounds exist as distinct entities on the objective plane, physical or other. Each of them has first a form. When a particular form produces a particular sound, the mind receives a double impression, one of the sound and the other of the form. By the repeated appearance of this double impression the mind comes to connect the particular sound with the particular form. According to the ordinary laws of association the word calls forth the impression of the form and the impression of the form, the word. This is what Patanjali calls convention (*sapkeṭa*). Convention is defined as a manifestation of memory, showing the mutual correlation of word and meaning. It does not mean that any class of men at any time made a contract that a particular sound was in future to denote a particular object. Why words derived from a root should denote different objects is due to the process of individualization. This is how sound is connected with form. In the same way is sound always connected with other manifestations of energy in its external-objective output, comprehending all the impressions conveyed by the senses of sight, touch, smell, taste and hearing. Sometimes the sensuous impressions become complex, and the laws of agreement and residue (*anvaya*, *vyatireka* and *parishesha*) operate to connect sounds with different conditions and circumstances, causes and effects of a phenomenon. Some examples will be of use in explaining the position.

If a hard and comparatively pointed substance is drawn along another (as for example the steel pen along paper), a certain sound is produced whose impression passes into the mind, without the necessity of any literal expression.

It passes into the mind as what may be called a sonorous thought-form. When expression is given to it, it appears in one form as *krish*. How it takes this form is the story of how the *Īśk-indriya* seeks expression through the human or other lower animal constitution. This process we shall examine further on. Here we may take it as an accomplished fact that *krish* is recognized as the sound of something being drawn along something else. With the production

of this sound several other facts enter the mind—that there is one who draws, that there is a thing which is drawn, and that there is a thing along which it is drawn. Now we find that Sanskrit grammarians have put down *krish* as a root which signifies primarily to draw. Further on we find that the idea of cultivation is attached also to the root, from the fact of the plough being drawn over the earth. The word *krishi* means cultivation. *Krishika* means the cultivator; it also means the iron tongue of the plough. The word *karshaka* also means a cultivator. Then it also means iron. It also means black, because cultivation largely depends upon the black cloud sending forth showers of rain. Let us take another example. We have a root, *paṭ* to move. This is the sound among other things of rain-drops falling upon hard earth. From this root we find coming into existence many words. The word *paṭṭa* is for example put down as meaning, a silken cloth, a bandage for wounds, a head-dress for kings, a shield, and so forth. Now a little thought makes it clear that the sound *paṭ* is connected with the idea of covering the ground which is the natural result of rainfall. It is this idea of covering which runs through all the meanings which have been given to words derived from the root. We thus see how sound becomes connected with other mental impressions received through other sources. The mind thus becoming habituated through the operation of natural causes, to the simultaneous manifestation of two notions, one that of a particular sound and the other that of an object connected with the production of the sound in some way or other; memory serves to recall the impression of the object when the notion of the sound manifests in the mind. This explains the way that sound begins to be connected with meaning.

We have now to see what may be the process of the development of articulate speech, and what may be the difference if any between articulate and inarticulate sounds, so far as the power of sound to convey any meaning to the mind is concerned.

Patanjali holds that *Īśk*, the power of Speech (or as we shall see further on, the goddess of Speech and Learning), functions in the manifestation of literal sounds only. This means that the function of the power of Speech is only the building up of articulate speech. There is no inherent power in the words to mean a certain thing, as already explained. This is a very important power in the

universe, as it is due to its functioning that man sings and speaks. We have seen how every atom of matter in the universe has a form, a flow, a temperature, a motion and a note of its own. Every object formed of atoms has all these qualities as well, whether it be a cell of protoplasm or any other more highly developed object, a tree, an animal or a man. We have seen how an increase of these substantial qualities means the development of all forms. We have now to apply these truths to the study of speech.

Every atom then has a *note* of its own. This means that every atom has for one of its constituent elements, what is known as the *ākāśha tattva*. It has also been shown that besides the physical plane there exists in the universe other planes,—the *tānmātric* in which one manifestation of energy is the *Shabda tānmātra*, or the subtle soniferous ether; the plane of *Jñānendriyas* in which one manifestation of energy is the *śrotra indriya*, which is again the soniferous ether performing a different function;—and the plane of the *Karmendriyas*, one manifestation of which is the *Vāk*, which is again the same soniferous ether performing the function of imprinting sonorous forms upon the *shabda tānmātra*.

The reader will also remember the statement of the Sankhya philosophy that in the course of evolution of matter, the *ākāśha tattva*, or the *Shabda tānmātra* stands at the head of all the *bhūtas*. Out of *ākāśha* comes *vāyu*; out of *vāyu*, *tejas*; out of *tejas*, *apās*; and finally out of *āpas* comes *prithivī*. The truth of this genesis of energy can of course be established by reason and observation. Here, however, we shall take the statement without attempting to prove it, as that course will perhaps undesirably divert us from our present line.

The result of this truth is that all the forms of the universe are primarily the outputs of sound, or the *Vāk* of the Hindu philosophy. We can therefore reduce the whole of evolution to terms of this energy; and it should be done in order to get the fullest insight into the working and nature of the power of Speech.

The whole *Mahābhautic* plane of matter—the atom, the sun, the earth, the physical ethers—are, therefore, in the terms of the science of sound, the outputs of this energy. In fact every object must exist as a *note*—a sonorous form that is to say—on the subtle plane of the *tānmātric* world before it can appear on the physical plane.

Every atom then is a *note* of sound, and every such note tends to rise towards its original in the world of heaven, in fact towards the power known as *Vāk*. This is its inherent *dharma*. For every output of energy in the universe is always found describing a little arc always returning to its own starting-point. The point may briefly be illustrated by the behaviour on the physical plane of the seeds of a tree, shooting forth, growing, and then again becoming seeds. It is in the same way that the energy of *Vāk* puts forth an object, and while living as that object, constantly tends towards its own original form. This tendency shows itself in every object as the power of sending forth the physical sound. In other words this tendency means that every object has in itself the capacity of showing forth the higher form of the same energy which constitutes it. When studying the energy of *Vāk*, we may say that every object has in itself the capacity of sending forth the higher energy of sound. And the showing forth of the higher form of this energy means greater range of vibrations, a higher pitch and intensity, and in fact a different *note*, a higher manifestation, an evolution of life towards the higher planes.

Now this evolution of higher and higher forms we see does not take place in the physical plane, without the help of some higher energy of the same nature entering into the lower forms, and thus drawing out their possibilities. Thus, as we have seen, the solar energy manipulates the mineral world before it becomes possible for the mineral to show itself as vegetable.

In the same way, although all the energies exist in the *Mahābhautic* world, it is impossible that they should evolve into higher forms of the same energy without the help of the higher outputs of the same. Studying from whatever point of view we may, we are forced to the conclusion that the existence of a higher form of the same energy is the *sine qua non* of the evolution of the lower form of the same energy.

The Yoga philosophy, in its mighty analysis of the energies of the universe, has provided for the working out of the whole system of the universe by the promulgation of the same general law. The principles of this philosophy while shown to be absolutely necessary for the explanation of the existence and nature of the *Mahābhautic* plane of our senses, account with equal accuracy for the further evolution of forms. For when they have evolved the *Mahābhautic*

plane, they still go on sending forth their higher energies for the purpose of calling forth the lower energies of this plane into a manifestation of their higher possibilities. It is in fact their very nature that they should do this. They now do the same work which they have been doing in the past. As however the *Mahābhutas* evolve higher energies, the working of the same power leads them again to a still higher form. Every form then that is evolved out of the *Mahābhutas* has the energy of sound at its base, and every form sends forth a sound which is peculiar to itself, which in fact is its own note. When we try to call forth the note of any object by the impact of our own energy sent forth through some form of matter, we find as a matter of fact that every object has its own peculiar note.

Like every other energy, *Vāk* also by and by puts forth in the physical encasement a particular organ, for its better and better manifestation, and fashions and moulds it to suit its purpose better and better. It therefore evolves by and by the mouth, the tongue, the vocal chords, and the larynx. The insects hum, the lower animals produce distinct sounds, which have all and each a distinct note, limited by the conditions of life at their stage of evolution. In man the development of the physical organ of speech reaches a stage of development when the manifestation of a very large energy of *Vāk* becomes possible.

Man as he comes on this planet has the capacity to express all the notes of the lower kingdoms of nature—the animal, the vegetable and the mineral—because his organism has by long operation of the energy of *Vāk* been developed through all these stages. He can therefore by the power which has already woven itself from the higher planes into this organism in its passage through the lower kingdoms, send forth in the beginning certain inarticulate sounds, such as those of the lower kingdoms. But in order that this power should develop further there should be another pouring in of energy from the higher planes. Or, in the language of Hindu Mythology the goddess Sarasvati or *Vāk* must again pour in a higher form of power into the bodies of men. For the goddess Sarasvati is nothing but the Macrocosmic *Vāk* or power of Speech living in the world of Heaven—the *svarloka* of Patanjali.

[To be continued.]

RĀMA PRASĀD.

BUDDHIST RULES FOR THE LAITY.

[Continued from p. 276.]

42. Householder, in five ways should the friends, constituting the Northern direction, be entertained by the honourable man :

- (1) He should present to them appropriate gifts.
- (2) He should use affectionate words towards them.
- (3) He should manifest interest in their undertakings.
- (4) He should think of them as himself.
- (5) He should make them participate in his fortune.

In these five ways should the friends, constituting the Northern direction, be entertained by the honourable man.

43. Householder, in these five ways should the honourable man be treated by his friends and companions :

- (1) They should safeguard the man affected by procrastination.
- (2) They should safeguard the property of the man affected by procrastination.
- (3) They should render him assistance, whenever any calamity threatens him.
- (4) They should not forsake him when he is in adversity.
- (5) They should protect his children and advance their welfare.

In these five ways should the honourable man be treated by friends and companions constituting the Northern direction.

In this wise should the honourable man be protected from any danger, fear, or evil, proceeding from the Northern direction, to which the friends are compared.

44.* Householder, in these five ways should the servants, constituting the Nadir, be treated by the Master :

- (1) He would apportion work to them proportionate to their strength.
- (2) He would give them food and pay proportionate to their age and merits.

* Com.—The work that should be done by boys should not be entrusted to elders, and that to be done by the elders should not be entrusted to boys ; work to be done by men should not be entrusted to women, and that to be done by women to men.

(3) He would attend to them when they are sick, provide them with medicine, and relieve them from work.

(4) He would make them to partake of any delicacy (either made at home or received from abroad).

(5) He would get them to work at appointed times and give them leisure at other times for rest and relaxation.

In these five ways would the servants constituting the Nadir be treated by the Master.

45. Householder, in these five ways should the master be treated by the servants :

(1) They should awake from sleep before the master.

(2) They should sleep after the master had retired for the night.

(3) They should respect and esteem the master and carry out his orders promptly with pleasure.

(4) They should accept only such things as are given to them, without fraudulent motives.

(5) They should extol the virtue of the master, when occasion arises, and pride themselves on serving under him.

In these five ways should the master be treated by the servants.

In this wise should the servants, constituting the Nadir, be protected by the master from any danger, fear or evil.

46. Householder, in these five ways should the Bhikkhus* (Priests) and the Brahmans (recluses) constituting the zenith, be treated by the layman :

(1) He should minister unto them with affection in act.

(2) He should minister unto them with affection in speech.

* "The word Bhikkhu is one that is most difficult to render adequately by any word which would not, to Christians and those in Europe, connote something different from the Buddhist idea. A Bhikkhu, literally, "beggar," was a disciple who had joined Gotama's Order; but the word refers to their renunciation of worldly things, rather than to their consequent mendicancy; and they did not really beg in our modern sense of the word. Hardy has 'priests'; I have elsewhere 'monks' and sometimes 'beggars' and 'members of the Order.' This last I think, is the best rendering; but it is too long for constant repetition, as in this passage, and too complex to be a really good version of Bhikkhu. The members of the Order were not priests, for they had no priestly powers. They were not monks, for they took no vow of obedience, and could leave the order (and constantly did so) and do still) whenever they chose. They were not beggars, for they had none of the mental and moral qualities associated with that word. 'Brethren' connotes very much the position in which they stood to one another; but I wish there were a better word to use in rendering Bhikkhu." (Professor Rhys Davids, in the "Sacred Books of the East," Vol. XI.)

(3) He should show them affection in thought, wishing them well at all times.

(4) He should be generous and supply their wants readily.

(5) He should provide them with food required at different times.

In these five ways should the Bhikkhus and Brahmans, constituting the Zenith, be treated by the layman.

47. Householder, in these six ways should the layman be treated by Bhikkhus and Brahmans :

(1) They should restrain them from committing sin.

(2) They should induce them to engender compassionate feelings towards others, wishing them well at all times.

(3) They should induce them to engage in performing meritorious deeds.

(4) They should declare unto them teachings, unheard before.

(5) They should make them better understand the teachings heard before, and dispel any doubt that may arise in their minds.

(6) They should point out unto them the noble path leading to heaven.

In these six ways should the layman be treated by the Bhikkhus and Brahmans, constituting the Zenith.

In this wise should the layman be protected from any danger, fear, or evil, proceeding from the direction of the Zenith, which is compared to Bhikkhus and Brahmans.

48. The Blessed One having declared these words, expressed the following in verses :

Father and mother should be considered as the East, for they are the foremost.

Teachers should be considered as the South, for they are worthy to receive what is presented to them.

Wife and children should be considered as the West, for they are subsequent to you.

Friends should be considered as the North, for they avert any evil coming upon you.

Servants should be considered as the Nadir, for they are subservient to you.

Bhikkhus and Brahmans should be considered as the Zenith, for they are virtuous and are worthy of being worshipped.

They that will reverence these quarters on this understanding will be capable of maintaining their families and leading the life of laymen.

If there be any one who reverences the six quarters on this understanding, observes the precepts, is capable of comprehending abstruse matters, is unassuming, is not hard-hearted, such a one will treasure up wealth beneficial in this world, and in the world to come.

If there be any one who is persevering, not lazy, unshaken whenever any calamity occurs, faultless in action, able to do the right thing at the proper time, such a one will treasure up wealth beneficial in this world and in the world to come.

If there be any one who is hospitable, gentle in speech, keen in perception, liberal, profound in wisdom, well disciplined, well behaved, such a one will treasure up wealth, beneficial in this world and in the world to come.

The four virtues, namely, liberality, use of kind words, altruism, and unselfishness, will inhere in a person according to his merits. In this world they are as important as the linch-pin of an axle on which the chariot wheels revolve. If these four virtues be not in existence in the world, either the father or the mother will not be revered, honoured, and ministered unto by the children. Those wise men in whom these virtues will be apparent, will treasure up wealth and become worthy of being praised.

49. When the Blessed One had finished the delivery of the discourse, Sigāla, the householder, addressed the Blessed One and said thus :

"Your teaching, Oh Lord, is excellent. It is as if, Lord, one were to set up that which was overturned, or were to disclose that which was hidden, or were to point out the way to a wandering traveller, or were to carry a lamp into a dark place that they who had eyes might see forms. Even so the Blessed One expounded the Doctrine in many different ways. I betake myself to the Buddha as my guide, to the Doctrine as my guide, and to the Priesthood as my guide. Let the Blessed One receive me, who have come to Him for refuge, and accept me as a disciple from this day forth as long as life shall last."

At the termination of this sermon, Lord Buddha went round begging for alms to Rajagaha, and returned to his residence.

Sigāla, having listened to the sermon, attained to the state of *Sowan* and became a devout adherent to the Order. It is recorded that he afterwards spent forty million pieces of money for the support of the Bhikkhus, maintenance of Viharas and various other charities.

D. J. SUBASINHA,

(Translator).

[To be continued.]

BALABODHINĪ.

CHAPTER V.—ON THE FORMLESS SIDE OF THE INFINITE.

[Continued from p. 308.]

Doubt.—Just as it is said (in the passage just quoted) that these *Jīvas* return from *Suṣupti* by virtue of their past *Karmas*, even so it is largely heard that they undergo births and deaths over and over again by virtue of such past *Karmas*, and that by virtue of the same past *Karmas* they are, as before, born again in a succeeding *Kalpa* after a great *pralaya* is over. Now we want to know if those *Jīvas* as well as those *Karmas* have a beginning. If there be a beginning, there must also be an end. We see no reason to accept that *Karmas* alone have and that *Jīvas* have not a beginning. Why? because, apart from *Karmas*, the *Jīva* has no other basis. If *Brahman* is said to be the basis, we say that, because such basis is nothing but the liberated condition of *Jīva*, it must at least be admitted that the former bondage of *Jīva* was removed or destroyed in liberation. As *Manas* and *Prāṇa* constitute the *Jīva's* form, there is no harm in saying that in liberation he (*i.e.*, his form) is destroyed. Such being the case, it is not right to say that the *Jīvas* and *Karmas* are beginningless. If they are beginningless they will have no end. The bodies and *Karmas* may be said to be mutual causes like the seed and the tree, but not so the *Jīvas* and *Karmas*. Because in the previous chapter it has been decided, on the strength of scriptural authorities, that *Jīva* is part of *Brahman*, the merging of the part into the whole may then be termed (*Jīva's*) destruction. Even then some of the older *Vedāntins* have rejected the *Sādi-Vāda* or the

cated elements by the four-faced Lord possessing a limited form. All the *S'āstras* admit that there are FOUR PRINCIPLES known as JAGAT (universe), Jīva (soul), Īś'A (Lord of the universe) and BRAHMAN (the Infinite). Of these the FIRST PRINCIPLE (*i.e.*, *Jagat*) is the visible universe composed of names and forms. This was created by the Lord by quintuplicating a small portion of the five great elements. The SECOND PRINCIPLE (*Jīva*) is the soul inhabiting the body. He is subject to the pleasures and pains of *Samsāra* and to the evil qualities of desire, hatred, etc., and he is the one who must become liberated from the bonds of *Samsāra*. The THIRD PRINCIPLE (*Īśvara*) is He who is possessed of hands, feet and other limbs; who is endowed with Omniscience and other superior qualities; who performs the acts of creation, preservation and destruction of the worlds; and who grants enjoyments and *Mokṣa* to the *Jīvas*. The FOURTH PRINCIPLE (*i.e.*, *Brahman*) is that which is denoted by such expressions as—"devoid of *guṇas* (*sattva*, etc.)," "having no stains (of *Karma*)," "free from motion of any kind," "having no parts," "free from decay and disease," "ever pure," "wisdom itself," "completely free," "all full," "the concentrated essence of existence-Intelligence-Bliss."

It now becomes necessary that the *Jīva*, situated as he is, should, for the purpose of securing his liberation, know the nature of his origin, continuance and exit, and we will therefore describe their nature in accordance with scripture, reasoning and experience. First, let us treat of the nature of his origin. Just as from fire, sparks come out by the thousand, even so from the ever-existent *Brahman* do *Jīvas* of various grades originate and then go back to or attain the same *Brahman* at the time of liberation. So teaches the 5th *Upaniṣad* by means of the example of "the sparks from fire."

Question.—Just as the sparks issuing out of fire fall on the ground, where do the *Ātmans* coming out of *Brahman* fall?

Answer.—Although *Brahman* is all-pervading like the Ether, yet, a fourth part (of It) is pervaded by Its *Mūlaprakṛti* (or root-matter). This *Mūlaprakṛti* possesses the inherent *Vijātiya* differences (or differences pertaining to various species) known as *Āvarana śakti*, (*sūkṣma*) *Vikṣepa śakti* and *Sthūla* (*Vikṣepa*) *śakti*, and is, therefore, the seed of all the universe. We come to understand from the

Puruṣa śūkta (passage quoted below) that the *Jīvas* that come out like sparks from fire fall on the said *Mūlaprakṛti*.

"All this universe (together with all that was and will be) is but a manifestation of the glory (and power) of the said *Puruṣa*. His real nature is greater than this glory. For, all living beings (in all the three periods of time) are but a quarter of Him, while, three-fourths remain immortal and changeless in His own Self-effulgence." (*Rk.* 3—see also its commentary by *Sāyanācārya*).

Then when these *Jīvas*, like those in deep sleep, remained stagnant, immersed in ignorance, the all-generous Supreme Lord, for the purpose of their acquiring knowledge and experience, made them first enter the subtle bodies (created by Himself), and then those gross bodies (created through *Brahmā*). On entering those bodies, they became entitled to all the knowledge that might be acquired from the world, sciences, etc.

The *Jīva* who is a part of *Para-brahman* who is naturally untainted, becomes thus attached to the effects of *Prakṛti*, suffers various kinds of pains pertaining to *Samsāra*, and remains attached to worldly actions because, through the influence of the Supreme Lord's *Māyā*, he believes, along with those others with whom he associates, that the greatest enjoyment of senses in the world is the highest *summum bonum*. Even though *Jīvas* be, in the manner aforesaid, attached to worldly actions, one in a crore will, through the effect of his unselfish meritorious deeds, aspire for liberation. When such a desire crops up, what he ought to study is the Science of SELF taught in the 108 *Upaniṣads*.

Doubt.—From *Chāndogya* and other scriptural authorities we understand that there are two kinds of liberation, to wit: the FIRST or gradual liberation which is attained by the devotee who, at his death, goes to the world of *Brahmā*, remains there until the dissolution of that world and finally attains the supreme goal along with the Lord of that world; the SECOND or immediate liberation which is attained by the aspirant who reaches the Supreme Goal through the complete neutralisation of his subtle body which takes place immediately after his death (through his practice of higher *samādhis*). The respective *Upāśanas* by which these two kinds of liberation are attained must now be clearly stated and I have thus understood their nature: As the Formless *Brahman* is beyond the reach of mind, the

Upāsana of or the meditation on the undivided or unlimited form of *Brahman* will secure immediate liberation; and the meditation on the divided or limited form of *Brahman* will secure gradual liberation. Please say if I am right here.

Answer.—No, you are not right. It has already been decided that the worship of the *Virāt-Puruṣa* which is the UNLIMITED SAKALĀ FORM of *Brahman*, will secure perfect mental purity; and that the worship of the gods of the Trinity which are the LIMITED SAKALĀ FORMS of *Brahman*, will secure to the devotee the fruits of selfish *karmas*. Then if you ask by what means are these *Muktis* attained? We answer as follows:—Gradual liberation is attained by means of the decisive (theoretical) knowledge (of the All-pervading, Partless, Formless, Supreme Effulgence) acquired by hearing the meanings of the great texts and reflecting upon them. Immediate liberation is attained by means of *Dhyāna-yoga* or concentration with the meditations—regularly practised thereafter—resulting in the back cognition and practical realisation of that very same Supreme Being. It is not right to say that that Formless *Brahman* is beyond the reach of mind. Verily, several scriptural passages have been cited by us to show that it is capable of being meditated upon. In spite of those scriptural passages if you say that you can believe them only when they are supported by sound reasoning, then we say we have enough of it. For example: We can indeed mentally discard all the trees in a garden and think of it as a vast maidan or esplanade without trees or any other kind of vegetation. We can as well mentally discard all the houses in a town and think of nothing but mere space thereof. We can similarly picture to our mind the Infinite space or *Brahmic* expanse without the names and forms pertaining to the universe. That ultimate and all-pervading Principle being like unto the simultaneous effulgence of several crores of suns, can very well be directly cognized if one were to sit in a lonely place and there practise concentrated meditation with his mind free from all other thoughts. *Kaivalya*, the 12th *Upaniṣad* too says (see below) that the bonds of *Samsāra* can be burnt only if that Formless *Brahman* called *Paramēśvara* is meditated upon:

Having made the *A'tman* the *araṇi*, and *praṇava* the upper *araṇi*, by practice of knowledge (concentrated meditation on the supreme), by repeated churning, the wise man burns up the bond (*pāśa*)."

Doubt.—Acts of merit and demerit are the strong ropes that bind the *Jīva* to the *Samsāra*. In the course of numberless births, he must have multiplied those acts by tens, hundreds, thousands, tens of thousands, lakhs and crores. He could have done so, only if he had started in life with a small stock of *Karma*, just as merchants start in business with a small capital and then go on gradually increasing their wealth by adding to the original stock all the profits realised by them on their investments. We are made to understand from all scriptural authorities that, prior to the creation of the worlds and the *Jīvas*, *Brahman* alone was. If so, where was room for the first *Karma* which could have brought about the creation of *Jīva*. To say that *Jīva* and *Karma* are beginningless is to beg the question. How can *Brahman* that existed prior to the creation at the beginning of a long Kalpa, was *Sakalā*. Several scriptural authorities were here to prove that *Jīva* had his origin in the *Niṣkala Brahman*. again and as then the first *Karma* of *Jīva* brought about? Please explain. He was still, as what was previously said was not explicit enough.

Answer.—The Supreme Lord—whose *svarūpa* is *Niṣkala-Sacchidanāṇanda* and who, prior to the first birth of *Jīvas*, remained with first became *śakti* like the sugar and its sweetness—of His own accord fire, He became *Akhandā-Sakalā-Paramēśvara*; then like sparks from a fire, He became the numberless *Pratyagātman*s attached to the numberless *Ātman*s that are parts of His (C'it) *Prakṛti-Sakti*; then those *ātman*s uniting themselves with the numberless *āvaraṇa-saktis* called the effects of *avidyā*s, became the numberless causal *Jīvas* called *Prājñas*. Till now the *Jīvas* had no *karmas* whatever. Thereafter the said *Sakalā-Paramēśvara*, out of play, created the five great (undifferentiated) Elements and from them produced the *Sūkṣma* bodies energised by (*Sūkṣma*) *Vikṣepa-Sakti*. The aforesaid *Prājñas* then entered these subtle bodies. Even then, the *Jīvas* had not generated any *Karma*. Then the same *Īśvara*, after becoming the four-faced *Brahmā*, quintuplicated the Elements, created the physical bodies energised by the *Sthūla-(āvaraṇa)-sakti* and made the *Jīvas* enter them. Then when they saw the external objects of senses with their outer organs called the eyes, and desired to possess and enjoy them, they began to quarrel with one another; because the same object desired to be owned by one *Jīva* was coveted by another. This gave rise to their first *Karma* which is called SIN.

curving lips, fringed with the soft down of virginal manhood, were tremulous with strong emotion. His arms hung tensely down,—the right gripping a bow of mighty proportions, the left an arrow keenly tipped with barb of strange green stone. In utter silence he waited, but his whole being vibrated with some supremely passionate desire. Far into the woodland heart his gaze strained; but he saw not its entrancing beauty,—the glinting sunlight on the plush-like mosses, the gleeful waving welcome of feathery fern to rollicking zephyrs, the purple flowers that looked out wonder-eyed upon their world of tree and fern and stone and moss.

his caress, then, vaguely alarmed by his unresponsiveness, she murmured: "I am thine, beloved, thine." Silently he gazed down upon her and again the vision was before him, whose peerless beauty enthralled him—"Thou art mine," his heart sang, "thou so divinely fair; thou art my true love,—the love of my Heart." But his lips were mute.

"Beloved," whispered the maiden, her voice sighing up to him, sweet as the irresistible love-call of bird to her mate, "thou knowest I am thine. I worship thee, O fair young god of my heart!"

Still the terrible silence held him speechless, still downwards were his eyes bent upon her but unseeingly. Then the soft warm touch of her melted away from him; as in the mists of dream her lustrous eyes vanished from before him slowly, slowly, and their last look was one of uttermost pouring out of her very divinity at his heedless feet. Sobbingly came the faint cry, repeated again and yet again: "Thine, thine for ever and for ever; thine, thine!" . . . He was alone.

Then the Vision left his heart, left it cold and empty, to come no more. . . . Only the hush of the woodland broken but by the drip, drip, drip from moisture-laden mosses, the tiny sighs of dying flowers, the rustle of restless fern, the sweet chirp of fluttering bird!

* * * * *

A young man stood before a stately palace,—snowy marble columns ranged, 'twixt which curved the archways, whereon trailed profusely fruit and flower all intertwined. Sumptuous the great paved hall that lay beyond, where fountains flashed, and tall ferns waved, richly green, above exquisite sculptured forms. Above the hall rose a swelling dome, gleaming white, and on either side, nobly proportioned, spread great buildings, home of the monarch who ruled this land. A tessellated courtyard lay on every side, with here and there a fountain spraying cooling, scented waters.

From the far cold north had come the young man, across the tall snow-clad mountains; over many a rough and dangerous road had he journeyed to this court to render customary homage to the great king. But a few months gone had he come of age, and, in his distant northern home had known little of beauty other than what mother nature had given him of fragrant pine-clad hills, of

fiercely rushing torrents, of lovely carpets spread of spring-time flowers, of mad storms rushing from frowning heights down upon his grim ancestral home that crowned an impregnable rock. His rough attire of skins marked him a stranger to kingly courts; but his strong erect young form, his handsome face raised proudly and fearlessly to meet all eyes, revealed him a ruler of men. He looked quietly about him at the strutting peacocks, and the gorgeous flowers that bloomed in strangely shapen vases, and at the brilliantly draped men and women who hurried to and fro.

Upon the terrace to his left he saw a bevy of young women flood out from widely opened palace doors. Women of sinuous grace, born 'neath a warm sun that had kissed them to dreamy brown. Laden with jewels were their bare arms and throats; bright hued the dress draped about them and the scarf flung gracefully over unbound masses of hair. They seemed eagerly to watch for some one to emerge from the palace. Sudden joy flashed on every face as a young woman of surpassing loveliness stepped out into the sunshine. Slowly she advanced with her attendants clustering about her, some thrumming the strange musical instruments they carried, some breaking into melodious snatches of song, some flinging at the feet of their loved Princess the fragrant petals from overflowing baskets. Unutterably lovely was the Princess, her beauty enhanced by purity of life. As sweetly curved as Cupid's famous bow her lips, chaste as those of a child. Deep azure her eyes, which shone with the wondrous light of mystic vision. Long hair floated unbound like waves of living gold, and around her brow was fastened a scintillating circlet of diamonds. Her robe of shimmering white hung full from bared snowy throat, caught on either shoulder with one great diamond, and leaving free her faultless arms whose beauty no ornament marred. Across her bare feet were laced the sandal straps all studded with sparkling diamonds.

Onwards she came to where the young man stood spell-bound. Light laughter danced in the eyes of her maidens when they saw him there, staring in wonder at their Princess. But in the eyes of the Princess was the heavenly calm of knowledge, the peace of passion conquered, the brooding power of an infinite love. . . . The young man's heart stood still, his soul face to face with the perfect

Ideal of his dreams. Suddenly the veil lifted and the past burst upon him in one blinding flash,—'twas his Heart's desire called from out the depths of Being by the ancient rhythm. His lips, impelled to utterance, cried out: "Thou art mine, O Beloved; thou art the love of my Heart,"—and he knew not that he spoke in an unknown tongue, and in the same tongue, all vibrant with the mystery of far off woodland whispers, gave the Princess answer: "I am she whom thou did'st scorn. Thou did'st not know me. Thou must seek Me—the eternal ME!" . . . And she passed on with her maids, on across the court, down through the purple shadows of the colonnaded pathway, to the sylvan glades that stretched beyond. . . . He was alone.

* * * * *

And—'twas but a dream!

J. M. DAVIES.

KARMA.

KARMA is the Law of Cause and Effect, the Law of Balance, the Law of Perfect Justice and Mercy.

As you look around upon the world of humanity you see some, yea many, in poverty and destitution, others rolling in riches and idleness; some of great intellects, others again with almost none; some, giants in moral strength, others almost as low as the brute creation; some whose lives appear to be all happiness, others whose lives are all sorrow.

And if you have risen above the mere animal life of sensuality and pleasure-seeking you look into your soul, and ask how these things can be. How can the All-loving Father, in whom you believe and trust, permit such terrible misery and sorrow, such apparent injustice and needless suffering, to fall upon his children? And it may be that, as you thus earnestly seek to know these mysteries, a great light will come to you; a light from the very

Heart of Being ; and like the Buddha, who trod the plains of India in ages long past, you will know that,

"The Books teach well, my Brothers, each man's life
The outcome of his former living is ;
The Bygone wrongs breed poverties and woes,
The Bygone right bruds bliss.
Man cometh, reaper of the things he sowed—
Sesamum, corn, so much cast in past birth,
And so much weed and poison stuff, which mar
Him, and the aching earth."

This is the answer ; this the unfolding of the great riddle. Each man is exactly what he has made himself. None can hurt him, none injure him, unless he himself, by his action in former lives, or in this present one, has made it possible. He cometh, reaper of the things he sowed, and he alone is responsible for the position he now finds himself in ; and as he sows "to-day" so shall he, with the utmost certainty, reap "to-morrow." In his own hand lies his own redemption or failure.

"Ho, ye who suffer, know.
Ye suffer from yourselves, none else compels,
None other holds you, that ye live and die,
And whirl upon the wheel, and hug and kiss
Its spokes of agony."

Oh, what a joy does this truth bring to us. We are all powerful, and nothing can hinder us in our upward progress, but our own carelessness.

Let us then make the great effort, and overcome the desires of the flesh, mounting ever upwards till we become indeed very Gods.
Peace and strength be with you.

F. C. RAMSAY.

WHAT KNOWLEDGE IS MOST VALUABLE.*

"THE most valuable knowledge is that which enables us to live a thoroughly useful, happy, and progressive life, which shows us how best to utilize our time, how we may avoid pain and suffering and disappointment and obtain health and peace and contentment in the present as well as in the future. Such information must disclose the nature of existence, our place in the world, why we are here, what is our duty to the Creator and to our fellow-men, the nature of the life beyond death, the goal of human existence, and the method of attaining that goal.

"Religion and science give us some information on some of these subjects, but neither gives definite facts about them in so clear and convincing a manner as to enable sincere, thoughtful, and aspiring people to live a rational, orderly and useful life.

"Modern theology gives no satisfactory statement concerning the nature of existence, our place in the world, why we are here, and the nature of the life beyond death. It does aim to show our duty to the Creator and to our fellow-men, and also the goal of human existence, but its assertions anent these subjects are vague and have comparatively little influence on the lives of men. Its system of morality is good, but there is not a sufficiently strong basis for it and the result is that it is not lived up to in actual life.

"Science, though it has done much to further the material well-being of the world, to help us to throw off the bonds of ignorance and of prejudice, and to give us valuable information along many lives, is just now beginning to turn its attention to the more important problems of human existence, such as the nature of the life beyond death, and the relation between that life and our present one.

"Both religion and science are of some value because they give us some information about these important subjects, but they do not give us sufficient facts to enable us to live a well-proportioned, happy,

* Extracts from a lecture delivered by Mr. Henry Hotchner, in Superior Wisconsin, September 19th, 1906.

and thoroughly useful life. In order to live that kind of a life we need more facts and greater knowledge than they give us.

"Theosophy—the common-sense philosophy which contains all that is true in both religion and science, and far more—gives us those facts and provides that knowledge. It shows clearly the nature of existence by describing the formation of the solar system and the gradual evolution of life therein. It describes our place in the world, points out our relation to the kingdoms above us and to the kingdoms below us. It explains that we are here in order to co-operate in the scheme to help others, and to develop strength, courage, wisdom, and spirituality. It demonstrates that our duty to the Creator, inasmuch as we are made in His spiritual likeness, is to study His laws and to live a life of usefulness and of aspiration, and that our duty to man is to help him in every way possible. It informs us that the life after death is in entire analogy with life here and that by our existence here we are storing up for ourselves there either pain or joy. It proves that we are to become perfect eventually, perfect in love, in wisdom, and in power, so that we shall be greater forces in the helping of humanity. It explains that the method of reaching this goal is by reincarnation, by successive rebirth on earth in ever-improving physical bodies—never in animal bodies; that each life is determined by the thoughts, emotions, actions and words in previous lives, because justice rules the world. Thus each person decides for himself here and now what the nature of his future lives shall be. Theosophy shows that no troubles or sorrows can befall us unless we have brought them upon ourselves, and that the way to avoid them in the future and to insure a happy and a useful existence, is to aim for high ideals here and now, to eliminate our weakness and vices and to build in the virtues.

"Theosophy gives us all this information and far more. It clears up difficulties in life, it makes the whole scheme appear to be what it really is—an orderly, joyous, and progressive plan intended for the benefit of everything in it. The person who studies Theosophy knows how to live and why to live. He knows how best to utilize his time. He spends it in improving himself, in study, in fitting himself to help others, in kindness, in service to his fellow-men. He recognizes that the things for which most people strive are the least valuable, for they are ephemeral and unsatisfying. So he does not

waste his days in that way. But he aims to live a useful, wise, and unselfish life, to be better to-morrow than he is to-day, and, generally to think, to do, and to say the right thing in the right place at the right time."

HENRY HOTCHNER.

A RECENT CONVERSATION WITH THE MAHATMAS.

PROBABLY on account of the possibility of my life closing at any time, the two Mahatmas who are known to be behind the Theosophical Movement, and the personal Instructors of H.P.B. and myself, have visited me several times lately (in the presence of witnesses, being plainly *visible, audible and tangible* to all), with the object of giving me some final instructions about things that They wished me to do, while I am still in my physical body. It may be that my Karma will allow me several years of life still, but the critical state of my health makes it imperative that I arrange certain matters now.

It is natural enough, since I have been working under the guidance of the Mahatmas during the last thirty-one years, that They and I should have some last words together; words of counsel on the part of the Teachers in reference to Theosophical matters, and of humble endeavor to carry out Their will, on the part of the pupil; "For the night cometh when no man can work." Fortunately this refers to the physical body only, for as regards work in the other bodies, there is no "night," but only the earnest endeavor that must be concentrated in the work, no matter in what body we may be functioning at the time.

The interview which I am about to describe had for its object the course I should pursue in the present crisis, brought about by the cloud resting upon one of our most respected members, and indeed one who had given faithful service to the Society for many years; but who, it has recently been discovered, has been giving out teachings of which we could not approve.

Some of the members of the Society have formed themselves into two groups. The one, with an exaggerated moral sense, believes that the Teachers of mankind cannot employ agents that are not

above the weaknesses of the physical body, and contact with whom would be supposed to morally taint Them.

The other party (who, if we make a careful study of history, must be regarded as having some knowledge and common sense on their side) considers that these invisible Teachers, in order to reach the masses and especially to penetrate to the very depths of human society, are forced to employ agents or messengers, who possess many of the failings of mankind; but that they must also possess a high standard of ideals and spirituality, at least enough to enable them to be useful instruments for conveying the lofty precepts and high teachings which it is incumbent upon them to give out, in order to carry out the will of Those who employ them.

The principal members of the two parties were rather startled recently by the statement of Mrs. Annie Besant (made privately, but now generally known) that she thought that she must have been under a glamour, in supposing that she had worked with Mr. Leadbeater, while he was giving such harmful teachings,—under the guidance, and in the presence of, the Mahatmas. I wished to make my own mind easy about the matter, so I asked the Mahatmas this question: "Is it then true that Mrs. Besant and Mr. Leadbeater *did* work together on the Higher Planes, under your guidance and instruction?" *Answer.* (Mahatma M.) "Most emphatically yes!" *Question.* "Was she right in thinking that because Mr. Leadbeater had been giving out certain teachings that were objectionable, he was not fit to be your instrument, or to be in your presence?" *Answer.* "No. Where can you find us perfect instruments at this stage of Evolution? Shall we withhold knowledge that would benefit humanity, simply because we have no perfect instruments to convey it to the world?" *Question.* "Then it is not true that they were either of them mistaken or under a glamour?" *Answer.* "Decidedly not. I wish you to state this publicly."

I can give no better examples than the Founders, to corroborate what the Mahatma said, for in spite of our manifold shortcomings and physical weaknesses, They did not hesitate to employ us as Their instruments, because They saw in us the capacity of becoming loyal, true workers. As for myself, you know well what an imperfect instrument I have been, and so far as H.P.B. was concerned, you

know that a Master once wrote through her hand and referred to her "unfortunate, rotten old body" (See "Old Diary Leaves," Vol. II.).

In the principal discourses which I recently gave at the International Congress at Paris and the London and Chicago Conventions, I discussed this matter freely, for the sense of it oppressed my mind, and I felt that it would be most unwise to allow the Society to take a stand, which seemed to me to be an extreme one, concerning ideals that were impossible to realize at our present stage of development. In my Paris address I said: "Some years ago I wrote an article on 'Asceticism,' in which I told about the rebuke that was administered to me at Bombay, by a Master, when upon being asked to name the one of all the then members of the Society in India, whom I thought the brightest, spiritually, I named one whose devotion to the Society was great, and whose personal conduct was irreproachable; but I was told that I should have selected a certain person who although a drunkard, was spiritually advanced within."

No sensible person would say that one addicted to drunkenness or sexual excesses is more likely to be an accurate teacher or wise counsellor than one who leads a decent life; quite the contrary, but it means that now and again appears a person who, despite moral failings, can serve as a channel for high teachings. Yet the very fact of his moral taint would naturally put us on our guard for fear that we might fall into the trap of our own credulity, and take the teachings without proper scrutiny.

The Mahatmas wished me to state in reference to the disturbances that have arisen because we deemed it wise to accept Mr. Leadbeater's resignation from the Society, that it was right to call an Advisory Council to discuss the matter; it was right to judge the teachings to which we objected as wrong, and it was right to accept his resignation; but it was not right that the matter should have been made so public, for we should have done everything possible to prevent it becoming so, for his sake as well as for that of the Society.

He said it should be the sacred duty of every Theosophist, if he finds a Brother guilty of a wrong, to try to prevent that Brother from continuing in his wrong-doing, and to protect others from being contaminated by that wrong so far as it is possible; but it is

also his duty as a Theosophist to shield his Brother from being held up *unnecessarily* to general public condemnation and ridicule.

I shall now close this article with the first direct message from the Masters Themselves sent through me to the Society as a whole.

"Let those who believe in our existence, and that we are behind the Theosophical Movement, also that we shall continue to employ it as an agency for the uplifting of mankind, know, that we are sometimes forced to employ imperfect instruments (because of the lack of perfect ones) for our work; therefore, cease from such turmoil and strife, and from causing such disturbance in the Unity of Brotherhood, and thus weakening its strength; but instead, work together in harmony, to fit yourselves to be useful instruments to aid us, instead of impeding our work. We who are behind the Theosophical Movement are powerless, sometimes, to prevent the checks and disturbances that must unavoidably arise, because of the Karma of individual members; but you can aid us much by refusing to take part in such disturbances, and by living true to the highest possible ideals of Theosophy. Should any event bring forth seeming injustice, have faith in the Law, that never fails to adjust matters. Cease rushing headlong into strife, or taking part in dissensions! Hold together in brotherly love, since you are part of the Great Universal Self. Are you not striving against yourselves? Are not your Brother's sins your own? Peace! Trust in us."

H. S. OLCOTT.

13th January 1907.

The reference to "glamour" above is to a statement made by me in a private and confidential letter, which should have been held sacred. In view of the acceptance by Mr. Lealbeater of the charges made against him—though some of them have since proved to be exaggerated—I stated that I thought my experiences with him on the higher planes must have been due to glamour, for, while still recognising him as a disciple, I thought that the things charged would have temporarily shut him out from such work. It is true that this view caused me much pain, as it discredited certain things of which I had felt sure, and shook what I had believed to be solid ground under my feet. But better this, it seemed to me, than tha

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the Holy Ones should be insulted for our imperfections. It is with a sense of deep gratitude and relief that I learn that those experiences were not deceptive, that they were as true as for years I had believed them to be, and that while I was right in condemning the teachings, and also in believing that he was and is a disciple, I was wrong in thinking that the errors prevented Them from using him as one of Their instruments for good. How glad I am to have been wrong in this, and to have been set right, what words of mine may say?

And truly when one measures the depths of one's own imperfections, the shallowness of one's views, the narrowness of one's best wisdom, how can one think that another may not be a channel, though in him also imperfections mar the nature? Truly, severity to one's own failings and charity to those of others is our safety on the Path narrow as the edge of a razor. May this be the flower of wisdom gathered from the plant of pain, and may we live in the spirit breathed in the Master's words.

ANNIE BESANT.

FROM AMERICA.

THE situation in this Section has greatly improved since the last report. One of the Branches which had in it a number of people who had, ludicrously enough, published their conviction (in so many words) that immorality is consistent with membership in the T.S., finally took decisive action in the matter. It passed resolutions demanding that the offenders either retract their outrageous statement or else withdraw from the Branch. This lesson will doubtless have a salutary effect on other addle-headed people who are willing to excuse a crime and a filthy thing if it is only labelled "Occult! Judge Not!"

Recent events have given rise to several questions which are perplexing us, and upon which some of the older students may be able to throw some light. One is; if accurate and reliable knowledge of the higher planes depends upon moral and spiritual development and if a person who professes such knowledge is found, upon his own admissions, to be sadly lacking in such development, how fa

can his reports be accepted as giving an accurate idea of these higher realms? One obvious point is that the higher the plane, the less reliable would be the account. Another, that if the depravity became more marked as time went on, the reports would be less and less reliable, and that if the immoral position was defended after the wrong-doing had been clearly brought before the offender, the reports would be practically worthless.

To turn to a wholly different subject: I have been glancing through that invaluable book "The Occult World" and have re-read some of those wonderfully illuminative letters from the Master K. H. to Mr. Sinnett, written in the early '80s. How well has time thus far borne out the prophecy then made by the Master when speaking of H.P.B. and Col. Olcott: "Of these two persons, one has already given three-fourths of a life, the other, six years of manhood's prime to us, and both will so labour to the close of their days. . . ."

It is inspiring, as it is wholesome, to return, after a lapse of years, to these pioneer books of our literature, which were of such immense value in giving a good impetus to this great movement in which we are participating.

H. H.

REVIEWS.

THE GNOSIS OF THE MIND.*

By G. R. S. MEAD.

This booklet is the first of a proposed series under the general heading of 'Echoes from the Gnosis,' and "based upon the Mystic, Theosophic and Gnostic writings of the ancients," which, as stated in the Preface are "intended to serve as introduction to the study of the more difficult literature of the subject." Most theosophists know that whatever Mr. Mead writes is worthy of careful attention, and this is a subject that should interest all. It is expected that this volume will be followed by others, on such themes as, "The Hymns of Hermes," "The Vision of Aridaeus," "The Chaldaean Oracles," "The Gnostic Hymn of the Prodigal Son," etc.

* Theosophical Publishing Society, London. Price 12 annas.

PAMPHLETS.

THEOSOPHY AND MODERN SCIENCE,* by Edith Ward, does good service by showing that the scientists are gradually (of late, even rapidly) approaching the lines of thought which, when promulgated years ago by F.P.B. were pronounced so "unscientific."

THE SPECIFIC IMAGE TREATMENT, by Leander Edmund Whipple.† This is No. 3 of the "Practical Health Series," which the author has put forth and is considered an important addition to the 'New Thought' literature.

THE BASIC PRINCIPLES OF HINDUISM, OR VAIDIKA DHARMA EXPLAINED,‡ by G. Kṛṣṇa S'āstrī.

This pamphlet is written for the purpose of showing the importance of adhering to and maintaining the original and fundamental principles of Hinduism, and points out the dangers resulting from a departure from these ancient and time-honoured ideals. The author quotes, in several places, from the writings and sayings of Colonel Olcott, on this subject. From the address of the latter, on "India—Past, Present and Future," this is quoted:—"An Indian civilization resting upon the *Vedas* and other old national works is like a strong castle built upon rocks. An Indian civilization resting upon Western religious ideas, and patched with imported ideas that are fitted only to the local traditions and environments of their respective birthplaces is but a rickety house of cards that the first blast of stern experience may topple over."

In the West, material ideals dominate public thought; in the East all ideals of life have a spiritual basis. This difference is clearly shown in the work before us.

MOKSHA—THE KNOWLEDGE OF THE INFINITE SOUL.§ The writer (who does not give his name) emphasises the importance of Yoga practice as a means of attaining to a realization of the Infinite.

THE CALCUTTA CONGRESS AND CONFERENCES.|| This is a collection of the principal speeches delivered at the Indian National Congress, and at the following Conferences: The Industrial, the Indian Social, the Ladies', the Temperance, the Theistic, the Mohammedan Educa-

* Theosophical Publishing Society, London. Price 12 annas.

† The Metaphysical Publishing Co., New York. Price 10 cents.

‡ The Oriental Publishing Co., Ltd., Mylapore, Madras (for the 'Vaidika Dharma Sabha'. 51 pp. Price 4 annas.

§ Payne & Co., Madras. Price not stated.

|| G. A. Natesan & Co., Madras. Price 12 annas.

tional, and the Bharat-Dharma-Mahamandal. There is an Appendix containing the resolutions passed at these gatherings.

A FEW SUGGESTIONS FOR THE RELIGIOUS REFORMATION OF INDIA,* by P. C. Apparsundram.

The matter contained in this little pamphlet embodies the numerous useful suggestions which were sent by the author to the Secretaries of the Sanathana Dharma Mahasabha, Allahabad. Prominent among these are, the establishment in each village of a Sanathana Dharma Sabha, a library of religious books, and a suitable school for the education of the young. The education of girls is also insisted on, as well as industrial education and various other things of importance, such as compassionate efforts among the higher classes, for the education of the lower ones, etc.

Received with thanks:—*Charaka Samhita* (English translation), Parts XL., XLI., XLII. These deal with the treatment of Insanity, Epilepsy, Sores and Dropsy.

Transactions of the Asiatic Society of Japan, Vol. XXXIV., Part III., containing a catalogue of the postage stamps of Japan.

MAGAZINES.

The Theosophical Review for January. Sarah Corbett contributes No. III. of her useful serial, "The Foundations of the Science of Education"—dealing with 'Parental Influences,' and 'The Environment in Infancy.' "Bahaism, or a Universal Religion," by Sydney Sprague, is an interesting account of the "Bâbi" religious movement in Persia. Mr. Mead, in a very able manner, deals with the subject of "Initiation" in its varied aspects. Referring to formal ceremonies and 'secret rites' he says: "These do but veil the mystery; it is the man himself who must raise the veil, for the mystery is that of self-revelation, and that self-revelation is operated by the inworking of the natural energy of his innate divinity." On another page we read: "a man may never have been initiated into such rites, and yet have passed on to truly higher things." "The Ideal: a Dream," by Nora Alexander, is allegorical in character, and illustrates the longing of the soul for Light and Truth. "Agnostic Theosophy. I." by Dr. Montagu Lomax, is a very timely article, and we feel like thanking the writer of it, who deals briefly with certain statements made by Mr. Orage in a previous number of the *Review*—such, for instance as this: "Just as the Truth is that

* Printed at the C. L. V. Press, Mannargudi.

there is no truth, and the Truth about the Ego is that there is no ego, so, perhaps, the Theosophical view of man is just that no view is possible" (and this after a ten years study of Theosophy). Francis Sedlák writes on "The Fallacy of the Undulatory Theory of Light," and A. R. Orage gives his views on "Occult Arts and Occult Faculty." Dr. Hübbe Schleiden contributes the second instalment of his vigorous article on "The Theosophical Movement and its Assailants."

Broad Views for December contains the announcement that its publication is assured for another year. *The Review of Reviews* says of it, in a very sympathetic notice: "There is no Occult journal that will take its place if it should perish." The opening article, "A Broad View of Conscription," should command the attention of leading minds in all nations. Following Mr. Mallock's serial, "An Immortal Soul," we have, "A Forecast of the World's Progress," by A. P. Sinnett; "The Story of Ahrinziman," by a Clairvoyant Critic; and "The Scope and Limitations of Astrology," by Mrs. A. P. Sinnett. Other interesting articles are, "Unseen Guardians," "Mars an Inhabited World," "Theosophic Correspondence," and "Totemism."

The January number opens with an interesting article by the Editor, on "What should the Children be Taught?" Mr. Mallock's serial romance is continued, and the additional articles are, "The Intelligent Savage as a Religious Critic," "The Candid Friend," "The Vision of Primel," "The Worship of Physical Culture," "The Craving for a true Religion," "A Week-end Conversation," and "The Power of the Knife." The Editor's notes on 'Passing Events' close an interesting number.

Theosophy in Australasia, December. After brief matters in 'The Outlook,' the following are the chief articles: "Under which king?" by Wynyard Battye; "Theosophic Philanthropy," by Victor Roinel; "Some Japanese Pictures" ('from the French of Pierre Loti'); "Man, Know Thyself," a very good article by Zonabi; and "A Dream," by Myrtillus.

The N. Z. Theosophical Magazine for December announces the formation of a new branch of the T.S. at Gisborne. "The Mysteries of the Ancients, or Christianity before Christ," by W. Melville Newton, is concluded, and gives much information concerning the 'Eleusinian Mysteries,' the 'Mysteries of Mithras,' 'The Druids,' and 'The Druses.' "Rewards and Punishments" is a reprint from a London Journal, *The Referee*, and shows that theosophic ideas are permeating the public mind to a very appreciable extent. It should prove a very helpful paper to the average Westerner. "What constitutes a

Christian ?" is well answered by W. A. Mayers. There is a poem by Maitra, entitled "Axylus," also a page for strangers, and the Children's Department.

The Theosophic Gleaner has taken a new name, and will henceforth be known as *Theosophy and New Thought*. The magazine has been evolving during the past year, and as the articles which it now contains are mainly original, the name *Gleaner* does not fit it as well as it did formerly. We hope it may continue on its progressive pathway and meet with ever increasing success in the good work to which it is so devoted. In the January number which is before us we find after the Editorial Notes, the first instalment of an article on H. P. Blavatsky, dealing with her ancestry, her childhood and youth. Rustam P. Masani writes on "The Pathos True and Sublime;" and R. N. Bijur on "India—the World Saviour." The "Path for Christian Feet," and "Preliminary Requisites for the Perception of Truth," are unsigned. Mr. J. J. Vimadala in his article, "Mrs. Besant in Bombay," replies in a convincing manner to one of Mrs. B.'s critics.

Luce e Ombra—"Light and Shadow"—(November 1906, Milan). This is one of the richest and finest Theosophical Journals. The present number opens with an article by Albert de Rochas, on "Indeterminate Radiations," accompanied by some very interesting photographic illustrations. Then follow: "A second of November," by Gabriele Morelli; "The Grave-digger of Livorno" (a proof of spiritual identity), by F. Zingaropoli; "The Japanese" (Ancestor Worship, Worship of the Gods, Future Life, Reincarnation, in Japan), by Louis Elbe; "The Limits of Will," by Angelo Baccigaluppi; "For Psychical Research" (three small contributions); "Conferences of Spiritualists;" "The Intuition of the Deity in Classical Scepticism," by Felice Ametta; "From books and reviews;" "Chronicle" (on the medium Miller, the medium Pepper, etc.).

La Verdad (December 1906). There are translations from the works of H. P. B., A. P. Sinnett, Annie Besant, and Dr. Papus, besides the continuation of "The Mass and its Mysteries," by T. M. Ragon (from the French). The "Review of Reviews" gives a complete translation from the "Theosophical Review," of the article on "Illusions," by P. T. Srinivas Aiyengar.

Sophia (December 1906). "Epilogues of the month," by Arimi; "Van Helmont and the Soul," by A. L.; "The Present of the Gods," by Rafael Urbano; "The Limit we must Reach," by Jose' Grane's;

"Intimate Letters on Theosophy," by Carmen; "Leon Hebreo," by R.U.G.

The Central Hindu College Magazine for January commences its seventh volume under favorable auspices, having reached a monthly circulation of about 11,000 copies. Among other matter we notice "Some Characteristics of Samskrit Poetry" (continued); "Moral Training and the Making of Patriots," republished from the *London Spectator*; "A Sand Storm in the Sahara," illustrated; and "A Hindu Catechism," Part III.

East and West. The January number comes to us, as usual, freighted with a rich store of literary treasures from its numerous contributors, and from the Editor's fertile brain.

Received with thanks: *De Gulden Keten* (November); *Pewaria Theosophie* (December); *Revue Theosophique* (December); *Revista Teosofica* (Cuba, November), *La Revista Teosofica* (Mexico, December); *Bulletin Theosophique* (January).

Le Voile D'Isis (January): "On the Philosophical point of view in Occultism," by Etienne Bellot; "On the part of the Minerals in the Blood (Occult Chemistry)," by Ernest Bose; "Last words of a Voyant," by E'liphaz Le'vi; "The Awakening of the Soul," by Dr. Gaspard; "The Stars and the Diseases;" by A.O.

The Vahan, *The Theosophic Messenger*, *Theosofisch Maandblad*, *Teosofisk Tidskrift*, *Omatunto*, *The Lotus Journal*, *Punjab Theosophist*, *Review of Reviews*, *Modern Astrology*, *Mysore Review*, *The Arena*, *The Metaphysical Magazine*, *The Dawn*, *The Arya*, *Srikrishnasukthi*, *Mind*, *Phrenological Journal*, *The Light of India*, a high-class Magazine recently started in Los Angeles, California, for the purpose of disseminating Indian thought, *Light*, *The Indian Review*, *The Bala Bharat*.

CUTTINGS AND COMMENTS.

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

In the *Review of Reviews* for December Mr. Stead writes on "The next Wonder of the World," which is Telepathy. In addition to bearing testimony based on his own experience, to the truth of this mental faculty, he tells us of the wonderful proficiency which has been attained in its practice, by Mr. and Mrs. Zancig who are natives of Denmark. In their public demonstrations Mrs. Zancig seats herself in the middle of the stage, behind the footlights, "holding a piece of chalk, by the side of a slate mounted upon a stand." Mr. Zancig then states that any name, number or article given or shown to him as he walks among the

audience will be described or written by Mrs. Zancig upon the slate. The number of a bank cheque shown to Mr. Zancig as he stands with his back towards the stage is accurately reproduced upon the slate by Mrs. Zancig, and as Mr. Zancig rushes about here and there, long strings of figures, and queer foreign names which he is scanning are instantly reproduced on the slate by his wife. Mr. Stead visited the Zancigs at their own home and also invited them to lunch with him at his house, and at both places very difficult test trials were successfully made. Mr. Stead quotes from a letter received from Mr. Andrew McConnell, of Atlanta, Georgia, U.S.A., who maintains that all the vital functions, eating, breathing, etc., produce electricity, and thinks "we have conclusive proof that vitality, the organic life-principle, is simply self-generated electricity . . ." He says, "a current of electricity applied to the brain produces exactly the same action on the nerves and muscles as is produced by conscious thought."

THE BRAIN AN ELECTRIC BATTERY.

We quote further: "By the Marconi wireless telegraphy we have reached the highest communication possible through the electricity of the inorganic kingdom. Now we will apply the same laws to the distant communication through the electricity of the organic kingdom. The finest, subtlest form of electricity, and the most powerful, is electricity of the human mind through which thoughts are conveyed on ether waves on the same principle and with the rapidity of light. It has been abundantly proven that the brain cells are storage batteries to store the electricity generated by the life processes.

Professor Thomasina, a material scientist, stated that the human brain is based upon the same principle as the coherer and de-coherer of the Marconi instrument for receiving and transmitting messages. Mr. Collins, the inventor of the wireless telephone, that has not yet been made practical, confirms this statement, saying the human body has every essential for communication at a distance without the aid of any mechanical instruments."

THE FIRST CONDITION FOR TELEPATHY.

"So the only difficulty in making telepathy scientific and practicable is to find a way to generate a sufficiently strong mind electric current to send a message to any distance, and to find a mind sufficiently sensitive to receive it and sufficiently unified in thought to have the same electric vibration that would produce a magnetic polarity of attraction. There is far more depending upon the two minds being in the same electric vibration than in the power of the current.

"It is difficult to discover the two minds sufficiently unified to act as the transmitter and the recipient. But it is possible to overcome this difficulty by sitting in a circle round a table. Hitherto the practice of sitting at tables has been used almost exclusively for spiritualistic purposes. What I have discovered is that they can be used with equally satisfactory results for telepathic communications from the living."

After this we are given an instance where two minds were "so blended in the same electrical vibration and so sensitively receptive to each other that we could talk through our minds at a distance of 1,200 miles with as much ease and distinctness as two can converse orally in the same room." Thus it seems that "the human mind has every essential known to wireless telegraphy for communication at a distance."

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The *Sunday Magazine* of the *Sunday Record-Herald* of November 25, 1906, has the following:

Eastern Proverbs. "Let a man speak what is true, and speak what is pleasing; let him not speak what is true but unpleasant, nor what is pleasing but untrue. This law changes not.

"No other reaps the fruit of a deed which a man commits in this world of men; the fruit of every deed which a man commits, he shall reap, and no deed whatsoever goes without its fruit.

"Thou thinkest thyself alone and reckest not of the Ancient Wise One sitting in the heart; in His presence thou sinnest who knoweth the evil deed.

"In the true light seek thou the little master of the house within, while thou holdest in check the wind blowing before the door and the leader of the senses.

"Why many words? Through words a man cometh not to vision. Behold the master within the body! Why wanderest thou further in the darkness of errors taught by the books?

"After much search in many doctrines the wise have determined the four ways of giving that which leads to welfare in this world and the next. To those who fear shall a man give confidence; to the sick, medicine; to those that desire knowledge, he shall give knowledge; to the hungry, food.

"Do not unto others that which would offend thee; this is the sum of the law, and every other law alters with occasion."

* *

The Officiating Inspector General of Agriculture in India, Mr. F. G. Sly, in an article contributed by him in September last to the *Indian Agriculturist*, on "Education in Indian Rural Schools—a plea for Nature Study," says:—

"It is essential that the system should be thoroughly Indian and suited to the local conditions. I may be permitted to remark that in my opinion some of the past failure of the Indian Educational Department has been due to a neglect of this truth. In importing Western principles of Education, we have sometimes also imported Western systems which are wholly unsuited to Indian conditions. A prominent instance is the introduction of the Kindergarten teaching into the Central Provinces' schools. Instead of taking the principles of Froebel and Herbart, and working out an indigenous system on these principles, the English system with the same 'gifts' based upon the familiar surroundings of English children, was introduced without change to the Indian child, with the result that the principle itself was thus set at defiance, the outcome being a complete failure.

The most striking example of success in the opposite direction that has been brought to my notice is the system followed in the low caste Panchama Free Schools of Madras by Mrs. Courtwright who has evolved a thoroughly Indian system out of correct general principles, which is described by her in a pamphlet entitled "How We Teach The Pariah." The system of education followed by her is based wholly upon Object Lessons—not illustrations—the common objects seen and used by the child in his every-day life."

* *

Examine thyself. Seneca, writing on self-examination said :—
 "Of what bad practice have you cured yourself to-day? What vice have you resisted? In what respect are you the better? Rash anger will be moderated and finally cease when it finds itself confronted with its judge. What, then, is more useful than this custom of thoroughly weighing the actions of the entire day?"

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The Bombay Gazette of 12th January, has the following concerning the Mahomedan festival of Bakri-Id :

The Amir of Afghanistan disapproves of Cow-killing. The Amir will visit Delhi while the festival of Bakri-Id is being held. The slaughter of kine by Indian Mahomedans during that festival has frequently, in the past, led to serious trouble with the Hindus, and Government has had to interfere in order to regulate the custom.

The Mahomedans of Delhi proposed to slaughter one hundred cows to celebrate the Amir's participation in the festival, but on this becoming known to His Highness he immediately expressed his strong disapproval. He had come to India, he said, to see the country and all its people without distinction of race or creed and he would not countenance anything which might cause strife. He could not command that no cows should be killed in Delhi, but he suggested that goats be substituted, as by this no offence would be caused to the Hindus. Otherwise he would not participate publicly in the Id.

The Mahomedans of Delhi have accepted this suggestion, and no cows will be sacrificed.

This consideration for Hindu feeling on the part of the Amir should leave a marked effect all over India when it becomes known.

In view of the above fact, Mr. Labshankar Laxmidas, of Junagad, has addressed a letter to His Majesty the Amir, in which he expresses his gratitude to him for the kind consideration he has shown for the feelings of the Hindus, and closes with these words :

I pray that the day on which Your Majesty came to India may be observed as a public holiday by the Hindus every year, that grains and fruits may be distributed by Hindus among poor Mahomedans on that non-day through this country, in the name of Your Majesty, and that a high school for Mahomedan boys may be built at Delhi by Hindus as a token of gratitude to the kind-hearted Mahomedans of that city.

As a token of my personal gratitude to Your Majesty I will raise at least one thousand rupees, and arrange to offer an annual prize in Your Majesty's name, and through the Mahomedan College at Aligarh, for the best essay on "Man's duty to his fellow creatures," or any other subject calculated to bring about Peace and Good Will on this earth, competition being open to Mahomedans only.

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Gleanings from a lecture by Henry Hotchner. The American press-notices of Mr. Henry Hotchner's lectures are fairly sympathetic. Here is one from the *Saginaw Evening News* containing gleanings from a lecture delivered by this gentleman, on "The Purpose of Life :—"

"Despite the chaos and antagonism in the world, there is a very clear purpose behind it all—a purpose that is gradually bringing about justice and good will. That purpose is that men shall co-operate with each other in peace and amity and wisdom, so as to insure progress and prosperity for all, irrespective of race, creed, sex, class or color. This purpose will be fully attained only when, through education and thorough self-control, men live a right life, when they entirely

eliminate from themselves those tendencies and passions that cause evil and suffering in the world, and when they represent decency and honor.

"Every man and every organization that helps to improve conditions in the community, by spreading knowledge, by removing pain, by emphasizing virtue, or by any other way, is assisting humanity to reach the splendid goal that lies before it.

"The Theosophical Society is such an organization. It aims to prove to the world, that brotherhood, with its happiness and its duties, is a practical thing. The Society stands firmly for the right and against the wrong; for truth and against error. It is trying to unify religion, science, philosophy and art by showing that the same fundamental truths show man what life is, what his duty is, and how he should perform his duty.

"These fundamental truths show that this world is governed by a wise and beneficent Creator, and that it is the duty of man to study nature's laws so as to live in accordance with them. Man is destined to become perfect and it is his duty to work consciously toward this end by developing in character and in knowledge. Death is merely a stage in his career, and he should therefore not fear it. His future lives on earth depend, as to their happiness or unhappiness, on the way in which he lives now; so, common sense dictates that he should strive for self-control, for virtue and for unselfishness, in order to insure future incarnations of opportunity, of health and of progress.

"The Theosophical Society aims to gather together people who are willing to study truth in every department of nature, to live up to the accepted moral standard, to be a force for good and for right and for virtue, and to do their best generally to help the world to reach the stage when men shall work together in unity, in justice, and in brotherly love."

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Ancient Astrologers believed that the destiny of persons born in certain months was largely influenced by the gem of which the month was symbolic. Here is an ancient table specifying the gems which correspond to different months of the year :—

January—jacinth or hyacinth, symbolizing constancy and fidelity.

February—The amethyst, symbolizing peace of mind and sobriety.

March—The bloodstone or jasper, symbolizing courage and success in dangerous undertakings.

April—The sapphire and diamond, signifying repentance and innocence.

May—The emerald, signifying success in love.

June—The agate, symbolizing good health and long life.

July—The carnelian, signifying cure of evil resulting from forgetfulness.

August—The sardonyx or onyx, signifying conjugal felicity.

September—The chrysolite, symbolizing preservation from folly or its cure.

October—The beryl or opal, signifying hope.

November—The topaz, signifying fidelity and friendship.

December—The turquoise or ruby, symbolizing brilliant success.

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*Notes of our
recent Con-
vention and
Anniversary.*

The Times of Ceylon publishes the following brief notes relating to Col. Olcott and the recent T. S. Convention at Adyar :

Col. Olcott is getting on as well as can be expected. He is not out of danger, but he is having the best medical skill in Madras and his doctors say that, if he keeps absolutely quiet for three months, he may hope to be of use again for seven or eight years. He is quite resigned to the inevitable, though his irrepressible will is firmly made up that he will live for at least another seven years !

The Theosophical Convention opened on the 29th ultimo, and Col. Olcott was carried into the hall in a chair. Two doctors and nurses, with stimulants and restoratives for any emergency, stood beside him. He was given a most flattering ovation by the crowd of over 2,000 souls who were there present in the magnificent and spacious building of the Theosophical Head-quarters. The Presidential address was read by Mrs. Annie Besant. Col. Olcott had dictated the whole of it, and in it he paid an eloquent tribute to the work done by Mrs. Higgins among Buddhist girls, and Mr. D. B. Javatilaka among Buddhist boys, in Ceylon. Col. Olcott stayed for about half an hour and then allowed himself to be carried out, the assembly cheering him to the echo.

Mrs. Annie Besant delivered a course of lectures on the 28th and the three succeeding days. There were large crowds every day, including delegates from all parts of the world. The lectures were delivered in the style Mrs. Besant knows so well how to use and, though she selected her subjects from Hinduism, she treated them all from a Theosophical point of view and made her words helpful to Christians, Hindus, Buddhists, Mohammedans, Jews and Parsis who were present, among others.

Reports were submitted at the Convention by the delegates, showing the strength of the Society in all parts of the world, and how the work was going on. On the last day of the Convention a group photograph was taken, and this will help to show the representative nature of the assembly. The Theosophical Head-quarters, where the Convention was held, stands on 27 acres of land and is beautifully situated, with the River Adyar on one side and the sea near by. The buildings, spacious as they are, were not sufficient to house all the delegates. Temporary huts had in consequence to be erected, and a great many of these dotted the grounds.

The Adyar library is already one of the best known in India, and was generally admired by the thousands who collected at the Convention. The library is equipped with ancient manuscripts of Indian literature, so well cared for by Dr. Schrader, Orientalist and Director. It is a standing monument of the good work done by Col. Olcott. Students come to it from all parts of India to consult its Pali and Sanskrit books, and Col. Olcott is determined to make it sought by students all the world over. At the conclusion of the Convention Col. Olcott, by special permission of his medical advisers, was allowed to be brought on the platform, from his sick chamber. He was again conveyed in a chair and had the doctors and nurses by him in constant attendance. He bade good-bye to his friends there, and they came up to his feet to make their *namaskarams*. While this was going on four Sinhalese from Galle, who also had approached, stood together and chanted the *Jayamangala gatha*. Col. Olcott was deeply touched and spoke to the four people with great emotion.

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THE THEOSOPHIST

(FOUNDED IN 1879).

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"THERE IS NO RELIGION HIGHER THAN TRUTH."

[Family Motto of the Maharajahs of Benares.]

INAUGURAL ADDRESS OF THE PRESIDENT OF THE THEOSOPHICAL SOCIETY.

[DELIVERED AT MOTT MEMORIAL HALL, IN THE CITY
OF NEW YORK, AT THE FIRST REGULAR MEETING
OF THE SOCIETY ; NOVEMBER 17TH, 1875.]

[Concluded from p. 327]

IF I rightly apprehend our work, it is to aid in freeing the public mind of theological superstition and a tame subservience to the arrogance of science. However much or little we may do, I think it would have been hardly possible to hope for anything if the work had been begun in any country which did not afford perfect political and religious liberty. It certainly would have been useless to attempt it except in one where all religions stand alike before the law, and where religious heterodoxy works no abridgment of civil rights.

Our Society is, I may say, without precedent. From the days when the neoplatonists and the last theurgists of Alexandria were scattered by the murderous hand of Christianity, until now, the revival of a study of Theosophy has not been attempted.

There have been secret political, commercial, and industrial societies, and societies of Freemasons and their offshoots, but, even in secrecy, they have not attempted to perform the labor which lies before us and which we will do openly.

To the protestant and catholic sectaries we have to show the pagan origin of many of their most sacred idols and most cherished dogmas; to the liberal minds in science, the profound scientific attainments of the ancient magi. Society has reached a point where *something* must be done; it is for us to indicate where that something may be found.

If we would compare our organization with its archetype, where can it be found? It can not be called theurgic, for the theurgists not only believed in God, but knew Him through their knowledge of His attributes as they exist in the ASTRAL LIGHT, or, as the old world Kabbalists called it, the Matrix of the World. The theurgists had two kinds of mysteries—the *exoteric*, or public, and *esoteric*, or secret. The exoteric comprised the working of wonderful effects at public ceremonies—among others the causing of statues to walk, talk, and prophesy. These effects were said to have been produced by natural forces in combination with the elementary spirits which lurk in the astral light. As the practice of even exoteric theurgy is dangerous, it was left to the High Priests and the "Initiates of the Outer Temple." But the real esoteric mysteries were chiefly confined to the hierophants. A life of the strictest purity and self-abnegation was required for it—a life such as that of Jesus or Apollonius. Certainly the Theosophical Society can not be compared to an ancient school of theurgy, for scarcely one of its members yet suspects that the obtaining of occult knowledge requires any more sacrifices than any other branch of knowledge.

The neoplatonists formed a school of philosophy which arose in Alexandria coincidently with Christianity, and was the last public school of theurgy. It based its psychological system upon those of Pythagoras and Plato, but drew a great deal more from the primeval source of all religions, the books of Hermes and the Vedas—of Egypt and India respectively. The Jewish Kabbala colored neoplatonism no little, for real theurgy having degenerated at that time, and the few remaining adepts having sought solitude with the Essenes and in India, the neoplatonists had no longer access to the real treatises upon the Divine Science (which were carefully collected and withdrawn to a secret place a few days before the burning of the Alexandrian library by Julius Caesar), and so they had to fall back upon the Kabbala of Moses and the Seventy. Neoplatonism was tinctured

with both Orientalism and Occidentalism; and its expounders tried to present the elements of Theosophy and philosophy according to the primitive doctrines of the oriental prophets, in combination with poetical Platonism and the positivism of Aristotle in the form of Grecian dialectics. Their proper doctrines were: the Oriental doctrine of Emanation; the Pythagorean Number of Harmony; Plato's ideas of the creation and the separation from the world of sense.*

They believed in elementary spirits, whom they evoked and controlled—a point of especial interest to us.

We can not, of course, include ourselves among the number of American spiritualists who implicitly accept all the genuine phenomena to be produced by disembodied spirits; for while some of us unreservedly believe in the occasional return of human spirits and in the existence of true mediums, others discredit both. Moreover, of the believers, some not only admit the possibility of occult forces of nature being directed, consciously or unconsciously, by the human will for the production of startling results, but also recognize in most of the physical phenomena called spiritual, the agency of elementary spirits who often falsely personate persons not communing with the circles, answer the thoughts which lie visible to them—

" as clear

As pebbles within brooks appear,"

and echo and respond to every fanciful vagary which agitates the questioner's mind.

Spiritualism proper was rife at Rome in the time of Ammianus Marcellinus, who tells us that in the days of the Emperor Valens (A.D. 371) some Greeks wishing to form a society of theurgists, were brought to trial for attempting to ascertain, through magical arts, who should succeed to the throne. They employed a small table shaped like a tripod, which was produced in court, and upon being put to the torture they confessed as follows: "We constructed this table of laurel-wood under solemn auspices. Having duly consecrated it, by pronouncing over it prayers as ordered in the treatises which we stole from a Grand Priest at Delphi, and by the use of magnetic manipulations, we succeeded in making it deliver oracles." Over the table hung suspended from the ceiling a

* See Ennemoser's "History of Magic."

large bronze ring, which swung hither and thither, and, striking the letters cut in the periphery of the table-top, gave lengthy communications. Valens hated Theodorus, a man of virtue, and as the swinging ring spelt out the letters T-h-e-o-d and stopped, the Emperor, to make sure that the object of his displeasure should not occupy the throne, had him put to death : but the murder proved a useless precaution, for *Theodosius* succeeded to the purple, and the prognostication of the table turned out correct.

There is the difference between the modern spiritualistic phenomena and the effects produced by the theurgists, that whereas no reliance can apparently be placed upon the spontaneous communications of the former without corroboration, the latter cannot be untruthful, since the adepts will not permit unprogressed spirits to approach or speak.

The Mesmeric phenomena, which will of necessity invite us to careful study, were known in the most remote periods, and are described by Seneca, Martial, Plautus, and Pausanias.

We are not representatives of the school of the stoics, for " they thought the Universe to be made of matter, and to be some great animal which lives because there is nothing to interfere with it." • Moreover, Zeno's pupils taught not only that men should be free from passion and unmoved by joy or grief, but also that they should submit to the unavoidable necessity by which all things are governed ; and we found this society in token of our discontent with things as they are and to endeavour to bring about something better.

Finally, we do not resemble the atomical atheists, who considered every thing a congeries of atoms, because matter can be separated into particles, and that, therefore, there could be no indivisible incorporeal being, while the very title of our Society indicates that we hope to obtain knowledge of the existence of a Supreme Intelligence and of a world of spirits, by the help of physical processes.

No, we are neither of these, but simply investigators, of earnest purpose and unbiassed mind, who study all things, prove all things, and hold fast to that which is good.

Plotinus, Porphyry, Iamblichus, and the neoplatonists, all worked

* See Howitt's " History of the Supernatural."

at theurgy separately, and at their meetings imparted to each other the results of their study and experiment. Their neophytes were obliged to follow this rule with strictness ; and all were bound to protect and aid every philosopher, especially every theurgist, no matter whence he came or what school he represented.

The hermetists of the Middle Ages were all neoplatonists, and learned their doctrines from them. In some respects we resemble them, and yet they had dogmas to impart, which under our by-laws we have not ; and, further, they were all believers in Theosophy, while we are, with two or three exceptions, simply investigators, undertaking a task far more difficult than theirs, since we have no ready-made material for belief at our hand, but must create it for ourselves.

We are of our age, and yet some strides ahead of it, albeit some journals and pamphleteers more glib than truthful have already charged us with being reactionists who turn from modern light (!) to mediæval and ancient darkness ! We seek, inquire, reject nothing without cause, accept nothing without proof : we are students, not teachers.

We should make ourselves familiar with the manifold powers of the human soul and test the claims for the potency of the human will. Mesmerism, Spiritualism, Od, the astral light of the ancients (now called the universal ether) and its currents—all these offer us the widest and most fascinating fields of exploration. At our semi-monthly meetings, we shall have the researches and experiments of our members and of eminent correspondents in this and other countries read for our instruction, and we shall have tests, experiments, and practical demonstrations, as occasion offers. As our funds warrant, we shall print and circulate our documents, and translate, reprint, and publish works by the great masters of Theosophy of all times.

But until our now somewhat incongruous elements are harmonized, and a common interest results from increased familiarity with our subject, I do not anticipate that at our general meetings we shall witness such theurgic phenomena as were exhibited in the ancient temples.

It is as impossible for these results to be obtained without perfect community of thought, will, and desire, as it was for Jesus to

work his wonders at Nazareth because of the prevalent unbelief, or Paul his at Athens where the populace knew how to check the subtle currents which he controlled by his will. A single very positive and unfriendly will is competent when introduced at a spiritual circle to utterly destroy the mediumistic power. If Professor Tyndall had known this law, he would not have written his nonsense to the Dialectical Society. Professor Stainton-Moses, of the University College, London, writes me that the mere entrance of such a person into the house—not even the room—has done this in his experience frequently. Mr. Crookes says that Florence Cook, his medium, has been spoiled for a season by a walk down Regent Street; each person who brushed against her depriving her of some portion of her mediumistic power. If she be in fact a medium and not an impostor, I do not doubt the possibility of this being the case. Every one who has studied mesmerism is aware that no satisfactory results can be attained without perfect accord among those engaged in the experiment or standing near by as spectators. These things being so, how can we expect that *as a society* we can have any very remarkable illustrations of the control of the adept theurgist over the subtle powers of nature?

But here is where Mr. Felt's alleged discoveries will come into play. Without claiming to be a theurgist, a mesmerist, or a spiritualist, our Vice-President promises, by simple chemical appliances, to exhibit to us, as he has to others before, the races of beings which, invisible to our eyes, people the elements. Think for a moment of this astounding claim! Fancy the consequences of the practical demonstration of its truth, for which Mr. Felt is now preparing the requisite apparatus! What will the church say of a whole world of beings within her territory but without her jurisdiction? What will the academy say of this crushing proof of an unseen universe given by the most unimaginative of its sciences? What will the Positivists say, who have been prating of the impossibility of there being any entity which cannot be weighed in scales, filtered through funnels, tested with litmus, or carved with a scalpel? What will the spiritualists say, when through the column of saturated vapor flit the dreadful shapes of beings whom, in their blindness, they have in a thousand cases revered and babbled to as the returning shades of their relatives and friends? Alas! poor spiritualists—editors and corres-

pondents—who have made themselves jocund over my impudence and apostasy. Alas, sleek scientists, overswollen with the wind of popular applause! The day of reckoning is close at hand, and the name of the Theosophical Society will, if Mr. Felt's experiments result favorably, hold its place in history as that of the body which first exhibited the "Elementary Spirits" in this nineteenth century of conceit and infidelity, even if it be never mentioned for any other reason.

H. S. OLCOTT.

[Theosophists, all the world over, will read with keenest interest this first address of the President of the Theosophical Society. The broad outline of policy, the boldly-drawn sketch of the Society's work, might be written in our own day, and the President's insight is statesmanlike in its acuteness. Mr. Felt's promises were never carried out, and the hope of theurgic phenomena was not realised. The work of laying a broad and strong philosophical foundation has occupied all the time and energies of the Society, and it is indeed well that the hopes raised by Mr. Felt fell into the limbo of forgotten things. Far greater than tricks with elementals has been the progress made in philosophy, psychology and ethics, and in the spiritualising of the world's faiths. So we need not sorrow that what then seemed to be the most promising work of the Society failed.—This address is being issued in pamphlet form and may be ordered from the *Theosophist* office.]

THE GREAT PYRAMID.

OTHER THEORIES CONCERNING ITS DESIGNATION AND SYMBOLOGY.

[Continued from p. 341.]

THE Great Pyramid has always been connected with Astronomy more than with any other science. It was not only asserted by many that it was an Astronomical observatory, but chiefly it was said that many of the well-known truths of this science were symbolically embodied in its construction, from which it might then be inferred also that the Egyptians of that time, already knew several astronomical facts that are alleged to have been discovered only at a relatively very recent date. Long ago some writers

treating this subject, suggested the idea that the Pyramid might have been built for the purpose of observing the stars, and some authors tell us that it was precisely for this reason that the Pyramid had a platform on the top, where the observing priests could place their instruments ; further it is said that the downward-leading gallery of the Great Pyramid served as meridional telescope. Hence the accurate orientation of the Pyramid. Apart from all other possible objections, of which we shall treat when quoting the principal modern promoter of this theory, Richard Proctor, we are directly struck by some circumstances that make us doubt the truth of this theory. In the first place it would be quite impossible to get on to this platform if we accept what is told us, *viz.*, that the Pyramid was covered all over with polished marble on its outer surface ; in the second place it is certain that the entrance of the downward-leading gallery was shut off. Only when presupposing that this was not the case (and there is more reason to accept the contrary) we can recognise the possibility of the theory. But even then the question remains—why was a pyramid built and not an ordinary tower ?

Let us now see what Richard Proctor has to say regarding this theory. First he states that Piazzi Smyth and others assert rightly that certain astronomical truths are embodied in the building ; “ but these are *merely* accidental circumstances.” We already have expressed our opinion of not believing in mere chance in connection with this edifice.

How does Proctor himself explain the astronomical characteristics in the construction of the Great Pyramid ? He says * that all the Egyptian Pyramids were based on some astronomical plan and that such a plan had been executed with exceptional accuracy in the case of the Great Pyramid, which points to its being required to place the building itself as well as its constituent parts in a certain astronomical position, and it was chiefly for this reason, that the Pyramid “ was meant to serve as an astronomical observatory.” Accepting this idea, it is clear that the builders made use of the galleries of the building to fix the right position and the place of each part of the whole. The downward-leading gallery was directed

towards the Pole-star. After this downward-leading gallery had reached the northern side wall, it became necessary to observe the Pole-star in another way with the building of the upward-leading gallery (see drawing in previous number). This was effected by building the new gallery in such direction that the rays of the Pole-star shone upwards into it, after having been reflected by a horizontal surface. To procure this horizontal surface the downward-leading gallery was shut up at its lower end, then in part filled with water, by means of the quiet surface of which the rays of the Pole-star were reflected. The builders therefore worked relatively to the plane of the meridian.

The Grand Gallery, according to Proctor, is the most convincing proof of the astronomical intention of the builders. This Grand Gallery by its double nature shows that it was meant for astronomical observations. Its walls as a whole are inclining, but each part of them is exactly vertical, as must be the case for accurate observations. To make these observations possible, there have been made on both sides of the Gallery stone benches inclining and somewhat raised, where holes are to be found at equal distances to place removable seats. At the upper end of the Gallery the so-called Ante-room would have been the place where the time-recorder sat. Proctor is moreover quite convinced that this method of observation was of the greatest possible utility. He says, for example :—“ if some telescopist of our days would conceive a method of determining the declination and the right ascension of stars (for instance for the purpose of drawing up a reliable catalogue of the stars) without using a telescope, he might by means of such a place of observation as the Grand Gallery, soon discover, how much may be done there as regards the equatorial and zodiacal stars ; and those are the most important even now, and were more so in those days when it was supposed that the stars in their courses ruled the destiny of individuals and nations.” *

Now this reasoning of Proctor, taken apart, certainly is excellent, but few have been convinced by it of the fact that the Great Pyramid was nothing else than an astronomical observatory. Some few recognise the value of the arguments given for this purpose, but only as accidentals. And so does Proctor himself for the matter of that, for

* What is given here concerning Proctor's explanation, I partly took from *Knowledge*, Vol. I, and partly from the “ Origin and Significance of the Great Pyramid,” by Staniland Wake, pp. 6—19.

• “ Origin and Significance of the Great Pyramid,” p. 12.

the King's Chamber with him remains a tomb, all the same. Obviously he is afraid to harm his scientific reputation by not accepting as a matter of fact a theory which is scientifically established, but wanting to start a theory of his own he tacks the observatory-theory on to it. After that, however, he realizes, himself, that it does not quite hold good, and then he says that the builder had not only scientific intention but some higher reason that is above even the using of it as a tomb. This reason may be understood if one admits the fact that, "the astronomy of the time of Khufu was intrinsically astrology, and that Astrology was an important part of religion. "His final conclusion is then, that the Great Pyramid is an astrological building—is the giant horoscope of Cheops in stone. If we accept an absolute belief in astrology (and we know that such a belief did exist) it was worth while to erect even such a building as the Great Pyramid."

I think that there are very few, as already stated, who take Proctor's theory in good earnest, and we shall therefore not consider its details but rather try to find out which are the astronomical data symbolically embodied in this edifice. Some of these I shall only mention, explaining only a few, most of them being too technical for the average reader, to be detailed.

Those who feel especially interested in this part of the subject, I should advise to read Dufeu, Piazzi Smyth and J. Wilson. The latter especially has elaborated this point in his book "The Solar System of the Ancients." The great difficulty however remains in the question, which measure may have been used—the opinions as to the standard inch and cubit differing considerably.

After much writing concerning the question of measures, being a bulky library in itself, there is a harmony established on this point and we find some peculiar characteristics now fixed.

The Pyramid, then, symbolises its *degree of latitude* (Wild, P. Smyth), its *age* (P. Smyth, Casey, Dufeu), the *circumference of the earth* (J. Wilson, P. Smyth, J. Taylor), the *form of the earth* (P. Smyth, Dufeu), the *density of the earth* (P. Smyth, Petrie), the *distance between the earth and the sun* (P. Smyth, Petrie), the *days of the year* (Smyth, Tracey, Petrie, Yeates, Adams), *The Law of gravitation* (J. Wilson), the *distances of the planets* (J. Wilson), the *precession of the equinoxes* (Casey, Wilson, P. Smyth). A number of other astronomical and physical data are according to some of these

authors embodied in this building, but those which are mentioned here may be considered as the most important. To give an idea to our readers as to how these astronomical values and relations are embodied in the proportions of the Pyramid, we shall follow up some of these symbologies and try to make them clear.

In the first place we have to find out the reasons why the builders embodied those astronomical values in the edifice at all. As we have already seen, the most obvious exoteric reason was that which makes of the Pyramid an astronomical observatory and an astrological monument; next we have to consider that reason which, among others, Taylor and Smyth adduce, namely, that the God-inspired builders wished to give to mankind a unit of measures, and very naturally connected this foundation with cosmic measures owing to the divine origin of the edifice. These reasons will of course appear logical only to those who agree with the theories of the authors mentioned, but if one is an adherent to the theory that the Great Pyramid has been a temple, a place for the celebration of religious ceremonies, a "Mount of Initiation," what reasons may then be given for the fact that we find those astronomical values embodied in the building? In the first place the ready-made answer that Proctor gives may serve as such to those students who are easily to be satisfied, namely, "that the religion of the Egyptians was chiefly based on astronomical knowledge and astrological principles," and that therefore this must have been the case with their religious mysteries as well. But to those who are not quite content with this rather superficial reason in connection with their accepting the theory of a temple of initiation, if I may so express it, I would suggest the following explanations:—

Regarding the Great Pyramid as a temple of initiation, I most decidedly think it to be the *first Masonic Temple* we know of since the existence of the masonic order, and in this respect I therefore take the side of those brethren who hold that Masonry has its origin in the mysteries of Egypt and not in the guilds of architecture of the Middle Ages. To each mason the Temple is (or ought to be) our solar system, the body of the Logos of this system. Now this viewed in connection with what has been said already concerning the Great Pyramid brings us to the following conclusions: The Physical Temple on this earth had to express symbolically in its construction

casing-stones finally shut up the secret, the relations of the sun and moon to the position of Sothis and of the Pole-star should have been co-related with the courses of the Pyramid in the manner above described; and thus a starting point for all the motions of the earth, whether in relation to the moon, the sun, the equinox, or the stars, have been registered unalterably in the masonic light. *

I might give a number of other examples illustrating the manner in which astronomical truths connected with the construction of the Pyramid are expressed symbolically, but such a periodical as this is not the place in which to treat too technical questions. I am even afraid that the preceding will cause many readers to shrink from penetrating deeper into these points. Those who are interested in this subject I should strongly recommend to read "Our Inheritance in the Great Pyramid," and above all, Marsham Adams' "House of the Hidden Places;" this last mentioned especially to Theosophical students. Concerning the symbology of the Great Pyramid in connection with Masonry one may read in the following pamphlets which are decidedly worth perusal, namely: "The Great Pyramid and Freemasonry," by John Chapman, P.P.G.D., and "A Lecture on the Great Pyramid in Egypt, suggesting an intimate relationship with the Probable Foundation of Freemasonry," by W. Charles Langley.

Although a great deal more might be said concerning this point, I refrain from doing so for the reasons above given, and in the ensuing numbers I shall treat of that part of the theories which is of greatest importance for theosophists, and has a bearing on their studies, therefore deserving a fuller consideration in this periodical. We then shall see first what Marsham Adams gives us in his works, "The House of the Hidden Places" and "The Book of the Master."

H. J. VAN GINKEL.

[To be continued.]

* Op. cit. p. 161.

DEVOTION IN ZOROASTRIANISM. *

NO religion can live without the element of devotion. Its philosophy may be clear and comprehensive, its ethics may be pure, its ceremonial may be full, and suggestive of deep truths and ennobling ideals, but if the element of devotion is lacking, then the motive power is wanting, and the religion, however much it may convince the mind, has but little hold on the heart of man. In some religions devotion is the most prominent feature; in others it is thrown somewhat into the background, so that to one who studies it cursorily and superficially, it is not obvious. But the very fact that an ancient religion still lives is a sufficient indication that a deeper study will reveal the presence of this element, and not only its mere presence, but also its active power in vitalising the religion.

In trying to determine what is the place of devotion in Zoroastrianism, we are at once confronted by two difficulties. The first would apply equally to any other religion. Devotion is a thing of which it is difficult to speak, and the more we know about it, the more difficult it is to talk about it. It might be said of it, as was said of the Tao by the Ancient Chinese sage, Lao-tsze, that those who know it do not talk about it, and those who talk much about it know but little of it. So we shall expect to find it in any religion rather as a power that is sensed, a power that permeates the whole, than as direct teaching; and it may even be, for a reason that we shall see presently, that in a particular religion one may feel it strongly, while another is almost unaffected by it. In other words, a religion will not so much teach devotion, as contain the elements necessary for awakening it in the hearts of its followers. From this point of view, how shall we write of it? how shall we attempt to show to others that it is in any religion?

So far, however, as we can do so, we shall find that we must look for these necessary elements in two directions. To a limited extent we may find them in direct teachings as to the need for devotion, and its power over the life of man. This we find in a very

* [All rights reserved by author.]

marked degree in Christianity, which is full of teachings as to the effect of love to God or to the Christ in purifying men and lifting them above all sin. Similarly in the *Bhagavad Gītā*, where we are taught in various forms that whole-hearted devotion is the means by which "even the most sinful . . . shall be accounted righteous."

But this is, comparatively speaking, of little importance ; it is not this that will kindle devotion in the heart. It turns our thoughts towards it, and makes us feel that we ought to be full of devotion. But the question still remains as to how devotion may be cultivated when it is not already present ; and we find the answer to this in the conception of the Supreme, which is put before us partly in direct teaching, but far more in the person of the founder of religion. For God can reveal Himself to man far more through the lives of the great prophets and saviours than through sayings, however beautiful these may be ; just as an idea can be conveyed to a child better through a picture or some other concrete presentation, than through mere words.

In this connection we must remember the two-fold position occupied by the founder of a religion. On the one hand, there is his divine side ; he is, as we have seen, the form through which the Divine is able to give a fuller manifestation of Himself ; he has come nearer to God than other men have done, and so he knows more of the nature of God and is able to reveal Him to others. In the case of some of the great Teachers, there is more than this ; for They are also Avatāras, the special incarnations of the Supreme, through whom He manifests Himself in the most direct way possible. This position, however, is not, as a rule, claimed for Zoroaster ; he is the teacher, the prophet, the messenger, himself in communion with Ahura Mazda, and conveying to the people the instructions which he himself receives ; but he does not, so far as I know, anywhere claim that he is the Supreme, or that he and Ahura Mazda are *one*, as do Śrī Kṛishṇa and the Christian teacher.

On the other hand, each great world-teacher has his human side ; he is the leader of men, he is the type of what men shall become ; he embodies the highest ideal of humanity, not necessarily of humanity as a whole, but of that section to whom he, first and foremost, reveals the truth. It will therefore be certain virtues that are most clearly shown forth in him ; he will not be wanting in balance, for all the

virtues will be present, but they will be coloured by the predominance of certain ones, just as at sunrise or sunset, though there is sometimes such variety in the colouring of the sky that it seems as if all the colours were present there, yet the whole is suffused with now a golden, now a rosy, now a purple glow. It will therefore be only to some that any great teacher will most strongly appeal ; those to whom such virtues are most attractive will respond more readily to him than will others ; to them he will be an ideal, inspiring them with love and reverence for himself, and through him for all that is good and beautiful, while to others he may seem to be a good and noble man, in truth, but somewhat lacking in spiritual inspiration. In his life, too, these qualities will show forth, so that its very incidents will be an inspiration to those who are drawn to him.

If, now, we realise that the very root of devotion is the response of the divinity within man to the divinity beyond man, we shall see the supreme importance of the way in which God is presented. It is those religions in which the love-element of the divine nature is most strongly emphasised that may be called essentially devotional religions ; for only love can awaken love. Take Christianity as an illustration of this and contrast with it Judaism, in which it took its origin. In Judaism, Jehovah is represented as a God of power, of truth, and of justice, at times even a God of wrath and vengeance, apparently subject to similar passions to those which affect man. The love-element is but little emphasised, and there is therefore little to call out the responsive love of His worshippers. In Christianity, on the other hand, it is the God of love who is represented, almost to the exclusion of other attributes. Not only are we told again and again in direct words, of the love of God, but it is that attribute of God which is so fully exemplified in the life of the Christ ; so that as one studies the religion, it is as if a flood of Divine love was pouring down upon one. Hence Christianity is essentially a religion of devotion, while in Judaism this element is comparatively slight. Or again, take that aspect of Hinduism which might perhaps be summed up in the word Vaishnavism ; take it especially as exemplified in the life of Śrī Kṛishṇa. A continuous stream of love poured down on earth through Him ; now the happy, joyous love of childhood as shown in His sports with the Gopis ; now the strong tender love of manhood, as shown in His relations with Arjuna and

his brothers ; now the love of the Divine towards His devotees, a flood of response to their prayers and worship. "Wherever my devotee is worshipping me, there am I in the worshipper's heart." Here again, then, we have a form of religion in which the devotional element is strongly and unmistakably prominent.

The second difficulty to which I alluded is one that is peculiar to Zoroastrianism, the extreme meagerness of the Scriptures, their fragmentary character, and the doubtful authenticity of many parts of them, owing to the fact that the form in which they now exist is of comparatively recent date. This of course applies especially to the Pahlavi texts, so that it is difficult to discriminate between what is actually and originally a Zoroastrian tenet, and what is borrowed from kindred systems of thought. To a student who is unacquainted with the Zend language the difficulty is increased by the scarcity of really accurate and reliable translations of the Avesta, and the obscurity of many portions of it. Hence, in all that is done to elucidate these Scriptures, there must of necessity be a certain element of speculation.

Bearing these two difficulties in mind, then, let us see how far we can trace in Zoroastrianism the elements necessary for kindling devotion. On first reading the Scriptures the elements that strike one most are the records of the long struggle with opposing forces, the constant appeals to Ahura Mazda for help and protection, the oft-repeated warnings to the people to shun the worship of the Daêvas, and to pay their homage to Ahura Mazda ; the invocations, songs, and hymns to the various divinities, angels or Tazads ; the elaborate ritual and ceremonial, especially in connection with purification ; and the detailed and strange code of laws, with regard especially to all forms of dead matter, and to the treatment of dogs, cattle, and other domestic animals. At first sight the devotional element does not stand out prominently, as it does in Christianity or Vaishnavism ; and one can understand a superficial student even thinking that the religion, as compared with some others, is lacking in the fiery force of devotion. When, however, we study it more closely, we find that this is not so ; and that though there may be little reference to devotion in words, yet it is fully implied in the presentation of the Supreme and in the life of the Prophet.

In one part of the Scriptures we find also more direct reference to it ; viz., in the Yasna, including, of course, the Gâthâs. The spirit

breathing throughout these is that of love towards Ahura Mazda, and the recognition of the necessity for devotion and dependence on Him.

"O Ahura Mazda ! recognising Thee as the Lord of all, every one will come to Thee (i.e., every one needs to ask help of Thee and will come to Thee finally). Our virtue and our life are from Ahura Mazda alone." (Gâthâs, Hâ XXXI, 2, Darmesteter's translation.)

"In my heart is the joy of Ahura Mazda." (Gâthâs, Hâ XXXII, 1, Kanga's translation.)*

"O Ahura Mazda ! bestow on me in return for my love to Thee (or through Thy favour) all the most happy conditions of life."

(Gâthâs, Hâ XXXIII, 10, Kanga's translation.)

"O Ahura Mazda ! . . . do Thou give me such teaching as to the spending of my whole life that I may approach Thee with the greater devotion as Thy worshipper and the singer of Thy praise." (Gâthâs, Hâ XXXIV, 6, Kanga's translation.)

"Those who always dedicate the gifts of devotion to Ahura Mazda with due submission, those who discriminate between right and wrong, will be loved by Ahura Mazda, by His Ashoi full of perfect wisdom." (Gâthâs, Hâ XLVI, 17, Kanga's translation.)

"O Ahura Mazda ! may I, who sing Thy praises, reach Thee through devotion, through truth, and through the deeds of the good mind. Since I am firm in my desire for truth (Ashoi), I would become a seeker after Thee, Thy devotee, even like a man of perfect wisdom." (Gâthâs Hâ L. 9, Kanga's translation.)

"Those who by their deeds, their purity, and their words, acknowledge Thee as lord, and also by their worship with Vohumano, and of whom Thou art the first (foremost) Guide, will at last attain to Thee." (Gâthâs, Hâ LI, 3, Kanga's translation.)

"O Ahura Mazda ! may we by the joint help of good kindred, good Ashoi, good Faseratu (Khordâd and Ameredâd) and good Spendarmad, reach around Thee (or approach Thee)." (Yasna, Hâ XIII, 6, Kanga's translation.)

"O Ahura Mazda ! may we reach Thee by means of good mind, of good Ashoi, and by means of good deeds of wisdom." (Yasna, Hâ, XXXVI, 4, Kanga's translation.)

* Kanga's translation is in Gujarati ; it has been rendered into English for me by two of our Parsi members, to whom I owe my sincere thanks.—L.E.

Here, then, there is surely sufficient recognition of the need for devotion and of its power in drawing men nearer to God. And if some may object that these passages refer only to outer forms of worship, still we should remember that these forms have power over us only in so far as they are the outer expression of the inner feeling of love, and this feeling of love is the first step towards the self-surrender which is the characteristic of the highest form of devotion.

Turning now to the presentation of the Supreme, we find that in this respect Zoroastrianism is essentially a concrete religion. There are but slight and vague allusions—and even these questioned by many—to the Unknown and Unknowable. Ahura Mazda is essentially the God with attributes, the God who is very near to his people, and may be approached and known by them. Little may perhaps be said in words as to His love for His people, but He is ever watching over them and guarding and protecting them; if they lift their hearts to Him and seek His protection and help, He is ever at their side strengthening and shielding them. In the Ormazd Yast He is represented as enumerating the various names by which He may be known. He is the Keeper, the Creator and Maintainer, the Discerner, the most beneficent spirit; the bestower of health; the Lord, all-knowing, holy, glorious, far-seeing; the King who does not deceive and is deceived by none; the Conqueror, the Beneficent, the wisest of the wise. "He who shall pronounce and recite these names of mine, either by day or by night; he who shall pronounce them when he rises up or when he lays him down, when he lays him down or when he rises up; when he binds on the sacred girdle or when he unbinds the sacred girdle; when he goes out of the dwelling-place, or when he goes out of his town, or when he goes out of his country, and comes into another country; that man neither in that day nor in that night shall be wounded by the weapons of the foe; . . . not the knife, nor the cross-bow, nor the arrow, nor the sword, nor the club, nor the sling-stone, shall reach and wound him. But those names shall come in to keep him from behind, and to keep him in front, from the fiends . . . It will be as if there were a thousand men watching over one man." (Ormazd Yast, 14—19.)

There is a story in the Bundahish of how in the beginning of time He called the Farohars of men before Him, and, through the omniscient wisdom, offered them their choice as to whether they would

remain always in the spiritual existence, but in a state of ignorance and helplessness, or whether they would go forth into the world, and gain strength and immortality through conflict. "He deliberated with the consciousness and guardian spirits of men, and the omniscient wisdom, brought forward among men, spoke thus:—'Which seems to you the more advantageous when I shall present you to the world, that you shall contend in a bodily form with the fiend, and the fiend shall perish, and in the end I shall have you prepared again perfect and immortal, and in the end give you back to the world, and you will be wholly immortal, undecaying, and undisturbed; or that it be always necessary to provide you protection from the destroyer?' Thereupon the guardian spirits of men became of the same opinion with the omniscient wisdom about going to the world, on account of the evil that comes upon them in the world from the fiend Aharman, and their becoming, at last, again unpersecuted by the adversary, perfect and immortal, in the future existence, forever and everlasting." (Bundahish, II, 10, 11.)

And when the struggle began in its full force it is said that Ahura Mazda, who had till then been living on the earth with man, "went from the earth up to the sky, in order to be much more able to keep watch over the mingled creatures." So His strong love followed them in the long struggle, and was a protection and shield to them.

From time to time also there appeared kings or prophets, on whom the "Glory of Ahura Mazda" descended, so that it became their "glorious destiny" to be the preservers and helpers of humanity. (See Dinkart VII, i, 8—43.) Perhaps one of the most famous of these was the shepherd king Yima. It is said that Ahura Mazda first asked him to be "the preacher and the bearer" of the Good Religion; but Yima declined on the ground that he "was not born, was not taught to be the preacher and bearer of Thy religion." So Ahura Mazda then asked him to "nourish, rule, and watch over the world," and make it increase and grow. This he readily consented to do, promising that so long as he should rule over the world there should be "neither cold wind nor hot wind, neither disease nor death." For nine hundred years he reigned, and all was plenty and prosperity. Indeed, such was the prosperity that three times the earth became "full of flocks and herds, of men and dogs and birds,

and of red blazing fires," so that there was no room for more ; and three times Yima, as instructed by Ahura Mazda, made the earth open and grow larger that there might be sufficient room. At the end of nine hundred years Ahura Mazda warned him that a winter of unparalleled severity was approaching, when the whole earth would be covered with snow, and all the animals would take shelter in underground abodes, and yet even then would perish, for "after the melting of the snow a place wherein the footprint of a sheep may be seen will be a wonder in the world." So Yima was ordered to make a Vara, or underground enclosure, into which he should bring specimens of all the living things on the earth, that they might be preserved. There were to be none in this Vara who were diseased, whether in body, or mind, or soul ; all were to be of the best, and all would there live the happiest life. It was lighted by "uncreated light," for neither stars nor moon nor sun could be seen there. When it was completed Yima sealed it up, and reigned there for another nine hundred years. (Vendidâd, Farg. II., Dinkart VII, i, 20—24). But at last Yima fell ; he "began to find delight in words of falsehood and untruth," which, according to some authorities, is interpreted as meaning that he claimed divine powers and honours. Then the "divine glory" fled from him, and he was overpowered and destroyed by the demon Azi-Dahâka, the "snake of the storm-cloud." (See Zamyâd Yast, 31—38 ; Abân Yast, 25-31 ; Gos Yast, 8—11 ; Râm Yast 15—21.)

LILIAN EDGER.

[*To be concluded.*]

THE LAST DAYS

OF THE

PRESIDENT-FOUNDER.

Annie. I bless Annie," as though his thoughts clustered lovingly round the one to whom he had bequeathed his sacred work.

The unconsciousness deepened day by day, and on Saturday, February 16th, the last signs of the dissolution of the body appeared; Saturday night was quiet, and I left him at 5-30 A.M., to bathe. At 6-30 I looked in, and found him much the same, and left to take my morning coffee, but a little before 7 the nurse summoned me, and said he had had two violent convulsions, and she thought he was dying. There was another slight convulsion, and seeing the end was close at hand, I sent for Mrs. Russak and Miss Renda, who came at once. We sat quietly beside him, an occasional long breath being taken, till 7-15. A slight shiver ran through the body two minutes later, and he was gone. The three Masters to whom he had been nearest during his life, and his old comrade H.P.B., were there in astral presence, and at 7-27 H.P.B. said: "The cord is broken." He was free.

Thanks be to the Blessed Ones, who have taken their faithful tired servant home.

THE LAST RITES.

We ourselves performed, with his devoted night nurse—Miss Smart, to whom we all feel profoundly grateful—the last offices, and prepared him for the bier, while the arrangements previously made for notifying his passing were carried out by Miss Willson. At 12-30 he was placed on the bier, and carried down to the large hall, where he lay in front of the statue of H.P.B. Small tables, bearing the scriptures of Hindus, Zoroastrians, Buddhists, Christians, Muhammadans, Sikhs and Jains, stood at the east end of the space, and a censer burning incense was at his head; the space around was ringed in with flowering plants, and his body was covered with his own national flag and the Buddhist flag, with many flowers. There it lay in peace, while Theosophists from Madras, and from all the country round—present in consequence of a conference here to which they had come—gathered to take a last look at the loved body of their friend and father. Thereto also came the teachers of his Panchama Schools, his good work for the degraded and oppressed, and many of the very poor, men, women and children. It was a truly Theosophical sight to see the long string of people, easterns and westerns,

proud Brāhmanas and humble pariahs, each casting a few flowers on the body, till it was covered with blossoms, and only the white head and beard were visible. The members, after passing him, sat round, chanting and meditating.

3-30 P.M. was the time appointed for the simple funeral ceremony, and those who were to take an active part in it stepped within the flower-ringed space. The place of honor was given to the representatives of Buddhism, as the Colonel was a professed Buddhist, and Messrs. K. George, B. M. de Silva, D. G. P. de Silva, H. L. Don Charles and Pandit C. Iyodhi Doss opened the proceedings by chanting softly and sweetly some Pāli shlokas on the transitoriness of earthly life; Brother H. L. Don Charles then said:

"Brothers, I shall try to give just a brief explanation of the verses we repeated in this ceremony, according to our Lord Buddha's teachings about the uncertainty of this life. Things born have their death, therefore nothing is eternal. Death comes with birth, and it is in search of an opportunity to overcome, just as an executor ready to execute his orders. The life stops not even for a moment, and it is always passing as the sun. This life is not certain, it passes away as a lightning-flash, as a water-bubble, as a dew-drop at the end of a weed. Death cannot be checked or stopped; it goes always after him as an enemy ready for taking away one's life. This death overcame our Lord Buddha, whose wealth, strength, merits, charities, power and wisdom were the greatest and the highest. Therefore what is it for him to overcome with all the others in this world?

Through the virtues of the merits we have just gathered let the deceased, our beloved Col. Olcott, attain to heaven without any evil obstacles, and let all the Gods partake of the merits and protect the Religion, the Teachings, and the world.

We express our deep sorrow about this great benefactor's death, and congratulate him for his great works for the Buddhists by opening schools, &c., after he published himself as a Buddhist, by taking Panchaseela at Galle, Ceylon, in June 1880."

Two Brāhmanas, Brothers P. Nārāyaṇa Aiyar and Shrīnīvasa Rao, then chanted some splendid shlokas from the *Taittirīyopaniṣat*, and Judge Sir S. Subramania Iyer spoke thus of the services he had rendered to Hinduism:

"Brothers, on behalf of the numerous members of the T.S. whose

faith is that mirrored in the Upaniṣhat, the solemn sounds whereof are till resonant in our ears, it becomes my duty to give humble expression to the profound gratitude they one and all entertain towards our beloved President-Founder, who in the fulness of time has this day quitted his earthly tenement. Nor should I omit to say that I myself am under very special obligations to him. For, now more than a quarter of a century ago, when under the stress of circumstances of my life I came to look less without and more within, it was my good fortune to peruse a small collection of the addresses which this new-comer from the West had been delivering in this, his land of adoption. And a little later that good fortune was enhanced by the opportunities I had of hearing him with my own ears. The stirring appeal he made to my co-religionists in favour of their paying a more intelligent attention to the great truths they had inherited, and the transcendent philosophy they possessed, made so strong an impression upon me, as to give to my whole life a course which has never since been deflected. Passing from my insignificant self to the millions that share in that priceless heritage, I say without fear of contradiction that the discriminative study of our Scriptures, and the revival in practice of some of their dictates as to the leading of a true life, which have now replaced the contempt for them that prevailed, are entirely due to the work of the Society which it was the rare privilege of the now departed President to found, with the colleague who can never be thought of by us without the utmost veneration. Brethren, I am sure you will agree with me when I say that the labours of the revered Founders, and of those who have been working under their valiant generalship, are destined to exert on the Indian people a beneficial influence on an immeasurable scale. Though at the present moment many may not be able to see and appreciate this, I have no doubt that when the history of these times in India comes to be written, the impartial historian will not fail to point out and acknowledge that the spiritual progress of the people, with its many-sided advantages in store for us, was the harvest of the seed planted by the revered Founders, the growth of which it was given to one of them to promote for so long a time with infinite pains. This is not the hour for me to speak in detail and it is meet that I should not detain you more than to say : May the R̥ṣhis of Āryāvarta, as our departed friend was wont to

refer to them, and whose existence he strove to bring back to the memory of a generation which was becoming almost oblivious of the fact, continue to grant Their protection to the cause to which he was so deeply attached and which he so nobly served. "

Then a Zoroastrian brother, J. R. Aria of Bombay, chanted from the *Zendavesta* some shlokas full of māntric power, and he said :

" Brothers, it is through Their divine grace that I have been made an instrument to represent the Zoroastrian Community, for whose religious revival our dear and revered President-Founder did such signal service. It would be nothing short of ingratitude if I were to let go this opportunity without tendering my deepest gratitude and heartfelt love, on behalf of the Parsi Community, to our much respected and beloved President, and I cannot do better, at this juncture, than invoke the grace of the Holy Zarathushtra to descend upon him, by fervently praying that his passage into the higher worlds may be facilitated, and that he may pass in perfect peace into the higher realms.

May also the Peace and Blessings of the Holy Masters, whom he served so faithfully and loyally for the last one-and-thirty years, with unswerving devotion and perseverance, rest upon him, and may he rest enshrouded under their protecting care in their holy Āshrama.—SHANTI."

Then came some fine verses from the Christian Bible, *Wisdom* II., 1—5, 21—24, and III., 1—9, read by Mrs. Russak. Mr. Urquhart followed, and said :

" As a Christian member of the Theosophical Society I deem it a great privilege to be present to bid farewell to the mortal remains of this faithful servant of all religions, who saw in each world-faith a branch of the one Tree of Wisdom ; who looked on his own Eastern Master and the great Western Master, Jesus Christ, as Brothers in one Lodge, Brothers in the service of humanity. To him, after his long life of untiring energy and zeal, it must have been a source of satisfaction to see the fruit of his labours in the great strides that have taken place within recent years towards the realisation of his ideals. He has now gone to Those whom he served so well ; and while our loving thoughts and blessings follow him, may his noble record of unselfish service in the cause of humanity

be an example to each of us. May he enter into the Peace Eternal, and may perpetual Light shine on him."

Mrs. Besant then said :

"Brothers, we are here to-day not to bid farewell to our dear President, for there is no farewell between spirit and spirit, but to bid farewell to this cast-off garment of his, in which for the last 31 years he has so bravely striven to serve humanity. We are here to take, with all love and reverence, this cast-off garment to the fire, which shall give back to the elements that which is theirs, so that Nature, the Mother, may use again these elements for new forms of beauty and of life.

You heard our Buddhist brethren chant their loving farewell, and you heard Buddhist lips, with faltering tongue, say words of gratitude for what this man, their co-religionist, had done for Buddhism.

Then came the solemn rhythm of the familiar Samskr̥t, and Hindu lips spoke the same deep gratitude for what he had wrought for Hinduism. For he found these two ancient faiths despised, he found the men belonging to them ashamed of them ; and he so laboured, that the youth of both faiths now respect their Scriptures, are proud of their Dharma, and with uplifted heads declare their fealty to the faith of their fathers.

Then Zoroastrianism spoke, and even though you may not have understood the language, you must have been conscious of the power of the chanted words of blessing, and our Parsi brother told Zoroastrian gratitude to him who had worked so nobly for their ancient faith, so that in each Parsi community to-day words of benediction will follow him who loved their faith, and loved its people too.

Next came a noble passage from the Christian Bible, telling of man as the image of God's eternity, and Christian lips added their testimony to the Brotherhood of religions, and prayed that light might rest on him who served the light.

One faith was missing, of the world faiths ; not unwilling, I fain would hope, but only coming too late, to speak Islām's thanks to one who spoke so well for Islām that one of her Moulvis, hearing him, declared that he expounded her faith better than one of themselves.

And I—I am Theosophist ; what shall I say of him who, loving all religions, yet loved most that God-Wisdom in which all faiths

are blended, from which they all proceed. How shall I speak our gratitude to him who, with his noble colleague, H. P. Blavatsky, founded this Theosophical Society for the re-vitalising of religions, and the spiritual good of men. For this he labored ceaselessly ; as he lay dying, through long weeks of weariness and suffering, this was his constant thought ; and even when, from excess of weariness, his thoughts began to wander, even then they ever lingered round the welfare of this movement, dearest of all to his heart. This morning came from their far-off Āshramas in the snowy Himālayas, his own Master, wearing the Rājput form, with that other gentlest One in form of Kashmīri Brāhmanya, and yet one other, Egyptian-born, who had had him also in charge, and They, with his dearest friend, H.P.B., came to fetch him to rest with Them in Their home far north. His own Gurudeva snapped the cord that bound the man to his cast-off garment, and, sleeping in His Master's arms, as it were, he passed from earth. Oh ! the joy of the suffering over, the weariness at rest, the burden of the flesh laid down. (Turning to the body) : And now, dear friend, we bear away your body ; we bid you not farewell ; for you, unborn, undying, perpetual, eternal, there is no such thing as death. We have served your body while we could, tended it, loved it ; now we give it back to the elements whence it came. Brave soldier of Truth, striver for good, we wish you light and peace. And by this dead body we pledge you our faith—I, to bear on the standard of Theosophy, fallen from this cold hand, if the Society confirm the choice you made, along the road as you have borne it ; all to serve Theosophy though life to death, as you have served it. So long as this Society endures, through the years of an unmeasured future, so long shall your name live in and with it. Here is our President's last message, signed by his own hand, on February 2nd, to be read above his body ; dear friend, your lips are cold ; my voice speaks your words :

'To my beloved brothers in the physical body : I bid you all farewell. In memory of me, carry on the grand work of proclaiming and living the Brotherhood of Religions.

'To my beloved Brothers on the higher planes : I greet and come to you, and implore you to help me to impress all men on earth that 'There is no Religion higher than Truth,' and that in the Brotherhood of Religions lie the peace and progress of humanity.' "

The bier was then lifted and borne to the burning-ground by six Brāhmanas and four Buddhists, the nearest friends following immediately, and the great concourse falling in behind. Soon the body was laid on its last bed and wood was piled round it, and flowers rained from all sides. Up leaped the fiery tongues of flame, flashing radiant in the sunshine, and the pyre was soon a mass of roaring flames, Agni scattering into its elements the gross body, and with it its etheric counterpart, while round the pile sat the friends of varied nations and of varied faiths. Presently the crowd dwindled, as one after another went quietly away, till at last only the watchers remained. All night long the fire smouldered, and at 6-30 A.M. on the morning of the 18th, water and milk quenched the red-hot embers, and the fragments of bone were gathered and placed in two receptacles, to carry out his wishes as to the disposal of these last remains. One casket was locked and placed in a wooden box, to be taken to Benares, and dropped in the sacred river, Gangā, to join the ashes of H.P.B., there lying. The other was carried to the sea, at low tide, and Brother K. Nārāyaṇasvāmi Iyer went out beyond the furthest breakers, and cast it into the blue heaving waters. Then all returned home.

It is interesting to read the following passage, written by the President-Founder in *Old Diary Leaves* in the *Theosophist* of March, 1892. He is writing of H.P.B. and says :

"I notice in Mr. Sinnett's book the coincidence that she arrived at New York on the 7th July, 1873, that is to say on the *Seventh* day of the *Seventh* month of her forty-second year (6×7), and that our meeting was postponed until I should have attained my forty-second year. And, to anticipate, it must also be remarked that she died in the *Seventh* month of the *Seventeenth* year of our Theosophical relationship. Add to this the further fact, recently published by me in the *Theosophist*, that Mrs. Annie Besant came to H.P.B. as an applicant for membership in the *Seventh* month of the *Seventeenth* Year after her final withdrawal from the Christian communion [and when I was 42, A. B.], and we have here a pretty set of coincidences to bear in mind. My own death, when it comes, will no doubt occur on a day that would accentuate the fatefulness of the number Seven in the history of our Society and of its two founders."

How accurately the prophecy was fulfilled is shown above. It would almost seem as if the Blessed Master, with tender and perhaps amused benignity, as of mother to child, shaped the passing to please His disciple, for the etheric double separated at 7-17, and the cord snapped at 7-27, on February 17th, 1907.

The arrangements for the ceremony were placed by me in the hands of Brother K. Nārāyaṇasvāmi Aiyar, Provincial Secretary T.S., and were all most admirably made, so that all passed without a hitch. To name others, where so many were helpful, and all were eager to help, would be invidious.

ANNIE BESANT.

COLONEL HENRY STEEL OLCOTT,

PRESIDENT-FOUNDER OF THE THEOSOPHICAL SOCIETY.

Colonel H. S. Olcott, who has just passed away in his loved Indian home, the Head-quarters of the Theosophical Society, Adyar, Madras, was a man well-known in his native land long before, in concert with Mme. H. P. Blavatsky, he founded the Theosophical Society.

H. S. Olcott, who came from an old English Puritan family settled for many generations in the United States, and whose grandmother was a descendant from one of the early members of the Dutch East Indian Company, was born in Orange, New Jersey, on August 2nd, 1832. He was only 23 when his success in the model farm of Scientific Agriculture near Newark, led the Greek Government to offer him the Chair of Agriculture in the University of Athens. The young man declined the honor, and in the same year he founded, with Mr. Vail of New Jersey, "The Westchester Farm School," near Mount Vernon, New York, a School regarded in the States as one of the pioneers of the present system of national agricultural education. He there interested himself in the cultivation of sorghum, just brought to the United States, and produced his first book, "Sorgho and Imphee, the Chinese and African Sugar-canes," which ran through seven editions and was placed by the State of Illinois in its school libraries. This book brought him the offer of the

Directorship of the Agricultural Bureau at Washington, an offer which he declined, as he also declined offers of the managership of two immense properties.

In 1858 Mr. Olcott paid his first visit to Europe, still bent on the improvement of agriculture, and his report of what he saw was published in Appleton's "American Cyclopædia." Recognised as an expert, he became the American correspondent of the well-known *Mark Lane Express* (London), Associate Agricultural Editor of the famous *New York Tribune*, and published two more books on Agriculture.

This phase of his life concluded with the outbreak of the American Civil War, when his passion for liberty drove him to enlist in the Northern Army, and he went through the whole of the North Carolina Campaign under General Burnside, and was invalided to New York, stricken with fever. As soon as he recovered, he prepared to start again for the front, but the Government, noting his ability and courage, chose him to conduct an enquiry into some suspected frauds at the New York Mustering and Disbursing Office. Every means was adopted to stop his resolute investigation, but neither bribes nor threats could check the determined young officer in his conduct of a campaign more dangerous than the facing of Southern bullets in the field. His physical courage had shone out in the North Carolina Expedition; his moral courage shone out yet more brightly as he fought for four years through a storm of opposition and calumny, till he sent the worst criminal to Sing Sing Prison for ten years, and received from the Government a telegram declaring that this conviction was "as important to Government as the winning of a great battle." Secretary Stanton declared that he had given him unlimited authority because he "found that he had made no mistakes that called for correction." Assistant Secretary Fox wrote that he wished to "bear testimony to the great zeal and fidelity which have characterised your conduct under circumstances very trying to the integrity of an officer." The Assistant Secretary of War wrote: "you will have from your fellow-citizens the respect which is due to your patriotism and honourable service to the Government during the rebellion." The Judge Advocate-General of the Army wrote: "I cannot permit the occasion to pass without frankly expressing to you

my high appreciation of the services which you have rendered while holding the difficult and responsible position from which you are about to retire. These services were signally marked by zeal, ability, and uncompromising faithfulness to duty." These words signalise the qualities most characteristic of H. S. Olcott's life.

Mr. Olcott now became Colonel Olcott, and Special Commissioner of the War Department. After two years, the Secretary of the Navy begged for the loan of his services, to crush out the abuses of the Navy Yards, and he was made Special Commissioner of the Navy Department. With resolute and unsparing zeal, he plunged into his work, purified the Department, reformed the system of accounts, and at the end received the following official testimony: "I wish to say that I have never met with a gentleman intrusted with important duties, of more capacity, rapidity and reliability than have been exhibited by you throughout. More than all, I desire to bear testimony to your entire uprightness and integrity of character, which I am sure have characterised your whole career, and which to my knowledge have never been assailed. That you have thus escaped with no stain upon your reputation, when we consider the corruption, audacity and power of the many villains in high position whom you have prosecuted and punished, is a tribute of which you may well be proud, and which no other man occupying a similar position and performing similar services in this country has ever achieved."

This was the man whom Mme. Blavatsky was sent by her Master to the United States to find, chosen by them to found with her the Theosophical Society, and then to spend the remainder of his life in organising it all over the world. He brought to his task his unsullied record of public services rendered to his country, his keen capacity, his enormous powers of work, and an unselfishness which, his colleague declared, she had never seen equalled outside the Ashrama of the Masters.

He was found by Mme. Blavatsky at the Eddy's Farm, whither he had been sent by the *New York Sun* and the *New York Graphic*, to report on the extraordinary spiritualistic manifestations which were there taking place. So valuable were his articles that no less than seven different publishers contended for the right to publish them in book form. So keen was the interest aroused

that the papers sold at a dollar (Rs. 3) a copy, and he was said to divide public attention with the second election of General Grant to the Presidency. The two brave hearts recognised each other, and the two clasped hands in a life-long union, terminated on earth when H. P. Blavatsky left it in 1891, but not terminated, so they both believed, by the trivial incident of death, but to be carried on upon the other side, and when returned again to birth in this world.

Colonel Olcott, who had resigned from the War Department, and had been admitted to the Bar, was earning a large income as Counsel in Customs and Revenue cases when the call came. He abandoned his practice, and in the following year founded the Theosophical Society, of which he was appointed by the Masters President for life, and of which he delivered the inaugural address on November 17th, 1875, in New York. He studied with Mme. Blavatsky, and largely Englished for her her great work *Isis Unveiled*, one of the classics of the Society.

In 1878, the colleagues left for India, and for a time fixed their residence in Bombay. There Colonel Olcott inspired the first exhibition of Indian products, urging on Indians the use of their own goods in preference to those of foreign manufacture; at the first Convention of the T.S. in India, Svadeshism was first proclaimed, as at a later Convention the Congress was begotten. A vigorous propaganda was now carried on all over India, much hindered by Government hostility, but welcomed by the masses of Hindus and Parsis. In 1880, began the great Buddhist revival in Ceylon, which has now 3 colleges and 205 schools, 177 of which received Government grants this year; 25,856 children were in attendance in these schools on June 30th, 1906. This work is due to the whole-hearted energy and devotion of Colonel Olcott, himself a professed Buddhist. Another great service to Buddhism was rendered by his visit to Japan in 1889, during which he addressed 25,000 persons, and succeeded in drawing up 14 fundamental propositions, which form the basis of union between the long divided Northern and Southern Churches of Buddhism.

In 1882, the Founders bought, almost entirely with their own money, the beautiful estate of Adyar, near Madras, which they established as the Head-quarters of the Theosophical Society. The

work done from 1875—1906 may be best judged by the fact that up to the year 1906, the President had issued 893 charters to branches all over the world, the majority grouped in 11 Territorial Sections, and the rest scattered over countries in which the branches are not yet sufficiently numerous to form a Section. The most northerly branch is in the Arctic Circle, and the southernmost in Dunedin, N.Z.

His time, his thoughts, his money, were all given to his beloved Society. One day I said to him: "Henry, I believe you would cut off your right hand for the Society." "Cut off my right hand!" he cried; "I'd cut myself into little pieces if it would do the Society any good." And so, verily, would he have done.

He travelled all the world over with ceaseless and strenuous activity, and the doctors impute the heart-failure, while his body was still splendidly vigorous, to the overstrain put on the heart by the exertion of too many lectures crowded into too short a time. "You will die as I am dying," he said to me lately; "they drive you just as hard." To the furthest north, to the furthest south, he went, cheering, encouraging, advising, organising. And ever joyously he returned to his beloved Adyar, to rest and recuperate.

Many difficulties have confronted this lion-hearted man, during these 31 years. He stood unflinchingly through the discreditable attack on Mme. Blavatsky by the Society for Psychical Research, and has lived to see Dr. Hodgson accept more marvels than he then denounced. He steered the Society through the crisis which rent from it for a time nearly the whole American Section, to see that Section welcome him to his native land with pride and exultation. He saw his colleague pass away from his side, and bore the burden alone, steadfastly and bravely for another 16 years, knitting hands with Annie Besant, her favourite pupil, as loyally and firmly as with herself. Through good report and evil report he has worked unwaveringly, until his Master's voice has called him home. At that same order, he appointed his colleague Annie Besant as his successor, to bear the burden H. P. Blavatsky and he had borne. He endured his last prolonged sufferings bravely and patiently, facing death as steadfastly as he had faced life, and cheered in the last weeks of his illness by the visits of the great Indian Sages, to whom he had given the strength of his manhood, the devotion of his life. He has passed away from earth,

and left behind him a splendid monument of noble work, and on the other side he still will work, till the time comes for his return.

India has had no more faithful helper in the revival of her religions than this noble American, and she may well send her blessing to the man who loved and served her.

[I have to thank Mr. Fullerton for the facts stated in the early part of this article. I have taken them from a little pamphlet issued by him.—A.B.]

THE SOUL OF INDIA.*

[Continued from p. 354.]

ACCORDING to European ideas, the condition of the women of India is very much of a kind of slavery :—that is, however, a huge mistake, and it will be sufficient to point out the essential place of the mother in the family, to give an answer to this error.

It is none the less true that the Hindû woman has a very heavy load of responsibility and of work in domestic life ; but there is between her actual condition and the idea which we form of it, all the distance separating the *spirit of sacrifice* from that of *slavery* !

In order to convince oneself of this, it is sufficient to talk with the best educated Hindû women, those who mix with Europeans—who notice their life of pleasure, of luxury, of recreation, of intellectual interests ; never would it occur to them (the Hindû women) that the condition of the European woman was at all to be envied : no, certainly, never, so strong is the hold of the idea of Dharma on the Hindû woman.

A second instance will show this idea of duty under another aspect.

Having been the recipient of hospitality among Hindûs, I was surprised to see how uncomfortable my hosts appeared to be, when I expressed my thanks to them for their kindness and their graciousness. Finding myself on terms of sufficiently cordial intimacy with one of them one day, I put to him the question : “Why do you appear so profoundly embarrassed when I thank you, in moderate enough terms, for what you do for me ?”

The question was a puzzle to me, but my host made the following reply—a very simple one for him : “According to my religion, according to my race and my caste, I ought to practise hospitality, to the measure of the last thing that I possess, towards whomsoever may call upon me for it. It is a *duty* ; there cannot then be any question of thanks to be made or to be expected, and I do not look for it any more than any Hindû would expect it in my

* A lecture delivered at the Paris T.S. Headquarters in 1906. Done into English by M. O. Macvicar Shaw.

place. In being thanked I should ask if I had done too much, or had done anything in an ostentatious manner, for which I should feel sorry, or if I had not done enough, or had failed in my duty as a host. The fact of your thanking me is so unusual from our point of view, that I fear whether I may have done something out of the common: that was the reason for the momentary disquiet, of which you noticed the expression."

Thus, in this simple act of hospitality accorded to a guest, in this little glimpse of social life, we shall find again this deeply rooted idea of Dharma—the sense of duty, which directs and inspires the individual under all circumstances. These two instances, taken out of a thousand others, show plainly that the sense of obligation continually presents itself before the Hindû: but this obligation for what? and how can we discern the obligation?

The experience of life in India leads me to discern a gradation of four "authorities," admitted either explicitly or implicitly, at different periods of the growth of the human soul. In analysing them we shall show that amongst us, Europeans, there exist similar authorities, and it will be interesting to establish a parallel between the methods of looking at them, from one side and from the other.

For the Hindû, the fundamental authority is found in the Sacred Scriptures; but in what way does he look at them?

Let us first notice a characteristic which is absolutely universal, namely, the most profound reverence. I will add, with extreme regret, that as a consequence of their European culture, or their university education, one notices that for about the last 20 years, a certain number of educated Hindûs have taken on a varnish of scepticism, badly alloyed—but it is only a varnish. Converse with one of these supposed sceptics, while placing yourself at a point of view which does not jostle against his Hindû ideas to the same extent as the arbitrary and too exclusive European ideas usually rub against him; this fragile varnish will soon rub off, and you will find below, this characteristic of the race,—their deep reverence for the Sacred Scriptures.

Besides this universal reverence, we shall see some facts which are very interesting to note, but in order to do that we must distinguish between the different castes.

The individual of low caste, generally without education, and

with no great faculty for discernment of deep subjects, is capable only of observing strictly the religious and moral precepts which apply to his caste, and which are the very wise work of beings whom every one recognises as divinely inspired, having at their service such illuminations as do not belong to the masses. He must obey, and await simply by *obedience* whatever results may accrue therefrom.

For the higher castes, it is otherwise; and here we meet with a singular characteristic. The Hindû Scriptures—the Shastras particularly—prescribe rites which no one has the right to dispense with: but outside of these rites, they do not impose any *belief*, and leave to each individual the right to think liberally.

One can therefore be an atheist, without ceasing to be a perfectly orthodox Hindû: one can be the most spiritualistic of Spiritualists, and at the same time a perfectly orthodox Hindû. In both cases the orthodoxy is the result, not of a belief, but of the observance of certain rites to which the individual is bound. I will not enlarge upon the considerations which justify the practice of these rites. The Hindûs have had from the most ancient times, a wider knowledge than ours of personal magnetism,—and they attach great importance to keeping their magnetism pure: hence the necessity of taking baths at certain hours of the day, and according to certain rules; to eat in accordance with certain fixed regulations. 'All this is purely material; nevertheless, it is from these practices alone that "orthodoxy" results, from the Hindû point of view.

To the high caste Hindû comes naturally the duty of knowing, at any rate, partially, the Sacred Scriptures of his race: but after that, it is a matter for his conscience and for his intelligence, to retain all that he has read and meditated upon as to what he may believe in all good faith, and may conform his life to.

That, you see, is a point of view absolutely new to us Westerns, and one which surely deserves to hold our attention.

Outside the lower and the higher castes there is a third category of individuals to consider—the spiritually developed man, the "ascetic," the "Yogî." The rules which concern him are also different. Not only is he no longer bound to believe this or that, but he is not bound to conform to any rite, to any external observance. The Scriptures are for him simply a source of profoundly veherated inspiration: even more than for the high caste man it is for him to

draw out from the Scriptures all that has, according to his inward consciousness, the value of real living principles: the care for outward observances is no longer useful for him: discernment is awakened in him, and that must serve as his guide.

Thus, as may be perceived, Hindû society symbolises fairly well, an army on the march; we find there different fractions, each with its distinct duty: the rear-guard, which certainly has its place, and its utility, but its duty is simply to follow and to march in good order: then, the larger portion of the troops, whose responsibilities are a little heavier, and from whom a larger initiative may be demanded at the moment of need: finally, the extreme point of the vanguard,—the scouts, whose duty is quite individual; liberty being given to each one to conform at every moment to the circumstances which may present themselves.

I will say nothing more here on the Sacred Scriptures, in order not to enter into those secondary considerations on which it is useless just now to insist, and I pass on to the second "authority"—that of Ethics.

Ethics are also another guide to help the man to discern his duty; in point of fact, the sacred writings are entirely impregnated with moral precepts, but it is quite certain that the highest precepts are an *exterior* authority in reference to the affirmations of consciousness. Ethics are also a guide to Dharma; they lay down obligations as do the Scriptures, but under a form to some extent less material, and more individual.

Having arrived so far, it may be useful to point out briefly, the profound disorder of the ideas of us Westerns on the subject of Ethics.

Ethics, for some, are only purely conventional and arbitrary—imagination of a social class which does not conform to them but which endeavours by them to keep in good order other classes on whom it seeks to enforce conformity thereto: for those who think thus, Ethics—a negligible tradition—ought to be destroyed without any scruple.

Others, less radical, agree that Ethics are nothing but a conventionality, but as all society is based on conventions of all kinds, which are necessary to a certain extent for the maintenance of society itself, they conclude that moral precepts ought to be observed, even

though they be not more respectable in themselves than other conventionalities.

Others, finally, consider Ethics to be an assemblage of arbitrary commands, such as those of Moses: "Thou shalt not kill, thou shalt not steal, etc.": there is no room for any explanation, any comment, any appeal to reason or to logic, it is an explicit injunction, pure and simple.

Let us notice also this curious feature, that we essentially hold to the principle of universal Ethics, the same for all men,—and yet we resign ourselves with a strange facility, to what in the region of facts, means, that these Ethics shall not be observed.

We cannot admit the idea of different Ethics being applied to different levels of humanity: we wish that there should be one single code of Ethics, the same for everybody, but practically we have lost the habit of being surprised at the fact that the great majority of people do not seek to conform themselves to it; it is "custom," and we shall easily grant a very large discount to the defaulters: for instance, what can we say about the almost universal practices; of trades with reference to strict honesty?

For the Hindû, things fare quite differently: he recognises naturally a universal moral ideal, but in practice, he accepts the notion that this ideal is inaccessible, and he holds to the regulations of his law-givers, who impose on each class of individuals the degree of morality of which they are capable, and no more, but they exact that degree rigorously. In order to make you understand what justifies this point of view, allow me to give you a picture.

We meet amongst animals a striking instinct, studied by psychologists, and which is called the instinct of preservation: this instinct has special characteristics in the different animal species: it still exists in a remarkable degree among men in the savage state, but becomes blunted by degrees among civilised men. In proportion as this instinct grows weaker among civilised men,—in proportion as the individual is less taught by the instinct of what can injure the preservation of his physical being, we see the rudiments of a science called Hygiene appearing among all peoples.

Here and there, in a way, however, quite inexplicable, we remark in the past epochs of the different races, some men strangely in advance of their time, who seem to have a direct vision of the law;

for the preservation of the self in their physical being. Take a Galenus, a Hippocrates; I think that the greater number of the doctors of our time will agree that it is extraordinary to discover so precise and so correct an intuition of the laws for the preservation of the physical self, among men who had no notion either of anatomy or of physiology.

Thus on the one side we see a knowledge of the laws for the preservation of the physical being amongst individuals, amounting to instinct; on the other side the direct perception in some way, of these laws by a few exceptional men, who have formulated them into precepts, into a code, into a science, "hygiene," which serves to supply the progressive loss of the previous instinct.

Now let us turn to Ethics. In every man we find likewise a special instinct which he can hardly explain, but which teaches him in a very sure fashion, and which is called conscience.

Conscience, for the Hindû, is nothing more than the instinct of the laws for the preservation of the mental and moral self.

In the same way as there are laws the observance of which tend to preserve our physical being, so there are laws which we must observe to protect our moral, mental, and spiritual being—that is, moral consciousness. I do not wish to dwell too long on this idea, but I must again point out, that for each individual the moral consciousness is formed and developed little by little in the course of the numberless existences he has passed through; and that each man brings back at birth the sum of the consciousness which he has previously developed, just in the same way that the instinct of self-preservation in an animal is the product of a long past heredity of his own species.

Let us continue the parallel. We too have "seers" of a special order, who may bear comparison with such men as Hippocrates and as Galenus, who appear also themselves to have a direct perception of the laws for the preservation of being, in a world very much higher than the physical world, and who have written these perceptions in their moral codes: among such we name, Buddha, Plato, Epictetus and Jesus.

Do you now see the very different point of view from which the Hindû looks upon morality? For him, morality is certainly not conventional, it is exactly the reverse of conventional, it is a law of

nature, which acts in an irresistible manner, as sure, as inevitable, as the law of gravitation.

It follows that the differing systems of Ethics are not at all contradictory to the Hindû, and they cannot be in contradiction the one to the other: indeed, in the same way that you cannot bind down to a similar hygiene, the Esquimaux, the African of the Sahara, and a man living in our western cities, because the conditions of existence are different in the different surroundings, and because different laws govern them; in the same way you cannot dream of binding to the same laws of morality, a Chinaman, an individual of our lowest social scale, and a man at the height of our civilization! These three individuals live on a totally different level of the species, and they are governed by different natural laws.

These then are the two principal guides which can help the man to recognise a sense of duty; on the one hand that external authority, held in reverence, and of which one must always sound the depths, and try to understand, in the Sacred Scriptures; on the other hand that expression of the profound laws of nature which is called Ethics.

There are higher authorities still: I shall call the third, "faith"—what the Hindûs call "Sraddha."

P. E. BERNARD.

[To be concluded.]

SELF-CULTURE

OR

THE YOGA OF PATANJALI.

[Continued from p. 364.]

WE have seen that the body of man becomes fitted in the course of ages to give forth higher combinations of sound. The physiological apparatus is more or less complete, and now in order that language should begin to evolve, it is necessary that a higher form of the energy of *Īk* should pour into the human body. That accordingly begins to pour from the macrocosmic reserve of that energy.

But in order that language should evolve, it is necessary that at this stage another form of energy should also come down into the

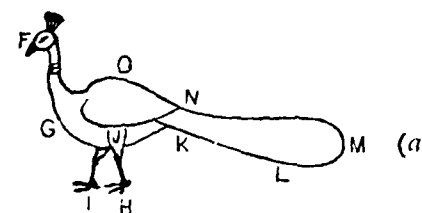
body of the human animal. This is an extra accession of the power known as *Buddhi-ahankāra* or *Buddhi-manas*. The lower *Manas* has-up to this time the power of only furnishing the typical nucleus to the organism—mineral, vegetable, or lower animal—that it inhabits. And as the necessary concomitant of the exercise of this power, we find in it the power of holding together on its own plane the impressions of form, flow, temperature, motion and note.

But up to the animal kingdom this power receives only a low form of development. Animals can connect these impressions to a certain extent, but, cannot very well distinguish and join. The mere power of holding them together is there, but not to such a degree that it may do active work of any magnitude. The higher powers of *anvaya* and *arthavatva* (conjunction and purpose) or *ahankar* and *buddhi* (individuality and will), must come in to make further evolution possible. It is only after the incarnation of this energy that the formation of language becomes possible. And it is only with the incarnation of this energy that man becomes complete. As yet all the progress has been preparatory.

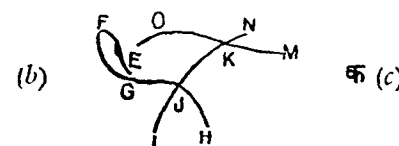
External sound then, according to Patanjali's dictum, first takes the form of the *Srotra indriya* (the auditory or soniferous ether) and thence passes into the mental body, as a peculiar notion. Along with this also passes into the mind the notion of form, flow, temperature or mode of motion, which is connected with the production of this sound. Therefore, with the gradual working out of the powers of agreement, difference and residue (or as they are called by Sanskrit Logicians, *anvaya*, *vyatireka*, and *pariśeṣa*), the sonorous impression begins to call forth the allied impression. The power of *Vāk* by natural affinity takes in this impression, and tries to throw it out. The *tānmatric* ethers vibrate; the physical ethers take up the vibration, and the physical organ begins to vibrate.

Now every sound in nature has a certain phonetic value. The sound emitted for example by a peacock, among other birds, etc., is represented by the letter *ka* (क) of the Devanagari alphabet. The letter *ka* (क) is given many meanings in the Sanskrit Dictionary and one of them we find is a peacock. The root *ku* is said to signify sound generally. The impression carried to the *manas* therefore of the peacock's sound, strengthened by the similar sound of other birds, etc., when taken up by *Vāk* and sent forth, is found to stop in the

throat, or to use more exact language, to resolve itself into a guttural sound, and is heard as a distinct letter of the future alphabet *k* (क). It may be added that the sound of the peacock is called in Sanskrit *kekā*, and besides *ka* we have other words such as *keki* and *kekika* to denote a peacock. And it may perhaps be permissible to add that the figure of the letter क of the Sanskrit alphabet appears only to be a development from the picture of a peacock. Thus, to draw a rough picture of the bird,—



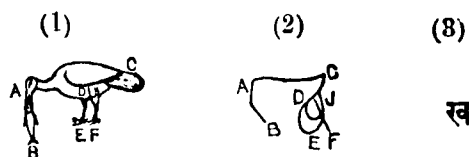
Now as people can not go on drawing full pictures while writing, we can very well conceive how in the process of writing, this picture should take such forms.



In figure (a) the line E F G J H is drawn as E F G J H also in figure (b), and the only difference is that, most of the points, curves and bifurcations have disappeared. Similarly the I J K portion of the bird is represented by the line I J K of figure (b), and the line O N M of the bird by the line of the same name in figure (b). It is not difficult to see how figure (c) is the same as figure (b).

The letter क (ka) which is next after क in the Sanskrit alphabet, seems to tell a similar though somewhat different tale. The sound *kha* is produced by a bird digging into the soft earth, say of a sea-shore or a river-bank. In fact if a man would dig with some implement in such a place, the same sound would be produced. We therefore find the sound *kha* associating itself in the human mind with the idea of a void, the result of digging. Hence the root ख (kha), to dig. (The root ख is in fact a composite word, having two different sounds), and the other meanings of

the word *kha* are a cypher, the sky or ether, the sun, as the most prominent object in the sky and so forth. There is no other word similar to the several words which we found in the instance of the letter *k* which would show this. But again if we draw the picture of another bird, called the *kurara* in Sanskrit, and also by the descriptive name of *matsyanāśana*, the destroyer of fish, we shall find that the *kh* has come into existence naturally from such a picture. The bird is perhaps called in English an osprey or fish-hawk. Thus



The fish A B in figure (1) becomes the curved line A B in figure (2) the line A C in (1) showing the face and back of the bird, become A C in the second figure. The C D E F J of the bird becomes the C D E F J of figure (2); and from this the third figure is an easy outcome. We thus see how the *kh* comes into existence. If the fish is placed beneath the talons we shall have an appearance something like the following,—



the A B being the neck, the A F E being the fish, the C E being the legs and C D, the remnant of the tail. This is the Bengali form of the letter *kh* (খ). The sound of the serpent also seems to have provided man with many letters and figures of letters. Thus for example the vowel *ī* This is nothing more than a serpent coiling in a particular fashion. Or, take again the letter *ḥ*. This again is a serpent coiling in another fashion. Look also to the Bengali form *ṛ*. That the sound which a serpent makes may be imitated as *hiss* or *hi* or *i* (ই) is plain.

It is thus that Sanskrit has two roots *i* (इ) and *hi* (हि), which mean motion. Another meaning of the word *ṛ* is to send, to discharge (as an arrow) and it is easy to see how the sound became connected with various meanings.

These examples are quite enough to establish the principles set forth.

1. That the literal sounds are all represented in nature.
2. That the notion of a literal sound in *manas* is a distinct whole,—a thought-form,—having a form, a flow, a temperature, a mode of motion and a note of its own, with the sonorous quality prevailing.
3. That with every such notion is produced always the notion of the various objects, their conditions, causes, and effects; in fact of all the circumstances under which the sound is produced.
4. That memory recalls the one when the other comes into consciousness.
5. That the power of *Vāk* takes up the sonorous impression and throws it out.
6. That the physical sound appears as various letters—gutturals, labials, dentals, cerebrals, &c., because the effort in these different cases stops at these various parts of the mouth, on account of the differing lengths of wave, and also on account of differences of power and development in the organs of speech. Indeed it is on account of this latter cause that the same sound is imitated differently by different men and different tribes. This also is the cause, to a large extent, of the appearance of different sounds in the same word in different languages. Man thus comes to possess the various letters of his language. But the sounds of nature are not always so simple as to be capable of being resolved into single letters. Most sounds are of a composite nature, which though existing in nature and perceived by man as a single whole, always resolve themselves when pronounced, into distinct letters uttered in a distinct order and only calling forth the impression when the last sound has been uttered. The sounds of animals almost always resolve themselves into a consonantal and a vowel sound, though sometimes they are mere vowels. The sounds of the mineral kingdom are always consonants, but man must add vowels when pronouncing. There are some languages which cannot begin a word with a conjunct consonant, such as Arabic. But even in those languages which can so begin a word, a vowel must appear at the end. It is these sounds which in the vast majority of cases supply us with roots. Thus *su*, *hu*, *bhu*, *as*, are all sounds of the breath of animals

under different conditions. They are all single expressions of sound, but when uttered by *l'āk*, they appear as compositions of distinct literal sounds. The meanings again which all these roots convey are concomitants of the act of breathing. Thus the roots *bhū* (be) and *as* (is) mean, to exist, inasmuch as when animals die, breath goes away. The root *su* means, to create, to express the juice, which both convey the idea of bringing into existence. The root *hu* means to eat, to take, to sacrifice, because eating is the means of existing, sacrificing is the giving to others to eat, out of one's own substance, and taking means making one's own, primarily food and then any thing else. The root *hins* हिंस again is evidently the sound emitted by an angry serpent. It is evidently the same as the English *hiss*, with the *i* nasalized on account of intensity of anger. It means to kill, to injure; and the reason is obvious.

After this it appears that the direct connection with nature ceases; the sounds then are known as expressing certain general meanings, irrespective of the objects of the lower world which originally produced them. The power of mental *sankalpa* strengthened as we have seen by the fresh accession of the power of *anvaya* (conjunction) from the plane of *buddhi ahankāra*, then composes these roots into new words, and these words are transmitted by the *l'āk* to the physical apparatus, and there brought forth in the shape of articulate speech. As the different conditions, circumstances and relations of the external world are coming within the purview of the mind, new thoughts are made, and they necessitate new words. These are formed by the addition of new roots to the words already framed. The formation of words by this process is only a process of composition, which again at a later stage, appears in the composition of entire words to a very remarkable extent in Sanskrit, and more or less in other languages. But the important fact here is that the thought comes first, the necessity for its expression arises afterwards, and it is when the necessity of communication arises that the mind searches for its soniferous materials, and composes them into new words. The notion of an object first comes into the mind without the intervention of a word; the different conditions of an object, the causes and effects of a phenomenon all come into the mind in the beginning without the intervention of a word; and, therefore thought without language, is not only possible, but is absolutely necessary in order that language

should come into existence. The reader may at this point be perhaps usefully reminded of Patanjali's aphorism:

"The word, the object, and the idea appear as one, because each coincides with the other."

It may also be mentioned that the word in the original, which I have translated as "*appear as one*," is *sankara*; and the original word for the translation "*coincides with*," is *adhyāsa*; *adhyāsa* really means *superimposition*, and *sankara* means bringing or coming together.

We have to see how by a study of the distinction obtaining between sound, object and idea, and of the nature of *adhyāsa* and *sankara* (which processes have brought language to its present stage), we may arrive at Patanjali's conclusion that the future man will understand the sounds of all living creatures, and that a Yogī may do so even now by extraordinary effort.

But as soon as we enter upon this study we are face to face with the origin of language; and our conclusion in fact, as will be seen, depends upon our true comprehension of the origin of language. Patanjali's view of the origin of language has been briefly explained. But in order to understand his position fully it appears to be necessary to go a little more deeply into the modern theories of the origin of language. It appears to me to be plain that the Sankhya theory of the origin of language as set forth by Patanjali in his aphorism above cited, brings all the opposing theories into line, as it recognises the partial truths of each, and explains the difference. The reader will see in this another illustration of the general statement made at the beginning of this series, that the Sankhya Yoga philosophy brings all the opposing theories ever put forward, in any branch of human study, into line; and synthesizes them all.

There are at present three theories of the origin of language in the field.

1. The Onomatopoeic Theory. According to this the words of a language are imitations of the sounds of nature.

2. The Interjectional Theory. According to this roots are involuntary interjections.

These two theories have been called by Professor Max Müller the *Bow-wow* and the *Pooh-pooh* theories respectively.

3. The third theory or hypothesis is suggested by Professor

Max Müller himself, and has been called the *Ding-dong* theory. Roots are *phonetic types* and embodiments of general ideas.

"There is a law it has been said, which runs through nearly the whole of nature, that every thing which is struck rings. Each substance has its peculiar ring. We can tell the more or less perfect structure of metals by their vibrations, by the answer which they give. Gold rings differently from tin, wood rings differently from stone, and different sounds are produced according to the nature of each percussion. It is the same we are told, with man, the most highly organised of natures' works. Man responds. Man rings. Man in his primitive and perfect state, was not *only* endowed, like the brute, with the power of expressing his sensations by interjections and his perceptions by onomatopoeia. He possessed likewise the faculty of giving more articulate expression to the general conceptions of his mind. The faculty was not of his own making. It was an instinct of the mind, as irresistible as any other instinct. Man loses his instincts as he ceases to want them. His senses become fainter, when as in the case of scent they become useless. Thus the creative faculty which gave to each general conception, as it thrilled for the first time through the brains, a phonetic expression, became extinct when its object was fulfilled."

In a note we further find, "The fact that wood, metals, cords, &c., if struck, vibrate and ring, can of course be used as an illustration only, and not as an explanation. The faculty peculiar to man, in his primitive state, by which every *expression from without*, finds its vocal *expression from within*, must be accepted as an ultimate fact, while the formation of roots as the exponents of general conceptions, will always be viewed differently by different schools of philosophy. When an agreement shall have been effected between Plato and Aristotle, between Kant and Hume on the origin of general conceptions, we may hope for a similar result with regard to the origin of roots, the *first embodiments of general ideas*."

The reader will see that the question of the origin of language is a question of the origin of roots only. Given the roots, all other words can be traced back to them, or from them, according to laws long laid down for Sanskrit and Prakrit, and by comparative philologists for all the languages of the world. These facts can not be denied. The Indian philosophers never trouble themselves to

explain the names of objects found in the language in any other way, but by deriving them from roots. To say that all *names* must have been derived from an imitation of the sounds of nature cannot certainly be true. Nor can the theory that all names—entire words—as we find them—have an interjectional origin.

There is no doubt whatever that roots as they are given to us now, are expressions of general ideas, and not the expressions of any particular sounds of nature. Those philosophers therefore who have explained the imitation theory to mean that all names are specific imitations of the sounds of birds and beasts, &c., have done so simply because they were not conversant with the science of language as it has been studied in Europe since Sanskrit became known to the West. Had they known Sanskrit, there can hardly be any doubt that they would have explained the origin of the *roots* on the theory of imitation.

Considered in this light, it appears to me that there is a good deal of truth in the onomatopoeic and interjectional theories. And the same may be said of the ding-dong theory, so far as the actual expression of the inarticulate sounds of nature as articulate vocal expressions is concerned.

Thus we find the commentator of Patanjali telling us :

"Now the power of speech (*lāk*) functions in the manifestation of literal sounds only."

"The auditory power (*śrotra*) is the substratum for the changes of sounds only."

Now the sounds which produce vibrations in the *śrotra indriya* are two-fold :

1. The sounds uttered by men. These are articulate sounds, which are letters, or are made up of several letters placed together.

2. The other sounds of nature : the sounds of birds, and beasts, the sounds of winds and thunders, metals and rivers—in fact, all the sounds of the mineral, vegetable and animal worlds.

The question how man came to utter articulate sounds is of a different nature. Here we have simply to understand the double nature of the sounds of the external world. Because it is this double nature of the sounds which will enable us in our future study to see the elements of truth that exist in the onomatopoeic and interjectional theories. Interjections are literal sounds—

expressions of articulate speech, which express certain emotions of the utterer.

Some of these exclamations we find expressing different emotions; there are others which express the same emotion always. Some of these latter, are common to some of the brutes also.

The interjectional stage of the outward oral expression of the inner man is in fact the one which is common to man and animal. It is the expression of a very low degree of thought power; which low degree of thought power is the ultimate acquisition of the animal kingdom, but is the beginning of, and is comprehended by, the higher thought power of man. We shall have occasion to discuss these problems presently. The interjectional sounds of animals may therefore be classed from one point of view with the similar sounds of men. The evident possibility of those sounds being classified under one head, shows that man, so far as these sounds are concerned, is on a level with the brute creation; and the well-known fact that these sounds do not enable the beast to form a language such as that of man, equally goes to show that in man there is a higher power which does not exist in brutes. That higher power will have to be presently discussed.

But at present we have to see that the vast majority of sounds which man hears comes from the external world; and these sounds are heard equally by animals with men. These sounds in themselves express no meaning. They simply produce certain vibrations in the soniferous ether (the *śabda tattva*) and the sense of hearing, which as we have seen is only a functional output of the same subtle matter. "Sound produces," says Patanjali, "certain changes in the substratum of the auditory power only." On its own plane, in itself independent of anything else, it has no meaning.

One important point with regard to the nature of animal sounds may be considered here. All sounds besides possessing peculiar forms, flows, temperatures, modes of motion, and notes, also possess at the same time different tones. It is these tones that express different emotions. Take for example the interjectional sound *ā* (अ) in Sanskrit.

Now we find it mentioned in Sanskrit dictionaries, that, the indeclinable *अ* (*ā*) expresses pity, sympathy, memory, anger.

It also signifies limitation, *all round*, &c. This word is the

same as the English interjection *Ah!* Every reader will see easily that these different meanings are always connected with different tones, although the sound is the same.

Under different conditions, the sounds of animals differ in form, flow, temperature, mode of motion and note. The reader knows of course that anger means a peculiar rise of the *agni tattva*, as this *tattva* also possesses the qualities of form, flow, mode of motion, and note, besides the prevailing quality of temperature, every output of anger, must possess a peculiar colour, and so on. Similarly fear means an increase of the *ākāśa tattva*, and this too like anger gives a peculiar form, &c., to the sound. All the needs of the animal life,—hunger, thirst and other appetites of the body, and all the passions,—anger, love, jealousy, have their *tattvic* values. Sound represents all those appetites and passions faithfully, and it only requires a cultivated ear, to carry the *full* impression of a sound to the human mind.

To one who cultivates his sense of clear hearing (*clairaudience*), this sort of sonorous perception becomes clearer and clearer every day. When the mind begins to distinguish (*pravibhāga*) between the finer shades of form, temperature, flow, mode of motion and note of the sounds of animals, then will sound begin to connect itself with the ideas of hunger, thirst, anger, love, in fact all the passions and appetites of the birds and beasts and of the human animal. The cries of animals will then begin to convey, and will end in conveying to the human mind the impressions of the needs of the lower animals. As every metal has its own peculiar *ring*, so has every passion and every appetite. Even now men can distinguish cries of pain, terror, anger, hunger, &c., in a general way. When the sense of hearing becomes more powerful and clear, their finer shades will begin to be sensed, and by the operation of the inductive canons of agreement, (*anvaya*) difference (*vyatireka*) and residue, (*pariśeṣa*) man will come to possess a *language* for describing and interpreting the cries of animals. This is the natural development of the interjectional portion of the human speech.

"It cannot be denied," says Professor Max Müller in his lectures on the Science of Language, "that with interjections, too, some kind of language might have been formed; but not a language like that which we find in numerous varieties among all races of

men. One short interjection may be more powerful, more to the point, more eloquent than a long speech. In fact interjections together with gestures, the movements of the muscles of the mouth, and the eye, would be quite sufficient for all purposes which language answers with the majority of mankind."

The language which we now speak is the result of the sonorous vibrations which our ears can catch at present. When we can catch the finer notes of sound, which are replete with the nature of the appetites and passions, accompanying their production and shaping, then we shall have a language which will express very much finer shades of meaning.

Thus by separating the three elements of language, sound, object and idea, we come to learn that the future of man as foreshadowed by his past, must unfold the power of hearing and understanding the differences of the finest shades of sound, as determined by the passions and appetites of men and animals.

It might be useful at the close of this chapter, to remind the reader of a portion of Patanjali's aphorisms quoted above :

तत्प्रविभागसंयमान् सर्वभूतस्तुज्ञानम्.

"By *samyama* on the distinction (obtaining among) them comes a knowledge of the sounds of living creatures."

RAMA PRASAD.

[To be continued.]

ILLUSTRATIVE STORIES.*

KILLING.

I. STORY OF THE THREE BHIKKHUS.

[The following stories have been translated from various Suttas, as illustrative of the Rules for the Buddhist laity. From time immemorial in the East, simple stories have been used as vehicles of teaching great truths to the masses of the people. The details may often be strange, and to the western mind as incredible as a fairy-tale, but, as in the fairy-tale, deep wisdom may therein be veiled. In any case the stories throw light on the beliefs of the uneducated, and thus bring the reader into touch with the ideas that sway the masses in eastern lands.--Ed.]

ONCE when the Lord Buddha resided at the Jetavana monastery, many Bhikkhus called on Him to pay their respects. On their way thither they went to a certain village, begging for alms, and the villagers having taken their bowls, seated them in a dining hall, gave them gruel and sweets and awaited the time for their mid-day meal. In the meantime the Bhikkhus preached the Doctrine to the people. Having cooked the alms, a woman began to fry some food, and the pot caught fire, and sparks from the wood reached the roof. A blade of straw caught fire, and it went off flying into the sky. At this time a crow happened to fly through the air over this house and this blade of burning straw catching round its neck, the crow fell dead on the ground, just in the centre of the village. The Bhikkhus having witnessed this said, "Oh, this is a very sad occurrence, look at this poor bird, what has happened to it?" None but the Buddha can tell us why it has been subjected to such an accident, and we

* These fourteen stories illustrate the four sinful actions, viz. : (1) Killing, (2) Stealing, (3) Lust, (4) Lying ; the four passions of the mind, viz. : (5) Desire, (6) Anger, (7) Fear, (8) Ignorance ; and the six sources tending to the destruction of wealth, viz. : (9) the use of intoxicating liquors, (10) the promenading of streets at unseasonable hours, (11) the frequenting of places of dancing, singing, and instrumental music, (12) the indulgence in gambling, (13) the association with unrighteous friends, (14) the addiction to indolence.

must therefore question him about it and understand the cause ; so they went their way.

Some other Bhikkhus from a distant place desiring to come and pay their respects to Buddha embarked on a vessel. On their voyage, when in the centre of the ocean, the vessel all of a sudden came to a stand-still. Then those on board spoke amongst themselves : "Of a truth there must be some unfortunate man on this vessel, we must find him out. To know who he is we must write our names on slips of ola." The Captain agreed to this. Now he had on board, his wife, who was young and exceedingly beautiful, affable in manner, captivating in appearance, and sweet in speech. Accordingly they wrote out their names and threw the slips on the surface of the ocean ; when to their great surprise, the slip containing the name of the Captain's wife sank into the water, while the rest remained floating on the surface. But they did not believe that the slip which sank contained her name, and for the second time they wrote out their names and threw the slips into the ocean. Again the slip containing the name of the Captain's wife sank. A third time they did the same, and to the surprise of those on board, the same slip sank again. Those on board asked the Captain what should now be done. The Captain replied, "We cannot sacrifice our lives on account of one, you may cast her into the sea." They then thought that if she be seized and cast into the water she would be frightened and begin to scream. The ornaments she has on should be taken off and letting her have only an undergarment she should be cast into the water. The Captain again said, "I cannot bear seeing her perish floating on the water, it will be well to drown her in a way unseen by me. Hang round her neck a pot filled with sand, and then throw her in." They accordingly threw her into the water, having tied a pot filled with sand on her neck. No sooner was she cast into the water than the fishes ate her up.

The Bhikkhus having witnessed this, thought that none but the Buddha would know why this woman was subjected to such suffering, and decided to report this occurrence to the Lord and question Him as to the cause of it. The vessel then moved on and having reached its destination the passengers disembarked and went on their way.

Seven other Bhikkhus coming to see the Buddha during the

evening arrived at a certain temple and asked for shelter during the night. The resident Bhikkhus thereupon pointed out a cave wherein there were seven beds, and the visitors went in there for the night. When they were fast asleep a stone about the size of a house sufficient for one man, rolled to the entrance of the cave and blocked the door. The resident Bhikkhus observing the occurrence, became very sorry, and having gathered all the villagers together, tried to move the stone, with the assistance of those in the cave. Continually for seven days they tried to move it but failed ; and the seven Bhikkhus inside the cave had nothing to eat or drink, and in the meantime they suffered great privations. After the expiration of seven days the stone rolled off of its own accord. The suffering Bhikkhus now came out of the cave, and thought that none but Buddha could tell them the cause of their having suffered in this manner. They thought that they would enquire from Him the cause of this, and so went on to see Him.

All the three companies of Bhikkhus met on their way, and together went to see the Lord, and having paid obeisance to Him they sat down at a respectful distance. One of each company now related in order what had been witnessed by them, and questioned the Lord as to the cause of such suffering, and the Lord replied to them in order :

Bhikkhus, that crow underwent much suffering as a result of his action in a previous incarnation. In times gone by there lived at Benares a shepherd who tried to tame a bull, but was unable to do so. That bull used to go a distance and lie down ; when forced to get up, it would go for a short distance further and then again lie down. All his attempts to tame the animal were of no avail, and being greatly annoyed he beat it until its bones were broken and it lay like a heap of straw. He then wrapped a layer of straw round the bull's body and set fire to it, by which the bull was burnt to death. Bhikkhus, as a result of this action, the shepherd was first born in the Avichi hell, and after enduring great suffering there, was reborn as a crow seven times, suffering death by fire in each existence.

Now the Captain's wife also endured suffering as a result of her actions in a previous existence. In times gone by this woman was the wife of a householder in Benares. She used then to pound

paddy, bring water and cut firewood. When she was engaged in doing these works her dog used always to be looking eagerly at her. When she took her husband's meals into the field or went to the jungle for firewood, or to gather herbs, the dog used to accompany her. Having noticed this the boys used to say: "Behold here goes a she hunter with a dog, to-day she will have meat for her meals and have a good dish. So saying the boys used to mock at her, and unable to stand it, she tried to drive away the dog, beating it with sticks and stones. The dog ran away from her for a while and again followed her. It had been her husband in three incarnations prior to this, on account of which nothing would prevent its attachment to her. In these times of re-birth it is hard to find one who has not become a husband or wife to another. Owing to this the dog could not remain separated from her. One morning she took a cord with her, covering it under her waist cloth when setting out to carry gruel to the field for her husband. Having given the gruel to her husband she went to a pool of water taking the empty pot. On her arrival there she filled the pot with sand, looked around and called the dog, which being greatly pleased ran to her, wagging its tail. She then seized the dog, and having tied one end of the cord to the pot she attached it to his neck, and threw the pot and dog into the pool, thus drowning him. On account of this demeritorious deed she was born in hell several times, and when re-born as a human being was drowned a hundred times with pots of sand hung round her neck.

Bhikkhus; you seven have undergone much suffering as a result of your action in a previous existence. A long time ago in Benares there were seven shepherd boys, who fed cattle in a certain meadow for seven days. One day on their return, seeing an iguana they gave chase and it ran away into a cleft. There were seven holes in this cleft, and finding it difficult to seize the iguana that day they blocked these seven apertures intending to seize the animal on the following day. They then went on their way and on the following day as they drove the cattle they entirely forgot about the iguana. Seven days after, when they were passing by the cleft, they thought of what they had done, so ran thither, and removed the branches and leaves with which they had blocked the holes. The iguana having starved for seven days, and being reduced to a skeleton

was barely able to crawl out. Seeing this they were greatly moved and tapping it on the back let it go away. As the shepherd boys did not kill the iguana they did not undergo sufferings in hell, but throughout fourteen incarnations these seven boys had to starve for seven days in each. Bhikkhus, you were the shepherd boys who starved the iguana on that occasion.

At the termination of this discourse one amongst the Bhikkhus asked Buddha: "Oh Lord, could one escape the results of a sinful action by being either in the sky, in the centre of the ocean, or in a cave?"

The Lord then said: "There is no place in the sky, centre of the ocean, or in a cave, where one can escape the result of any bad action in one life.

[Dhammapada Aththa Kathā.]

STEALING.

2. STORY OF THE WOMAN PUNISHED FOR THEFT.

During the time of Kāsyapa Buddha, there lived a woman in Benares who supported herself by the proceeds derived from the sale of toddy and oil. One day noticing a band of men fast asleep through intoxication, she stole their clothes, and again seeing a Bhikkhu, who had attained Arahathship, going on the round for alms, she invited him to her house and served him with the mid-day meal. He preached a sermon to her and went his way. After a lapse of time she died, and was born in a beautiful island in the mid-ocean. Though beautiful in complexion, yet as a result of having stolen clothes belonging to others in a previous incarnation, she was not provided with clothes to cover her nakedness. She died and was born again and again in that same island several times. During the time of Gotama Buddha five hundred merchants of Savaththi embarked for Swarnabhumi (Burma) carrying with them merchandise for sale there, so that they might bring back gold for sale in their own country. The vessel encountering a storm was carried by a current to the island where this solitary woman resided.

On the arrival of the merchants at her golden abode, she spoke to them, remaining in a place unseen by them. The chief among the merchants invited her to come out from concealment and speak

to them. Thereupon she said, "Friend, I am ashamed to come out, for I have no clothes to cover my nakedness," upon which the chief merchant offered her a robe. But she said, "I cannot receive anything in that fashion. If there be amongst you any one who observes the precepts and places confidence in the Buddha, His Law, and His Order, give the robe unto such a one and let him make me to partake of the merits accruing therefrom." Accordingly a set of clothes was given to an Upasaka (devotee) who was amongst them and she was made to partake of the merits accruing from such offering, by pouring out water from a vessel.

Immediately there sprang up an abundance of celestial clothes of various forms, so the woman thus received clothes after a myriad of years.

* As the result of her having stolen clothes in a previous incarnation she had to pass a myriad of years without clothes. Therefore let wise men reflect upon the evil consequences resulting from taking anything that belongs to another, and abstain from committing this vice.

[Kuddaka Nikāya Aththa Kathā.]

LUSTING.

3. STORY OF THE KING OF KÔSALA.

[This discourse was delivered by the Lord Buddha when residing at Jetawanarāma, concerning the King of Kôśala and one of his subjects].

Once upon a time on a day of national rejoicing, the King of Kôśala went about the town, riding on a beautifully caparisoned elephant, and large crowds thronged to have a glimpse of him. As he was passing along one of the streets, the wife of a certain townsman climbed the upper story, opened the window and peeped out to look at the procession. The King noticed this woman, whose appearance greatly attracted and captivated him, and he wished to have her. He hurried through the street and returned to the palace. Having summoned a faithful minister, he enquired if he had noticed a certain house and the woman who resided therein, and the minister answered in the affirmative. Thereupon the King ordered him to ascertain if the woman was married or not. After enquiry the minister informed the King that she was married and lived with

her husband. The King then ordered the minister to summon her husband, who came to the palace in obedience to the order. This man now thought that some danger was impending on him owing to his wife. When the man had paid the usual respects, the King said to him, "Henceforward you shall serve under me;" but the man respectfully declined to do so, promising to pay any tax imposed upon him in lieu of personal service; yet the King persisted in his order being carried out, and commanded him to do some work. The man now thought within himself, "This must be a plan devised by the King to entrap me and take my wife," and being greatly terrified, he did whatsoever he was ordered. The King failing to find any loop-hole in the man's work now ordered him to go up the river in the morning, a distance of one hundred yôjanas, and bring a bundle of lotus flowers and a ball of clay to be had in the Nâga Lôka, before his bath in the evening; failure to do which would result in his being executed. The man doubting his ability to carry out this order and being greatly frightened, went home, took some boiled rice in a basket and started on the journey. After walking a distance of a yôjana, he rested for a while, and setting aside a portion of the rice began to eat. Seeing a poor and humble wayfarer he offered him the portion set aside. Both having partaken of the rice, a handful of it was thrown into the river. He thrice invoked and desired the Devas haunting the place to partake of the merit accruing from the food given to the wayfarer and the fish in the river, and solicited their help to accomplish the object of his mission.

A Deva now appeared in the form of an old man and granted the man's request. Now the King thought to himself that if the man were successful in doing what was ordered, his object would be thwarted. So he locked the palace gate and kept the key himself.

Bringing the flowers and clay the man arrived at the palace gate before the bathing time of the King, and desired the gate-keeper to open the gate; but the latter cried aloud and said what had happened. Being greatly alarmed that his life would not be spared, the man threw the flowers and the clay through the openings in the gate and began to exclaim, calling upon the residents of the town to bear witness to the fact of his having executed the royal order. Being now desirous to enlist the sympathy of the Bhikkhus, he went into a Vihara close by.

After retiring for the night, the King, thinking of the woman with lustful motives, decided to have the man killed the following morning and get her brought to the palace. Now about midnight the King heard four dreadful cries uttered by four beings who were undergoing terrible sufferings in the Lohakumbi hell for a myriad of years, and began to tremble with fear. He now thought, "Oh what do these cries portend; is any danger coming upon me, my Queen, or my kingdom?" Having passed a sleepless night through fear, the King, early in the morning, summoned the chief Brahman counsellor and explained to him what had happened, and requested him to interpret these occurrences. The Brahman, though he did not actually know what these signified, yet said that they portended the loss of the King's life. The King now became more alarmed and enquired if by any means such danger could be averted. "Do not be alarmed, Oh King, I know the three Vedas, a sacrifice will avert the evil." "What do you need for so doing?" asked the King. The Brahman replied, "One hundred of each of the following, namely: elephants, horses, oxen, cows, goats, sheep, fowls, pigs, boys, and girls." The King now thought that he would secure his life, and ordered that all these be instantly provided. They were all gathered, and instead of one hundred, five hundred of each kind were brought. The parents, relatives, friends, in fact all the townsmen now began to weep and lament over this intended sacrifice of so great a number of human beings. Queen Mallika then went to the King and enquired what made him look so downcast. The King thereupon said: "You would even not know if a serpent were to pass through my ear," and related what had happened and how the Brahman counsellor had advised him to make the sacrifices in order to secure his life. Thereupon the Queen said: "What, O King, are you who reign over two kingdoms, so ignorant a person as to repose any confidence on that Brahman's advice? When have you heard that one's life is saved as a result of sacrificing the lives of so many persons and animals. There lives the Buddha, the Omniscient One, in a Vihara hard by. Go to Him and abide by any advice that He may give you." The King consented to do this and went to Buddha along with Queen Mallika. After paying their obeisance to Him, they remained silent. Upon being questioned, the Queen explained the object of their mission. The Lord then said: "Mahā

Rajah, do not be alarmed, there is no danger impending on you," and He related how those four had been subjected to suffering in hell.

Once upon a time there lived in Benares four wealthy men. They conversed amongst themselves as to what they should do with their wealth. The first of them said that alms should be given to Bhikkhus to acquire merit; the second said, drink liquor and eat good flesh to improve the constitution; the third said, eat different kinds of flesh with boiled Ell (a superior quality) rice. To all these they did not agree. Then the fourth said. "What affords greater happiness than illicit sexual intercourse?" To this the rest agreed, and all began to spend large sums of money and enjoy illicit sexual intercourse. Subsequently they underwent great suffering in this world and after death all the four were born in several hells, and at last in the Lohakumbi hell, in which they had uttered the cries.

The Mahā Rajah now became terrified at the evil consequences resulting from unlawful sexual intercourse, and decided never to indulge in it, nor think of doing so, and had the poor man, who was then in the Vihara, released from personal service.

[Dhammapada Aththa Kathā.]

D. J. SUBASINHA (*Translator*).

[To be continued.]

From lust springs sorrow; from lust springs fear. Whose is wholly free from lust knows neither sorrow nor fear.

"Dhammapada."

Whoso conquers desire that is difficult to subdue, sorrow slips from him like water off a lotus leaf.

"Dhammapada."

A noble truth I would discover; an aim unlike the common aims of men. I would bring to an end the pain that springs from existence.

"Fo sho hing tsan ching."

No living, sentient creature that yields to desire can escape pain. Those who thoroughly understand this, rouse themselves to abhorrence of desire.

"Fo sho hing tsan ching."

COLONEL OLCOTT'S SERVICES TO ZOROASTRIANISM.

THIRTY years ago the state of Zoroastrianism was anything but satisfactory. On one side, superstition, bigotry and dogmatism were cankering its heart from within, while on the other, Materialism was wreaking vengeance from without. Goats' heads and fat were sacrificed and offered to the sacred fire in the name of religion ; the praise and adoration of the Yazatas were dispensed with, as they were, according to certain authorities who formed themselves as a reforming party, fibs invented by the mobeds in dark ages to impose upon the laity, not knowing that at about the same time Prof. Huxley, the Agnostic, considered the existence of these Yazatas—whom he called Higher Intelligences—essential in the economy of Nature ; and the sacred fire of the Atashbehran was on the verge of being extinguished, as one of the reformers announced that it is folly to worship the fire as we are Monotheists. Great mischief was done in the name of Monotheism, which only supported Materialism at the time, in absence of the true knowledge of the science of the Universal Soul. The priests were helpless to defend the charge assigned to their custody, owing to their limited knowledge, and the religiously inclined Parsis were threatened to be dethroned.

There came then the advent of the Theosophical Society. Madame Helena Petrovna Blavatsky and Colonel Henry Steel Olcott landed in Bombay, India, on the 16th Feb. 1879, and began their work to revive and vivify the Aryan and other great religions of the world, all of which were more or less in the same sorry plight at the time.

The ever-memorable lecture on "The Spirit of Zoroastrianism," delivered on the 14th February 1882, by Colonel Olcott, which kindled the fire of religious revival once more in the heart of the Parsi community, quite naturally attracted our attention to the Theosophical Society ; but as there were various considerations to be looked after, then, the movement was watched rather passively or indifferently. I was then taking a prominent part in a comic paper, and, I am pained to say, I caricatured many a Theosophical truth at the time. During the interlude, however, I came across several articles in *The Theosophist*, which I found so very convincing and explicit on

subjects which were then under controversy, that I was naturally drawn towards Theosophy.

When I joined the Theosophical Society in 1887 I had not the honour personally to know either the great soul H.P.B., or her co-worker, Colonel Olcott. I knew H.P.B. through her profound wisdom only, as manifest in various articles published in their journal at that time. Subsequently, after joining the Society, I put certain questions to Colonel Olcott, on Zoroastrianism, with the hope that I might learn from him some truth relating to my religion ; but he replied, to my surprise, that he did not know the philosophy of Zoroastrianism, and that I must study the religion myself, and that if I did not understand anything I must try and try and TRY to understand it, till I succeeded. Some of us were under the impression that the Founders of the T. S. claimed to give us better interpretation and explanation, and the above answer was so much disappointing and discouraging that any impatient member would surely have resigned his membership. Had I done so, I would have missed the golden opportunity to acquire the eternal benefit that I have had the good fortune to obtain and would have remained an animal-man till the end of my life. But I obeyed ; and began to prosecute the study of my own religion, which subsequently led me quite naturally towards the Vedānta—a philosophy that is as essential to Zoroastrianism as is water to a fish—as there were then very few books written by prominent members of the Theosophical Society. Subsequently the profound exposition of H.P.B. shed immense light on the allegoric, mystic and occult teachings of Zoroastrianism, which would otherwise have remained a dead-letter—as they still are to the uninitiated. The interpretation and explanations given by H.P.B. appealed to my reason, and I found them true. Whether they are true or false, posterity will say.

The well-known letter addressed in 1895 by Colonel Olcott to our veteran colleague and co-worker Mr. K. R. Kama, is still fresh in our memory, in which the enthusiasm shown by the late Colonel in urging once more the Parsi leaders to raise a fund for the propagation of Zoroastrianism is more than praiseworthy. I would advise all new Parsi members to read it, and those who have already done so I would recommend to re-read it, as the letter reads anew as long as the advice therein imparted is not carried out by the Parsis.

When I published "Zoroastrianism in the Light of Theosophy," Colonel Olcott was good enough not only to write a long preface for the book, but he furnished me with the valuable correspondence he had had with the European Savants regarding an Archæological Expedition for Zoroastrian research—a subject cherished by him as no Zoroastrian would ever have done. Though he was an American by birth and a Buddhist by religion, the fire of Zoroastrianism was ever burning within his bosom and he was ever ready to receive any Parsî member with that degree of warmth and love which rarely have manifested in a Zoroastrian heart.

He can rightly be called the pioneer of New Zoroastrianism. It was he with his co-worker H. P. B. who turned the first sod of Theosophical-Zoroastrianism and thenceforward changed the phase of this ancient system which was then being devitalized, on the one side by Materialism which was rampant in the world, and on the other by superstition, dogmatism and bigotry. He gave it a new impulse, and vitalized it just as he vitalized, magnetized and cured so many invalids. The Parsî community is highly indebted to him for his persistent efforts to encourage them to study their own religion in the light of Theosophy; and his continued persuasion for an exploring expedition to Persia—though the same unfortunately remains unfulfilled up to this day—will ever be a monument to his zeal for Zoroastrianism, though it will remain a black spot in the Parsî history.

Though by birth and religious belief he may be an alien, he was at heart a true Zoroastrian. When I went to Adyar to see him on his last sick-bed, I interviewed him—with a Parsî lady and other friends. Seeing them in his presence, probably for the last time, the Zoroastrian fire again awoke in him; and although he had to make much effort, he spoke for some time on the relation he bore to Zoroastrianism, and the feeling with which he spoke about one of his past incarnations as a Parsî, was pathetic. We parted with feelings which will ever remain inscribed on our hearts. His love for the Parsîs was unique; his love for Zoroastrianism was as strong as ever. In his passing away to the other shore, Zoroastrianism has lost one of its most noble, most loving, most devoted friends.

I cannot close without giving expression to the lasting gratitude I hold for him, and pray that he may ever rest in PEACE.

N. F. BILIMORIA.

THEOSOPHY IN MANY LANDS.

HEAD-QUARTERS, ADYAR.

Mrs. Besant has placed a commission for a statue of Colonel Olcott in the hands of Mr. Govinda Pillai, who executed the admirable statue of H.P.B. which is in the large Hall. The pedestal of this statue will be enlarged, so that the President-Founder may stand beside his colleague, and the twain, the Founders on earth of the T.S., will ever be there together, as they will ever be joined in our grateful and loving memory. The model has been approved.

Any friends who wish to share in the raising of this statue can send their contributions to the Treasurer of the T.S., Adyar, Madras.

On February 16th and 17th a Conference of E. S. groups was held at Adyar, and was largely attended.

There is a gathering every evening at Head-quarters, open to all members, at which, for about an hour, Mrs. Besant explains any Theosophical teachings which may be brought up for discussion. After this, the meeting breaks up into twos and threes for social talk.

As the Western Library has been removed to the main Library, the large room has now been arranged as a Reading-Room, and the daily papers, and all the Theosophical magazines, are placed there for the use of members. It is hoped that this room will be largely used, and members have the right to bring a friend with them at any time; for these friends, tickets must be obtained. The evening conversations are held in this room.

It has hitherto been the custom that any travelling Theosophist might use the Head-quarters on the payment of the actual cost of food, leaving nothing for fuel, servants, lights, use of linen, etc. Many have felt very uncomfortable at thus living on the subscriptions sent in to Head-quarters, and some have tried to make it good by gifts, on leaving. In future a regular daily charge will be made, to cover all expenses, of Rs. 2 to vegetarians, and Rs. 3 to non-vegetarians,

Theosophists who are engaged in definite Theosophical work here on subsistence allowance or gratuitously, and members who come here on official business, will only pay, as heretofore, the cost of food.

A Superintendent has been appointed who will have complete authority over the whole household arrangements, and will be responsible for their orderly and economical management. The President has been fortunate enough to secure the services of a very old member of the T.S., a staunch friend of H.P.B., and one who, on three occasions, was privileged to see the blessed Masters with his physical eyes. His wife, also, was much loved by H.P.B. Mr. Subbiah Chetty, the gentleman in question, gives his services gratuitously to the Society.

INDIAN SECTION.

The work at the Indian Head-quarters goes on steadily. The new building for the use of members who live in European style is now occupied, one-half of it having been completed. If this building is utilised as fully as that for the use of members who live in Indian style, it will certainly justify its erection. The General Secretary has built it chiefly out of the compounded subscriptions of the members, and the rent paid by those who use the rooms yields the interest on the subscriptions thus invested.

ITALIAN SECTION.

An Italian correspondent writes :

"All is going on promisingly here. We have started a *Bollettino della Sezione*, or monthly periodical for our Section, edited by Prof. Penzig, the General Secretary. The Rome Lodge has started a small Review, called *Ulra*, edited by Signor Calvari. And, generally, over Italy there is a regular crop of occult, philosophical, religious, sociological, and spiritual magazines, reviews, etc., showing a wave of intellectual and perhaps of spiritual impulse." We cordially wish success to our two new colleagues in the press.

AMERICAN SECTION.

January 1907.

The past month has been one of increasing activity among our Branches. The uneasiness previously felt is gradually passing away and there is a steadily growing conviction on the part of the principal workers, that the mission of the Society is certain to be fulfilled and

that the organization will safely weather all the storms that may come. This is of course strengthened by the splendid attitude of the President-Founder and our other officials, which every right-thinking member endorses.

It is interesting to note that the moral regeneration now going on within our movement continues to be reflected in the political and commercial life in this country, and the whole tendency is toward sound ethics.

Magazines and other periodicals continue to give some space to stories dealing with super-physical phenomena, but they are naturally giving more attention to the vital moral questions now before the community.

H. H.

REVIEWS.

THE COMMENTARIES OF HIEROCLES

ON THE "GOLDEN VERSES OF PYTHAGORAS."*

Nothing need be said in praise of the 'Golden Verses of Pythagoras'—they speak for themselves; and perhaps little more need be said in this brief notice than to quote, from the book under review, a page of the commentaries. Verses 11 and 12 read thus: "*Never commit any shameful actions, neither with others, nor in private with thyself. And, above all things, respect thyself.*"

In commenting on this last—verse 12—Hierocles says (see p. 33):

"*Above all, respect thyself, for if thou gettest a habit of respecting thyself thou wilt always have at hand a faithful guardian whom thou wilt respect, who will never depart far from thee, but always keep thee in sight. For it has often happened that many, after their friends and domestics had left them, have taken the liberty to act such things as they would have been ashamed to have done in their presence.*"

"Was there then no witness of it? I speak not of God, for God is far from the thoughts of the wicked. But had they not their souls, that is to say themselves, for witnesses? Had they not the testimony of their own consciences? Doubtless they had, but, being subjected to their passions, and enslaved by them, they knew not that such

* The Theosophical Publishing Society, London. Price 1s. 1-11.

witnesses were present. And all who are in this condition condemn their own reason, and treat it worse than the vilest slave."

"Establish thyself, then, for thy own guard and thy own inspector, and keeping the eyes of thy understanding always fixed on this faithful guardian, begin to have an abhorrence of vice."

"The respect thou shalt have for thyself will of necessity create in thee an abhorrence of all vice, and incline thee to shun and avoid whatever is shameful and unworthy to be committed by a Reasonable Being. He who thinks ill actions unworthy of him, insensibly familiarizes himself with virtue."

The tone of the work will be apparent from the foregoing extracts. The book is well brought out (as are all books issuing from the T.P.S. of London) and contains 130 pp. 8vo.

W. A. E.

SONGS FOR LOTUS CIRCLES.

As we glance over the pages of *THE LOTUS SONG BOOK*,* sweet voices from early days of The Lotus Circle, in Avenue Road, and Albemarle Street, call to us across land and ocean, and they echo in our ears. With these voices that we knew and loved of old, mingle some, new to us, from other lands, where bands of happy children are gathered to hear the olden stories that are yet ever fresh, in their effect on the lives of those who heed them. Brave words to ringing music, sound from the pages of this book, and gentle words, wedded to soft melodies, whisper to us therein of "Love Divine, through all things flowing." The story that "comes from long ago," is re-told there, and there, too, we hear of the Golden City, "mentioned in the legends old," of which, "all our lives are building stones." The wee, tiny ones love to sing about "When the children go to sleep." We miss "The Lords of Flame," and hope the song will appear in the next edition. We especially welcome the Foreword, as supplying a much felt want amongst those Theosophists who conduct Lotus Circles and gatherings of Links of the Golden Chain. An outline programme of a meeting for children is given, but it is insisted that each teacher should have his own method, and only hints can be given. If a teacher have very real love for children he will find out how best to teach them. We recommend all who are drawn to help young folks, to carefully read over this Preface, and even our non-English speaking, and our East-

* 8, Inverness Place, Queen's Road, W. and The Theosophical Book Concern, 26, Van Buren Street, Chicago. Price 10 Annas.

ern members may gather hints therefrom; though naturally they will each adopt and use the songs and tunes and stories of their own motherland. "The Lotus Song Book" can be obtained from any Theosophical Publishing Society or bookseller.

A. J. W.

We have received with thanks, two new tracts in Tamil, one on "Love" or devotion, and the other on "Toleration," from the President of the Madura Theosophical Society. They are numbers 16 and 17 of the series of Tamil tracts that have been published mostly for free distribution, for the last three years, by this Branch T.S. It has also published four English tracts for free distribution. This sort of work to popularise Theosophical truths amongst people is of high value. We hope this branch may be enabled to issue more tracts and that the Theosophists and sympathisers will help the branch in its labour of love.

We beg to acknowledge, with many thanks, the receipt from Messrs. Thompson & Co., of numerous large and very serviceable diaries, blotting pads, memorandum tablets and calendars—all of excellent quality; and from Messrs. Hoe & Co., of a useful pocket diary.

MAGAZINES.

The Theosophical Review for February, opens with a remarkably clear presentation of the principles of "The Universal Religion," by Annie Besant. It is evident that such a religion must include the essential points in each separate religion,—which must, each and all, have emanated from the one source of all truth. The article should be widely read. "Baháism, or a Universal Religion" [No. II.], contains copious extracts from the teachings of "Baháism." We quote a few sentences:

"If there be to you a word or essence whereof others than you are devoid, communicate it and show it forth in the language of affection and kindness. If it be received and be effective the object is attained, and if not, leave it to them, and with regard to them, deal not harshly but pray."

"The language of kindness is the lodestone of hearts and the food of the soul . . ."

"Strife and contest were and are seemly in the beasts of prey of the earth, but laudable actions are seemly in man."

The writer of the article (Mr. Sydney Sprague), in commenting

on these extracts, says: "It will thus be seen that the message of Bahaism is one of peace to the world, of good-will to men, and that the Bahais consider this manifestation as but another outpouring of Divine Truth upon the earth; that they are lovers of the light, from whatever horizon it may appear, considering the different prophets and divine teachers of the past as lamps through which this light shone forth and by which the world has been enlightened." The further comments of the contributor are quite illuminative, but our space is limited. Dr. Montagu Lomax next gives a further expression of his views, in "Agnostic Theosophy, II." This is followed by Mr. Orage's, "In Defence of Agnosticism." Mr. Mead's praiseworthy contribution in praise of Theosophy is entitled, "A Measure of What Theosophy Means to Me." "The Study of Animals," by R. Maguire, calls attention to the growing sympathy towards the animal kingdom, which is lately being manifested by naturalists and in the literary world. There is a refreshing originality (and much besides), in Dr. Wells' article on "The Communion of Saints," which is characteristic of the writer. "The Days of the Week: Their Religious significance," by E. H. C. Pagan, M.A., is an interesting paper. Following this are poems, correspondence, 'flotsam and jetsam,' etc.

The New Zealand Theosophical Magazine for January opens with an article by Miss A. E. Davidson, entitled "Peace on Earth, Good-Will to Men," the angelic song of the Annunciation, which is followed by a paper on "The Bible and Christian Dogmatics," by W. A. Mayers. The 'Stranger's Page' deals with proofs of Theosophical Doctrines, and there are various matters of lesser import, both original and selected, together with the 'Children's column,' which is admirably adapted to entertain and instruct the little ones.

Theosophy in Australasia, January. The chief articles that we note are, "Happiness and Propaganda," by Edgar Williams; "The Self and Selfishness" (unsigned); "About a Garden," by F.A.F.; "Indirect consequences," by Ernest Hawthorne; and "Our Attitude towards Orthodoxy," by Peto. Branch reports indicate a condition of healthy activity.

Theosophy in India begins, with the January number, Vol. IV. of the new series. Notes of a lecture by Mrs. Besant on "The Significance of Psychical Experiments" are concluded. A selection of "Helpful Thoughts for each Week," is commenced in this number. "A Short Sketch of the Life of H. P. Blavatsky," is given by W. L. Chiplonka. Dinshah Pestanji Ghadiali, in making a plea for

"Universal Brotherhood," presents arguments to show that the spread of the new universal language—Esperanto will tend in a great degree to hasten this much desired condition of Brotherhood among the nations of the earth. "The trials of Sukra," by M. Venkata Rao, and "A Critical Examination of the Daṣopanishads and the Śvetasvatara," by S. H. Mehta, are both continued.

Theosophy and New Thought, for February, publishes the President-Founder's recent letter to "The Theosophical Society, its Officers and Members," and also his article entitled, "A Conversation with the Mahatmas," which relates chiefly to the appointment of his successor. The article giving the chief events in the life of H. P. Blavatsky is continued. Other articles (unsigned) are, "Minds in Motion," "Where dwells Liberty?" and "The Great Awakening." A brief report of the 31st Annual Convention of the T.S. is given by Mr. Vimadalal of Bombay.

The Central Hindu College Magazine, contains—after the interesting matter found 'In the Crow's Nest'—a very useful and practical lecture which was delivered by Mrs. Besant to the boarders of the Central Hindu College, Benares. Following this we find, "Family Annals of the Râjas of Manda and Daiya," by Keshab Chandra; notes on "Dadabhoy Nawarojy," by A Student; "Science Jottings," by Miss Willson; "Some Characteristics of Sanskrit Poetry," by K. S. Ramasvami Sastriar; and "A Hindu Catechism," by Govinda Dâsa; the last two being continued articles.

Broad Views, for February, opens with an interesting paper by Mr. Sinnett, on "The Origin and Purpose of Stonehenge." Mr. Mallock's serial, "An Immortal Soul," is continued. The chief of the remaining articles are, "A very Curious Experience," by J. J.; "The Zancig Performance," by A. P. Sinnett; and "Theosophic Correspondence."

Theosophia for December has as its chief articles the following:

"Old Diary Leaves," by H. S. Olcott. "Remarks concerning the 'Pairs of opposites,'" by T. Lieftinck; "Magda," by M. Tiedsman de-Jonge; "For Peace we ask Thee Lord," by Dr. A. A. Wells; and "H. Borel's Chinese Art," by R. Lensselink.

Neue Metaphysische Rundschau (vol. XIII., Nos. 5 and 6). In the first article, Dr. Franz Hartmann calls attention to an almost forgotten mystic, Johann Pordaedsche, an English physician teaching a philosophy very similar to that of Jacob Boehme whose contemporary he was. Then follows the continuation of the 'Birds' Dialogues' and

that one of Guido v. List's 'Armanship of the Arians,' and the second half of the book is filled by an exceedingly interesting 'Review' on 'Superstition,' 'Excavations,' 'Problems of Culture,' 'Tibetan Medicine,' 'Phrenology,' 'Graphology,' 'Crimes against Religion in Penal Law,' 'Jesuitism,' 'Studies among the Cora Indians,' 'Sven Hedin and Annie Besant' (see in 'Cuttings and Comments,') etc., etc., and a 'Review of Books' containing a notice of a new book of the Austrian engineer, Ph. Neweast, who attacks the theory of gravitation, ascribes ebb and flow of tide to the sun, declares the moon to be an iron ball and the earth a stone meteor, etc.

Sophia (Madrid, January 1907). 'The Perfect Man,' by Annie Besant; 'Popular Myths of Spain: Blancaflor,' by Mario Roso de Luna; 'The Present of the Gods,' by Rafael Urbano; 'Love Dialogues,' by Leon Hebreo.

Theosophia (Amsterdam, January). 'Old Diary Leaves' by H.S.O.; 'Use and Object of Art,' by J. L. M. Lauweriks; 'Heirs of the Aeons,' by G. R. S. Mead; 'Is a Lie ever to be justified?' by Jo de Vos; 'A Dutch Periodical for Astrology,' by S. V. W.

Received with thanks:—*The Lotus Journal*, *The Vâhan*, *Theosophic Messenger*, *Modern Astrology*, *Mind*, *Phrenological Journal*, *Light*, *The Light of India*, *The Arya*, *The Indian Review*, *The Banner of Light*, now changed into a monthly magazine, *The Arcana*, *Revue Théosophique*, *Teosofisk Tidskrift*, *Bulletin Théosophique*, *Revista Teosófica*, *La Verdad*, *Brahmavidyâ-pracdraka* (Vol. 11, No. 11), *Theosophisch Maandblad*, *De Theosophische Beweging*, *Ultra* (Rome), *The Ceylon National Review*, *Gurukula Magazine*, *The Light of India*, *Christian College Magazine*, *Mysore Review*, *Siddhanta Dipika*, *The Dawn*, *The Brahmacharin* (November and December 1906), *The Indian Journal of Education*, *The Metaphysical Magazine*, *The Mahabodhi* and *the United Buddhist World*, *The Grail*, *S'rî Krishna Sukthi*, *The Theist*, *The Hindu Spiritual Magazine*, *The Review of Reviews*, *The Punjab Theosophist*.

CUTTINGS AND COMMENTS.

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

The *Chicago Sunday Herald* publishes several accounts of dreams that proved to be of practical utility. Here are two of them:—

A story comes to us from Scotland of a dream being the means of saving the lives of two little children near Dumfries. They were daughters of a blacksmith and disappeared one evening at dusk. Search parties scoured the neighboring country during the night, but without success. One of the searchers went to bed early the next morning tired out with his long search, but, unable to sleep, he passed into an uneasy doze, when he dreamed that he saw the missing children in a hole at a certain part of the woods which he and others had passed in their search during the previous evening. Though skeptical of dreams, he got up and went to the place, and, lo and behold, he found the children fast asleep, though hidden by a dense pile of brushwood.

* * * *

Saved from Hanging by a Dream.

Another dream comes from St. Louis, in which a wife charged with the murder of her husband is saved and the real murderer discovered through a dream she had concerning the event. Her name was Mary Thornton and she had been in jail a month, when she requested one of the jailers to let her see the judge. This being done she told him that she dreamed that a man named George Ray murdered her husband. Full details of how such murder occurred was given by her to the astonished judge, who was so impressed by the woman's earnestness that he caused a search to be immediately made for Ray. The man was found and the judge, charging him with the murder, recited the details of the occurrence as the woman had given them. Ray was thunderstruck. It was as if some one watching him commit the crime had reported the matter in every detail. He confessed to everything and the woman was immediately released.

* *

The *St. Joseph Press* gives the following very brief summary of a lecture given in that city in January last, by Mr. Henry Hotchner, his subject being, "What Knowledge is Most Valuable:—"

"The most valuable knowledge," said Mr. Hotchner, "is that which enables us to live a thoroughly useful, happy and progressive life; which shows us how best to utilize our time, how we may avoid pain and suffering and disappointment, and obtain health and peace and contentment in the present as well as in the future. Such information must disclose the nature of existence, our place in the world, why we are here, what is our duty to the Creator and to our fellowmen, the nature of the life beyond death, the goal of human existence and the method of attaining that goal."

Common-Sense Philosophy.

"Theosophy—the common-sense philosophy which contains all that is true in both religion and science and far more—gives us those facts and provides that knowledge. It shows clearly the nature of existence by describing the formation of the solar system and the gradual evolution of life therein. It describes our place in the world, points out our relation to the kingdoms above us and to the kingdoms below us. It explains that we are here in order to co-operate in the scheme to help

others, and to develop strength, courage, wisdom and spirituality. It demonstrates that our duty to the Creator, inasmuch as we are made in His spiritual likeness, is to study His laws and to live a life of usefulness and of aspiration, and that our duty to man is to help him in every way possible. It informs us that the life after death is in entire analogy with life here, and that by our existence here we are storing up for ourselves there either pain or joy. It proves that we are to become perfect eventually, perfect in love, in wisdom and in power, so that we shall be greater forces in the helping of humanity. It explains that the method of reaching the goal is by reincarnation, by successive rebirth on earth in ever-improving physical bodies—never in animal bodies; that each life is determined by the thoughts, emotions, actions and words in previous lives, because justice rules the world. Thus each person decides for himself here and now what the nature of his future lives shall be. Theosophy shows that no troubles or sorrows can befall us unless we have brought them upon ourselves, and that the way to avoid them in the future and to insure a happy and a useful existence, is to aim for high ideals here and now, to eliminate our weakness and vices and to build in the virtues.

Gives Much Information.

"Theosophy gives us all this information and far more. It clears up difficulties in life, it makes the whole scheme appear to be what it really is—an orderly, joyous, and progressive plan intended for the benefit of everything in it. The person who studies theosophy knows how to live and why to live. He knows how best to utilize his time. He spends it in improving himself, in study, in fitting himself to help others, in kindness, in service to his fellowmen. He recognizes that the things for which most people strive are the least valuable, for they are ephemeral and unsatisfying. So he does not waste his days in that way. But he aims to live a useful, moral and unselfish life, to be better to-morrow than he is to-day, and, generally, to think, to do, and to say, the right thing in the right place at the right time."

* *

Mr. Zancig writes some of his Indian experiences to the *Daily Mail*. After having once given a demonstration before a Rajah and his Court, one of the Indian gentlemen who had witnessed it called on Mr. Zancig and politely stated his views, which we quote:

The Courtly Hindu.

He sat down opposite to me, and in far better English than I shall ever be able to command, he began to criticise my work. It was, he said, very cleverly done, and yet he did not like the way in which we did it.

"You do not meditate enough," he said in his quiet, even tones; "you do not give yourself up to silent, concentrated contemplation sufficiently, and that is absolutely essential. You eat too much meat, which is distracting to the mental process, and most injurious to the higher functionings of the intellect. Nor do you fast enough, or use the air for clarifying of the mind and the body. Certainly you have power, admirable power, but, my dear friend you do not know how to use it. Forgive me, sahib, for speaking thus, but there are divers things which interfere seriously with the full exercise of this power."

My visitor was sitting before me cross-legged on a cushion, Oriental fashion: as I listened to him and gazed at him intently, I saw him rise into the air and float there without the least perceptible effort. There he remained suspended in the air, three or four feet from the floor, smiling quietly upon me.

* *

The terms of science are usually derived from the Greek or the Latin. But the advent of that brilliant Hindu scientist, Professor Bose of the Presidency College, Calcutta, in the field of modern science, seems likely to be signalized by going back beyond Latin and Greek to the mother tongue of Greek and Latin and all the European tongues, Sanskrit, for the latest and most delicately shaded, learned

terms. Professor Jagadis Chunder Bose, M.A., D.Sc., etc., has just published a book of seven hundred pages treating on the movements of plants in response to stimulation, arriving at the astonishing conclusion that there is no physiological response given by the most highly organized animal tissue that is not also to be met with in the plant. Professor Bose assumes the right, and should have that claim allowed, in view of his contributions to European science, to suggest that European science, when it sets out to go back to an ancient language for its name had better go a little further still, logically back to the tongue of tongues, the root language, never uprooted from its original dwelling place. Thus Professor Bose has christened the instrument he has devised for recording the contractible response of the plant (just as the myograph records the response of the animal), the "kunchangraph," from the Sanskrit "kunchan," contraction; and the appliance by which the suctional response is measured, the "shosungraph," from the Sanskrit "shosun," "suction." And the reviewer in a scientific contemporary has the bad taste to remark that these venerable roots look "grotesque." What looks grotesque is purely a matter of convention. It is certainly grotesque for a presumably scientific writer to be caught thus looking a gift to science, of such immense interest and importance as Professor Bose's, in the mouth as it were.—*Boston Transcript*.

* *

The *Hindu Spiritual Magazine* gives us the personal experience of Dr. Wiltse of the *St. Louis Medical and Surgical Journal*, who died apparently and was afterwards restored to life.

According to his own account Dr. Wiltse died of typhus fever—at least so nearly died that the church bell was tolled for his death. He lay pulseless and apparently lifeless for half an hour. Needles were thrust into his legs without producing any effect. While the doctor lay motionless, apparently dead, his soul, he tells us, was never more intensely alive:—

"I realised my condition, and reasoned calmly thus: I have died, as men term death, and yet I am as much a man as ever. I am about to get out of the body. I watched the interesting process of the separation of soul and body."

How the Soul Escapes.

"By some power, apparently not my own, the Ego was rocked to and fro, literally as a cradle is rocked, by which process its connection with the tissues of the body was broken up. After a little time the lateral motion ceased, and along the soles of the feet, beginning at the toes, passing rapidly to the heels, I felt and heard, as it seemed, the snapping of innumerable small cords. When this was accomplished, I began slowly to retreat from the feet toward the head as a rubber cord shortens. I remember reaching the hips and saying to myself, 'Now there is no life below the hips.' I can recall no memory of passing through the abdomen and chest, but recollect when my whole self was collected into the head when I reflected thus: 'I am all in the head now, and I shall soon be free.' I passed around the brain as if I were hollow, compressing round membranes slightly on all sides toward the centre and peeped out between the sutures of the skull, emerging like the flattened edges of a bag of membranes. I recollect distinctly how I appeared to myself something like a jellyfish as regards colour and form."

The first Sensations of Freedom.

"As I emerged from the head I floated up and down and laterally, like a soap-bubble attached to the bowl of a pipe, until I at last broke loose from the body and fell lightly to the floor, where I slowly rose and expanded into the full stature of a man. I seemed to be translucent, of a bluish cast, and perfectly naked. With a painful sense of embarrassment I fled toward the partially open door to escape the eyes of the two ladies whom I was facing, as well as others whom I knew were about me, but upon reaching the door I found myself clothed, and, satisfied upon that point, I turned and faced the company." His experience almost exactly coincided with that

described by 'Julia' in 'After Death.' He saw the mourners round his corpse, and tried in vain to make them realise his presence. Like her, he marvelled that he felt so wonderfully well; like her also he passed out of doors and travelled swiftly through the air. But unlike her, he did not pass into the other world.

How he came back.

Three prodigious rocks blocked his path. His hour had not yet come —

He became unconscious again, and when he was lying in his bed he awoke to consciousness and soon recovered. He wrote out this narrative eight weeks after his strange experience, but he told the story to those at the bedside as soon as he revived. The doctor, who was at the bedside, said that the breath was absolutely extinct so far as could be observed, and every symptom marking the patient as dead was present.

* *

The new York *Tribune* narrates a strange instance of precocious development which is shown by a lad named Norbert Wiener, who has just entered Tuft's College, Medford Mass., as a freshman. Wiener may be said to hold the record as the youngest collegian in the country. He is eleven years old, of No. 11, Bellevue street, Medford Hillside, and the son of Professor Leo Wiener, of Harvard, and he will be graduated, if all goes well, three years before the average youngster begins to think of entering college or, in fact, is through high school. He knew his alphabet when he was 18 months old, and began to read when three years old. When he was eight he was reading Darwin, Huxley, Ribot, and Haeckel, along with the works of other scientists and philosophers. His father is assistant professor of Slavonic languages at Harvard, and young Norbert is himself well versed in the languages taught by his sire at that institution. Although far advanced in his mental development young Wiener is in every other way a normal, healthy boy, fond of outdoor sports, especially swimming and baseball. He has been brought up a strict vegetarian, like the rest of his family.

* *

The *Neue Metaphysische Rundschau* (Berlin) publishes the following interesting note:
In letters to his relatives, Sven Hedin who is already walking towards Lhasa again, reports on a meeting with Annie Besant in Srinagar. He was living there incognito, in order to escape the abounding amiability of the Indians. 'Only one guest,' he writes, 'did meet me, one, but a lion—or rather a lioness—Annie Besant. She was once sitting near me, at the table of the Viceroy, but there she was so much engaged by a conversation with the landlord—and I still more by a dialogue with a lady,—that we did not exchange ten words. Now she came to see me here instead, and we had many an interesting conversation. She is an elderly lady with a penetrating look, a deep earnestness in her entire appearance and of splendid eloquence. The day before yesterday she gave a lecture, in the Maharaja's garden, belonging to the most splendid and most suggesting I ever heard, a comparison between the fundamental truths of the great, dominating religions, and a fortunate attempt of reconciling them. It is singular to see the deep, undefined awe shown to her by the Hindus.'

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THE THEOSOPHIST.

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"THERE IS NO RELIGION HIGHER THAN TRUTH."

[Family Motto of the Maharajahs of Benares.]

THE BROTHERHOOD OF RELIGIONS.

A LECTURE.

A reader, pausing for a moment on the above title, may very well ejaculate: "Well! whatever else religions may be, most certainly they are not brotherly." And it is unhappily true that if we look into the religious history of the immediate past, we shall find therein very little brotherhood; rather shall we find religions fighting the one against the other, battling which shall be predominant and crush its rivals to death; religious wars have been the most cruel; religious persecutions have been the most merciless; crusades, inquisitions, horrors of every kind, blot with blood and tears the history of religious struggles; what mockery it seems, amid ensanguined battlefields and lurid flames of countless stakes, to prate of "The Brotherhood of Religions."

Nor is it even between religion and religion that the continual strife is carried on. Even within the pale of a single religion sects are formed, which often wage war against each other. Christianity has become a bye-word among non-Christian nations by the mutual hatreds of the followers of the "Prince of Peace." Roman Catholics and Anglicans, Lutherans and Calvinists, Wesleyans, Baptists, Congregationalists, etc., etc., disturb the peace of the nations with their infuriated controversies. Great Britain and Ireland are now paying the legacy of hatred entailed by the cruel wrongs inflicted on Roman Catholics by the terrible penal code created by a Protestant Parliament; at the present moment the United Kingdom has been

ceremony of sprinkling incense in the fire before the statue of the reigning Emperor, and denounced the practice as idolatrous; Rome saw her sovereignty challenged by the new religion, and while carelessly tolerant of all religions she was fiercely intolerant of any political insubordination. As rebels, not as heretics, she flung the Christians to the lions, and chased them from her cities into caves and deserts.

It was this claim of Christianity to be the only true religion, which gave birth to religious persecution, first of Christianity, then by it. For as long as your religion is yours, and mine mine, and neither claims to impose his religion on the other, no question of persecution can arise. But if I say: "Your conception of God is wrong and mine is right, I only have the truth, and I only can point out the way of salvation, if you do not accept my idea, you will be damned;" then, if I am logical, and in the majority, I must be a persecutor, for it is kinder to roast misbelievers here than to allow them to spread their misbelief, and thus damn themselves and others for ever. If I am in a minority, I am likely to be persecuted; for men will not readily tolerate the arrogance of their fellow-men, who will not allow them to look at the heavens save through their special telescope.

Christianity, from being persecuted, became dominant, and seized the power of the State. The alliance between the State and the Church made religious persecution half political. Heresy in religion became disloyalty; refusal to believe with the Head of the State became treason against that Head; and thus the sad story of Christendom was written, a story which all men who love Religion—be they Christians or non-Christians—must read with shame, with sorrow, almost with despair. And how the "Power that shapes our ends" has marked with national ruin the evil results of unbrotherliness in religion. Spain carried on a fierce persecution against the Moors and the Jews; she burned them by thousands, she tortured and mangled them; weary of slaughter she exiled them, and her roads were strewn with corpses during that great Exodus, corpses of old men, of women, of nursing mothers, of little children; the tears, the cries, of the weak she crushed so pitilessly, became the Avengers who hounded her to ruin, and she sank, from being Mistress of Europe, to the little-regarded Power she is to-day.

Islam caught from Christianity the deadly disease of persecution, and forgot the wise teachings of Ali to tread the evil path of slaying the infidel. The name of Muhammad the Merciful was used to sharpen the swords of his followers, and in India the doom of the Mughal Empire rang out in the cries of the dying, slaughtered for their faith by Aurangzeb. In India, as in Spain, religious persecution has resulted in political disaster. Thus is the need for Brotherliness enforced by the destruction that waits on unbrotherliness. A law of nature is as much proved by the breaking of all that opposes it, as by the enduring of all that is in harmony with it.

The multiplicity of religious beliefs would be an advantage, not an injury, to Religion, if the religions were a Brotherhood instead of a battlefield. For each religion has some peculiarity of its own, something to give to the world which the others cannot give. Each religion speaks one letter of the great Name of God, the One without a second, and that Name will only be spoken when every religion sounds out the letter given it to voice, in melodious harmony with the rest. God is so great, so illimitable, that no one brain of man however great, no one religion, however perfect, can express His infinite perfection. It needs a universe in its totality to mirror Him, nay, countless universes cannot exhaust Him. A star may tell of His Radiance, He the sun of all. A planet may tell of His Order, revolving in unchanging rhythm. A forest may whisper His Beauty, a mountain His Strength, a river His fertilising Life, an ocean His changeless changing; but no object, no grace of form, no splendor of color, nay, not even the heart of man in which He dwells, can show out the manifold perfection of that endless wealth of Being. Only a fragment of His glory is seen in every object, in every mode of life, and only the totality of all things, past, present and to come, can image out in their endlessness His infinitude.

And so also a religion can only show forth some aspects of that myriad-faced Existence. What does Hinduism say to the world? It says DHARMA—law, order, harmonious dutiful growth, the right place of each, right duty, right obedience. What does Zoroastrianism say? It says PURITY—stainlessness of thought, of word, of act. What does Buddhism say? It says WISDOM—Knowledge all-embracing, wedded to perfect Love, Love of man, Service of humanity, a perfect Compassion, the gathering of the lowest and

the weakest into the tender arms of the Lord of Love Himself. What does Christianity say? It says SELF-SACRIFICE, and takes the Cross as its dearest symbol, remembering that wherever one human Spirit crucifies the lower nature and rises to the Supreme, there the Cross shines out. And what does Islâm say, youngest of the world's great faiths? It says SUBMISSION—self-surrender to the one Will that guides the worlds, and so sees that Will everywhere that it cannot see the little human wills, that live only as they blend themselves with It.

We cannot afford to lose any one of these words, summing up the characteristics of each great faith; so, while recognising the differences of religions, let us recognise them that we may learn, rather than that we may criticise. Let the Christian teach us what he has to teach, but let him not refuse to learn from his brother of Islâm, or his brother of any other creed, for each has something to learn, and something also to teach. And, verily, he best preaches his religion who makes it his motive power in love to God and service to man.

Let us see in detail why we should not quarrel, apart from these general principles. It can be put in a sentence: *Because all the great truths of Religion are common property, do not belong exclusively to any one faith.* That is why nothing vital is gained by changing from one religion to another. You do not need to travel over the whole field of the religions of the world in order to find the water of Truth. Dig in the field of your own religion, and go deeper and deeper, till you find the spring of the water of life gushing up pure and full.

Is the above sentence on the universality of religious truths true in fact, or is it only verbiage? Four special lines of study may be followed in order to prove the fact is thus: common Symbols; common Doctrines; common Stories; common Morals. Each of these heads might be a section of a book entitled *The Brotherhood of Religions*, but in a lecture, or an article, they can only be touched on, superficially, with the hope that the listener, or the reader, will turn to the library when the sketch has been placed before him, and make his own the study which has been merely outlined in the sketch.

SYMBOLS.

Everywhere in the temples, tombs, and other buildings of dead and living religions, the same symbols are found.

Let us take the Cross. That the cross was used all over the world as a religious symbol long before the time of Jesus, called the Christ, is a matter not for argument but for ordinary reading. Archæological research has established it for the past, as observation while travelling, establishes it for the present. The Etruscan rule was ancient ere infant Rome was born. The Etruscan tombs belonged to a time so remote that, when some of them were opened in our own days, only the first man who entered saw the outline of a corpse, ere it was blown into impalpable dust by the incoming draught of air. But though the man's body was dust, his works remained, and vessels lying at the feet, bowl and platter and vase, spoke of his faith; on those ancient bits of pottery the cross was traced, telling that the man, whose body had vanished into viewless dust, had died in surety of immortal life, triumphant over death. From Egypt—where it is carven on obelisk, painted on inner chambers where lie mummies in their sarcophagi, frescoed on temple walls—it travelled eastwards through Assyria, Chaldæa, India, to China. Assyrian tiles, Chaldæan pottery, Indian temples, and those of China, wear the cross as treasured symbol of life. Across the Pacific to America travel still; stand in Mexico, where the ancient temples of Maya and Quiche are being unburied by unwearied explorers, and see the cross, in its Egyptian form, reproduced once more. Travel back across the Atlantic and land in Scandinavia, and from the ancient sagas you hear of the hammer of Thor, the cross once again. Leave the purely religious buildings, and turn to the Masonic temple, the treasury of ancient symbolism, and there, brought from antique Egypt, is the Cross upon the Rose—Cross symbol of life, Rose symbol of matter, and symbol of secrecy as well. Nay, the very symbol of the R. W. M., engraved, or worn as jewel, is but the Cross, as Svastika, refolded on itself, until it makes his badge.

Why is the Cross thus universal? Because it is the sign of Spirit triumphant over matter, moulding it, shaping it, forcing it to bear its own impress. It is the symbol of creative power, of the Supreme God sacrificing Himself within the limitations of matter, as in later despiritualised days it became the symbol of creative power, at the lower, instead of at the higher, pole of being. For the cross as phallic symbol, whereof so much has been made in these later days, is but the cross dragged down to earth from heaven; as, in very

truth, the creative power in men, animals and plants, is the reflexion, in gross matter, of the Universal Life whereof we all are begotten. Holiest of powers, verily, though degraded to vilest uses. And the cross meant also, by easy transition, the sure re-birth of life from the tomb or the pyre, the certainty of immortality. Who, then, shall say: "The Cross is mine" in any exclusive sense? Mine, as including all. Mine, as excluding none.

And what of the Double Triangle, with one apex pointing upwards, and one downwards? This is as universal as the Cross, symbol of the interlacing of Spirit and matter, the fire and water of the elder world. And the five-pointed Star, which is the Jewel in the Lotus, the Self in man. And the seven-pointed Star, and the nine. And the Circle with a Point at the centre, or with a Cross within it, or a Cross above or below it. And the Eye, alone or within a Triangle. And the Lotus, or Lily, of Viṣṇu and of the Virgin Mary. And the whirling Discus, or thunderbolt, of China, of Japan, of India, of Tibet, of Greece, of Rome, of Scandinavia. And the Serpent—of Good and of Evil—and the Dragon, and the Fruit, and the Tree. But time fails me to mention a tithe of the common symbols, common to the earliest antiquity of which traces remain and the latest church built by the most modern architect. And I have said nothing of the symbolism of rites and ceremonies, of the tonsure, and the surplice, and the stole, and the cope; of the up-raised hand with two fingers folded and thumb touching, of Pope and "pagan" Priest; of ceremonial gestures, and symbolical sprinklings—an endless host of details.

DEVOTION IN ZOROASTRIANISM.

[Concluded from p. 422.]

BUT Ahura Mazda still watched over His people, His love never deserted them, and His glory next descended on the hero Farêdûn, who destroyed the demon Azi-Dahâka, and introduced to man the knowledge of the means of curing sickness, and many other wonders. On hero after hero did it descend, and each one brought to the country greater knowledge, prosperity, and power. At length the "glory" descended on Zarathushtra through whom it shone more radiantly than through any before; for he is said to have been the only one who was fitted to be, even like Ahura Mazda Himself, both Ahu and Ratu, both earthly and divine ruler of men. And even yet that "glory" is shedding its radiance on man, shining down through the ages, and in the future the time shall come when another great teacher, Soshiants, the "son" of Zarathushtra, and even greater than he, shall show forth to the world yet more radiantly the "glory of Ahura Mazda."

Around Ahura Mazda is a group of angels and archangels, His messengers, those through whom the link between Himself and humanity is drawn yet closer. Of these, the closest to Ahura Mazda are the seven Ameshaspentas; indeed, He is sometimes even included amongst them as the chief Ameshaspenta. The most prominent among them are Vohumano, Asha, and Armaiti. Vohumano and Asha appear to be the constant companions of Ahura Mazda, embodying respectively the Good Mind, and the Best Holiness or Righteousness; it is always through them that His devotees can approach and reach Him. In them is the same loving and protecting power as in Ahura Mazda; shown both in the destruction of all evil opposing forces, and in the favour and help shown to the faithful. "Vohumano, Peace, whose breath is friendly, and who is more powerful to destroy than all creatures; the heavenly Wisdom, made by Mazda, and the Wisdom acquired through the ear, made by Mazda" (Haptân Yast, 1). Darmesteter says of him, "When we define Vohumano in the words of the Avesta, we define the Logos; and inversely, Vohumano may be defined in the same terms as Philo's

Logos Theios ; 'as the manifestation of the divine powers, he is the first-born, the first archangel of God ; as an ideal type of human nature, he is the perfect man.' Like Vohumano in the Gâthâs, and still more, the Logos is the instrument of creation. Like him, he is the perfect intercessor, for he applies to the Father to obtain for men forgiveness of sins and plenty of benefits. As Zarathushtra applies to Vohumano for his first instruction, so is the Logos the Messenger of God, His elect, the transmitter of His revelations. Both Philo's Logos and the Avesta Vohumano are God's first-born and first instrument, the ideal man, the intercessor, the revealer" (Sacred Books of the East, Vol. IV., Introd. P. LVI.).

Asha, the fairest, undying, beneficent, presides over and is closely associated with Fire, the son of Ahura Mazda, which is "the strongest, most active, wonderful source of help, ever giving courage and joy through Asha" (Gâthâs, Hâ XXXIV., 4). But we are given very few details as to these ; and similarly as to Armaiti ; she is the beautiful daughter of Ahura Mazda, sometimes called also the Spirit of the Earth, who gave strength to the body of man, and ever gives increase and prosperity to all the faithful.

But there is another female angel who is painted in rather clearer and more vivid colours, Ardivi Sura Anahîta. She also is the daughter of Ahura Mazda, and we are told that her abode was in the heavens, in the star region, until Ahura Mazda the merciful requested her to come down to the earth which He had made. Then she descended, and the manner of her descent reminds us a little of the story of the descent from heaven of the Hindu goddess Gangâ. She came down from the mountain, Hukairya, which, with its deep precipices made of gold, is of the height of a thousand men ; and, as she fell into the sea, Vourn-kasha, its waters boiled up all around her. She is the celestial river, from whom flow all the waters that spread over the seven regions of the earth, and to nature and to man alike she brings purity and productiveness ; she is also the angel, radiant in her strength and beauty, who is ever ready to shower her benefits on those who worship her. To her appealed hero after hero for help in his attacks on the powers of evil ; and, ever gracious, she granted to each the boon of success that he asked. To her also appealed the dark and evil powers, hoping that their sacrifices and libations would win her favours in spite of their evil intent ; but in

her was divine wisdom, whereby she could see even into the hearts of her worshippers ; and ever was her answer the same, only to the pure and holy did she grant their boon ; to others no success was given, no matter what the sacrifices they offered.

Many other angels are there in whom the beauty and beneficent love of Ahura Mazda are shown forth : Srosh, the messenger of Ahura Mazda, who speaks words of wise counsel to His prophets, and who stands in a certain sense as mediator between Ahura Mazda and men, for no sacrifice, no act of worship is complete, unless Srosh is there to guide and bless. He is a protector also, the protector of man, *par excellence*, for he it is "who strikes the evil-doing man and woman ; . . . who maintains and looks over all this moving world ; who, never sleeping, wakefully guards and maintains the creation of Mazda ; who protects all the material world with his club uplifted, from the hour when the sun is down ; who never more did enjoy sleep from the time when the two spirits made the world, namely the good spirit and the evil one ; who, every day, every night, fights with the demons. He bows not for fear and fright before the demons ; before him all the demons bow for fear and fright, reluctantly, and rush away to darkness." (Srosh Yast Hadokht).

Or take Ashi Vanguhi, whose father is Ahura Mazda, whose mother, Armaiti, and her brothers, Srosh, Rashnu (the God of truth) and Mithra the God of justice ; she "endows all the Saoshyants with the enlivening intelligence ; she also brings heavenly wisdom at her wish, and comes to help him who invokes her from afar and worships her." She is fair and radiant with joy, and she gives good glory to those men whom she follows with her favours (Ashi Yast).

Others might be named, but in all we find the same general characteristics. Each has his own special function, each presides over his own special department of nature, his own special virtue, but in all alike shine forth beneficence and protective love on all who seek the good.

Let us turn next to the study of the life and character of Zarathushtra, on whom, as we have seen, the glory of Ahura Mazda descended in its fullest radiance. Indeed even on her who was to be his mother, the "glory" had descended in her earliest childhood, so that her relatives and friends were almost terrified at the light which

ever shone around her ; and it is said that her father, fearing, forsooth, lest some evil power had taken possession of her, sent her away alone. She was guided by the angels of Ahura Mazda to a distant village, to the house of the father of Pourushaspa, to whom she was afterwards wed. Still more brightly did the glory shine around her, until at length Zarathushtra was born, and at his birth occurred marvels and wonders which caused Pourushaspa also to fear. His fear laid him open to the influence of the demons, and at their instigation he caused the infant to be exposed to various dangers. It is said that on one occasion he was laid on a narrow path along which a herd of oxen were to be driven, that he might be trampled to death ; but the foremost of the oxen was better able to recognise the messenger of the Lord than his own father had been, and stood over him till all the rest had passed by, leaving him unharmed. Indeed, the whole of nature rejoiced that he had been born. It is said of him that for him "the Ameshaspentas longed in one accord with the sun, in the fulness of faith of a devoted heart ; they longed for him as the Lord and Master of the world, . . . as having a revelation of the Law, that most excellent of all beings. In whose birth and growth the waters and the plants rejoiced ; in whose birth and growth the waters and the plants grew ; in whose birth and growth all the creatures of the good creation cried out 'Hail ! Hail to us ! for He is born, the priest, Zarathushtra.'" (Farvardên Yast, 92—94).

As we follow the story of his life, we find that throughout his childhood attempts were made to destroy him, but he frustrated them all by the power of his wisdom and his courage. In his later life, too, the characteristics which strike us most in him are his strength, courage, and loyalty. The first part of his life was one long struggle with his enemies, whether we regard those as being outer foes resisting the advance of the religion, or as the inner foes that a man has to fight within himself. Again and again in the Gâthâs does he speak of the difficulties against which he has to contend, again and again does he seem to be left practically alone, to fight single-handed ; and yet there ever ring out hope, energy, and resolve. Never does the thought of yielding occur to him ; the opposition of his enemies, the disasters which from time to time fall upon him are but the signal for renewed efforts, for a more earnest calling together of the few faithful

followers and supporters to put forth all their energy in the contest. It is not surprising that there was ever this note of resolve and courage ; for his faith in his own ultimate success rested on a sure foundation. Was he not the chosen messenger of Ahura Mazda ? how then could he fail ? Was he not in constant communion with Ahura Mazda, receiving from Him not only strength and encouragement, but even the very words that he was to speak to the people ? So along with his strength and courage we find faith and piety, his thought ever turned towards God and His angels, ever drawing from them the strength he then gave to the people. Their power and blessing were upon him, and he was recognised by all as the first and best of men. How then could any power of evil prevail against him ? Even Angra Mainyu himself acknowledged that Zarathushtra was the one being against whom he was powerless. "All the gods together have not been able to smite me down in spite of myself, and Zarathushtra alone can reach me in spite of myself. . . . He makes it better for me that I should leave this earth ; he, Spitama Zarathushtra, the only one who can daunt me." (Ashi Yast, 18—22 ; see also Zamyâd Yast, 79—82 ; Bahram Yast, 1-33 ; Farvardên Yast, 87—95, 148, 152 ; Tir Yast, 44).

Of his life after the triumph of the faith we are told but little ; but tradition paints him as ever the faithful, loyal priest and teacher, devoting his whole life and being to the work of Ahura Mazda and the teaching of the people.

"O Ahura Mazda ! what Thou hast taught me will be difficult to spread among the people ; but I will do it, for what Thou hast taught me is the best knowledge." (Gâthâs, Hâ XLIII., 11 : Kanga's translation).

"As long as I have strength and power, I will teach men to remain in the love of truth." (Gâthâs, Hâ XXVIII., 4 : Kanga's translation).

"O Ahura Mazda ! tell me on what Thy power is established, and what is Thy desire, so that, abiding in Thy friendship, I may by my good deeds, my purity, and my good intentions, give protection to Thy needy servants." (Gâthâs, Hâ XXXIV., 5 : Kanga's translation).

"Zarathushtra sacrifices to Ahura Mazda the soul of his body and the excellence of Vohumano. He also sacrifices the energy of

his work and his obedience to the teaching of religion for the sake of purity." (Gâthâs, Hâ, XXXIII., 1 : Kanga's translation).

"O Ahura Mazda ! first of all I offer to Thee the immortality, the purity, control and happiness which are the result of my deeds, words and prayers." (Gâthâ, Hâ, XXXIV., 1 : Kanga's translation).

Absolute devotion and complete self-surrender to Ahura Mazda, not only now, but for all time, the sacrifice to Him of all the fruits of his labour, these are indeed the marks of the true and faithful Prophet ; little wonder is it that wisdom and power were his, and that, as he taught men the mystic power of the spiritual fire, he himself was able to draw down from heaven its sacred symbol, the living celestial fire. "Oh ! if I could show you Zarathushtra, the Mighty One, as He first spoke to the people, and taught them the truths that the Fire had revealed to Him, the Sons of the Fire who sent Him to the earth to teach those truths to the people. Picture Him standing by the altar, speaking of what the Fire revealed to Him. Remember what is said in one of those 'Oracles' which reproduce the early traditions : 'When thou beholdest a Sacred Fire, formless, flashing dazlingly throughout the world Hear thou the voice of the Fire.' As Zarathushtra spoke, there was at first no fire on the altar at His side ; there was sandalwood in fragrant heaps, there were perfumes, but no fire. As the prophet stood there, He held a Rod—of which every occultist knows, a Rod, a copy of which was used in the Mysteries—filled with the living fire of the upper spheres, and with the living fire-serpents round it. As he raised that Rod, pointing it to heaven, through infinite space, through the vault of the blue sky, the heavens burst into fire, and lambent flames played on every side ; cleaving the air, some of these flames darted downwards, and fired the altar at His side, and the living fire wreathing round Him made Him a mass of flame as He spake 'the Words of the fire' and proclaimed the everlasting truths. That was how Zarathushtra taught in the ancient days" ("Four Great Religions." A. Besant, pp. 75,76).

And around that figure, so beautiful, so strong, so loyal, yet withal so gentle and tender, gathered the love and devotion of His people, holding them in the paths of truth and goodness as they lived, their daily life, inspiring them with courage when they went forth to battle with the foes who attacked the religion and the country they loved so well. And when the last great conflict began—the

conflict which was to end in the final firm establishment of the faith, though marked in the beginning by disaster and defeat—Zarathushtra still stood at His post by the altar, surrounded by His priests, tending the fire which he had called down that its power might bring success to his country's arms. But family dissensions had weakened the power of Vishtâspa, and at the first attack his army was defeated, and the invading hordes poured into the capital, invading the precincts of the temple, and penetrating even to the altar itself. There, around the sacred fire "were eighty priests whose tongues ceased not to repeat the name of God ; all these they slew in the very presence of the Fire, and put an end to their life of devotion They have entered the temple Mishâdar, and they have crushed the head of the Master, Zarathushtra, and of all the priests ; and the brilliant Fire has been extinguished by their blood." (Shâh Nâmâh, quoted in "Zoroaster, the prophet of Ancient Iran," by A. V. Williams Jackson). Thus died the Prophet at his post, ever loyal, ever strong and faithful. But though the Fire on the altar was extinguished by his blood, yet it burned on in the hearts of his followers, and brought them ultimate success, though the joy of the triumph was marred by the loss of their beloved Prophet.

And yet the "Prophet is not dead. He is not perished ; He is watching over the religion that He founded, ever seeking to raise it from its present degradation, to give it back its lost knowledge, its lost powers. . . . The Fire is not dead ; it is only smouldering on its ancient altars ; white-hot are the ashes, ready to re-burst into flames."* And they will thus re-burst into flame when in the hearts of the priests of the fire-temples is again awakened the spirit of the Prophet of old, and when in the hearts of the worshippers is again enkindled such loyal and undying devotion as inspired the first heroic followers of the faith. Of that day may it be said that "the breath of the great Prophet Zarathushtra shall sweep again through His temples, fanning the ashes on the altars of those ancient fanes, and every altar shall flash into fire, and again from heaven the answering flames shall fall, making the Iranian religion once more what it ought to be, a beacon light for the souls of men, one of the greatest religions of the world."*

LILIAN EDGER.

* "Four Great Religions." Annie Besant, p. 82.

THE SOUL OF INDIA.*

[Concluded from p. 445.]

FAITH reveals higher aspects of Dharma, aspects accessible only to the soul which has come to maturity; and it is perhaps here that the Hindû and European conceptions of the same term differ the most from one another.

Faith, for the Hindû, is not at all identical with the "belief" in such and such a thing: faith, moreover does not consist in a sort of implicit confidence in some one thing which is beyond man, and to which one has recourse at the moment of need: faith is also not a far off hope in some fine promises.

For him, faith is an inward, meditative (in the meaning which Molinos would give to this word) persevering, sober, and silent, attitude of the soul which has once seized, even though it be only in a flash and even without having perfect perception of it—the way from which the real life comes to this soul—that is to say, the strength and the life, and which having seized it, never more entirely forgets it—which continuing to take part in the things of the world, always keeps one part of itself turned towards the way whence once the flash burst forth, and waits without impatience, without fatigue, without desire.

In a word, faith for the Hindû, is in some measure a recoil of the thought which, having grasped the difference between the passing phenomena of the world and the deeper realities which determine them, never completely identifies itself with the contingencies of life: in a word, faith is at one and the same time, the index and the cause of an inward progressiveness of the energies of the Self.

You can gauge for yourselves all the difference which separates our superficial conceptions of faith from the aspect which it presents to the Hindû.

The definition of faith, which I have just given, will enable you, I hope, to understand what the Hindû conception is, of the fourth of

* A lecture delivered at the Paris T.S. Headquarters in 1900. Rendered into English by M. O. Macvicar Shaw.

the "authorities" of which I wish to speak, namely—the direction of the Guru, or spiritual instructor.

* * *

At a more advanced stage of its maturity, the soul passes through a critical period, in which the weariness of a deceptive world predominates. It is sufficient to have read some Vedântin works to know how much this growing weariness is a characteristic of Hindûs, and how it shows itself especially in detachment from existing things, and in "indifference"—an indifference which does not seek so much to isolate itself from the world, as to discern in everything its ephemeral and passing nature on the one hand, and on the other, the real and true side of things, in order to guide itself into the best perception.

When it has arrived at this stage of its development, the soul, weary of a world of illusion, gains little by little a consciousness more and more clear, of a higher world, and seeks to place itself under the regulation of its laws—not in order to free itself from the terrestrial world—as I have just said—but to attain to the realities hidden in it; but how shall the soul be guided henceforth?

How shall it discern Dharma? Neither the Sacred Writings, nor Ethics, nor even Faith, are sufficiently sure and certain guides. The man has set his foot in an entirely new world, where he feels quite alone: he realizes by self-analysis that feeling comes and goes, that nothing lasting can be built upon it.

He sees that the intellect deceives, that it is only an external in relation to the man's inner life—the thinking Self. Wandering, unstable, it obeys the play of the laws which rule it, bringing into the field of consciousness, ideas which the man has neither created, nor sought for—ideas which react on one another, and which, being fragile and uncertain, leave him disabled at the moment of need. He has neither security nor assurance to expect from knowledge, and yet there exists that inward illumination revealed by faith: what is to be done to be more assured of it, and to better understand it?

The only reply of the Hindû is: "Seek the spiritual guide," the Guru.

Notice first of all, that with the Hindû, spiritual direction is absolutely useless to any one who is not born to the spiritual life, and as a set-off, indispensable afterwards. The Hindû chooses his Guru,

with full knowledge of the case, after having for a long time analysed the character of the man into whose hands he commits so important a portion of himself :—but, having once made his choice he places himself towards it, in absolute dependence. An instance will make this better understood.

A young man wished to place himself under the direction of a Guru. Filled with enthusiasm, and with the fire of youth, he went to find a Yogî who had retired into the jungle, and asked him to accept him as his disciple. The Yogî contemplated for a moment his future disciple and made no other reply to him than these words : “Go to that hill, and tend my cows.” The young man obeyed, thinking to remain at this post for a day only. One week, a month passed by, and the patience of the young man waxing feeble, he abandoned the herd, came back to find his master, and said to him : “I do not know whether I clearly expressed my desire. I want your spiritual direction.” “Yes,” replied the Yogî, “and I sent you to look after my cows. I have nothing more to say to you just now.” The young man resumed the care of the cows, but he did not fail to reflect, and to go down into his own self, during the leisure time that was afforded him in his function of shepherd. He perceived then, that in coming to the Yogî, he had not divested himself of many preconceived ideas : he wished to be helped, but in a certain way chosen by himself, following certain ideas fixed by him : he was not at all ready to separate himself from all his ideas, from all the feelings of his personal and selfish nature : he wished very much to be guided, but guided according to his own wishes. He then understood that all that must disappear.

From that time, without dreaming of going back to the Yogî, he applied himself to the best of his power to control his own nature—an expression which occurs constantly in Hindû literature—so as to be no longer the sport of all the energies which acted within him, but on the contrary to control these energies, to be the master and the arbiter of their activity.

Without having gone to see the Yogî again, the latter soon sent another disciple to replace him, and on his return, the Yogî said to him, “Well done ! sit down here ; you can now understand what I have to say to you.”

You see how the Hindûs understand the Guru's direction : it is

rarely shown out in long discourses, and never in saying : do this or do not do that. The Guru is contented to place before his pupil the conditions which more and more appeal to a deep intuition, to the inner perception of the laws of being, to the level of which the pupil must rise. Sometimes the Guru will allow his disciple to commit very serious errors : he will stop him only at the moment when these would become dangerous and will merely say to him : “Stop and think” ! Nothing more. Long explanations—anything that words can convey of one's thought to another, is generally useless ; the development of the inner energies of the human soul is hardly produced by such superficial communications : in order to attain that development, the tension of the thought and of the will of the pupil must be sufficiently fixed and sustained to bring him into contact with that higher world where he desires to live.

Here again, the contrast between the Hindû ideas and ours is too marked to require any emphasis. Nevertheless, understand, that the spiritual direction which the Hindûs approve of by no means exacts, but on the contrary refuses, an abdication of the intelligence or of the will ; it demands only a complete receptivity. It permits no mere inertia nor indolence on the part of the pupil : it requires on the contrary an intense super-activity of all the energies of the individual, but an activity turned inward.

In conclusion I will enumerate the ten virtues which the pupil must practise from the very first, and which are joined together, five by five, under the names of *Yāma* and *Niyāma* “the control of the Self :” he must succeed in practicing them with a certain degree of success, before being able to make any progress in the perfecting of himself.

The first five precepts of *Yāma* are : “innocence (taken in its etymological sense of doing harm to no one), truthfulness, honesty, continence, the absence of all covetousness.” *Niyāma* requires—“Purity, austerity, contentment, deep meditation on the Sacred Scriptures ; an intense aspiration of the whole being towards its source, which is God.”

A simple story will make you understand what this aspiration ought to be.

A Yogî one day saw coming to him a young man, not less enthusiastic nor better prepared than the one before mentioned, who

asked him to be his guide to the spiritual life. By way of reply, the Guru invited him to accompany him to the river in order to perform their religious ablutions.

As soon as they had entered the stream, according to custom, the Guru seizing the young man, plunged his head into the water and held it there an instant;—then he assisted him to come out of the water in a state of semi-suffocation.

When the disciple had recovered his senses, the Guru asked him: "What was your thought when I held you under the water? what did you wish for?"—"For air," replied the unfortunate youth. "Return to your occupations" continued the Guru; "when you long for God as ardently as you longed for air, when you thought you were going to be drowned, that will be the right moment for seeking your Guru!"

Thus this short and necessarily incomplete outline will have enabled you to note some essential traits of "The soul of India" and to find out the value of those ruling thoughts bequeathed by ancient tradition to this race which has produced some of the most lofty and most beautiful souls of which Humanity can make her boast.

I prefer now to leave to yourselves the work of weighing these various ideas, of reflecting for yourselves upon the characteristics which I have tried to point out, and to recognise for yourselves if there is not something in all this which is worth the trouble of meditating upon, of letting it rest on your minds, and of trying to live up to it.

My conclusion will be short, and it will be addressed especially to those persons present who are not members of the Theosophical Society.

Perhaps you have heard it said that the members of the Theosophical Society are united by a common and compulsory belief in a certain number of ideas,—by their attachment to a dogma established by the works of some among them; and that consequently to belong to the Theosophical Society it is, to a certain extent, *peremptory* to adhere to a certain number of "beliefs;" if such be the case with you, I must in truth declare that you have been wrongly informed.

The same reverence which the Hindû feels for his Vedas, the Theosophical Society claims for all the Sacred Scriptures of every race: every teaching which bears the seal of the higher inspiration

has the right to be respected, and deserves to be studied, without compelling credence thereto.

It is with the same feeling of reverence, combined with the most free analysis, that the members of the Society devote themselves specially to the study of the works of some among them, because experience shows them, that if one strives even but a little to understand and to gauge their depths, some of these works, (it is true they are not all equal in value) contain knowledge not only useful but precious. Such is the attitude of the Society, it is very simple: the Society has no dogmas, no official revelations, no decrees; it proposes a united study of a certain number of subjects, defined in its "Objects." It leaves to each one of its adherents the liberty of assimilating these ideas or not, with full knowledge of the subject, and in all inward sincerity.

You have also perhaps been led to understand that the Theosophical Society suggests besides,—“the study of the powers latent in man,” and that these latent powers consist especially of the possession of certain faculties, such as clairvoyance.

This mistake is only too widely spread: that is why I shall try to correct it.

Certainly "Clairvoyance" and the other forms of psychism are faculties too little known, though deeply interesting, the study of which opens to the investigator a domain as vast as it is fruitful. However, notwithstanding all the importance that one may assign to these faculties, they do not measure the sum total that is implied in the development of the "new sense:" in themselves alone they are by no means the index of a high development of the soul, and on this point Hindû tradition is in complete accord. Allow me to state positively that in eulogizing the study of the powers latent in man, the Theosophical Society by no means proposes to those of its members who find such a study interesting, that they shall acquire new senses! What it does offer to their efforts is that they shall lead to the inner attitude of which I have tried to give you a glimpse in speaking of faith, and which has no other outward signs than these: more wisdom, more goodness, more love.

P. E. BERNARD,

WHAT IS SPIRITUALITY ?

IF there is any one word that is used more frequently than others in Theosophical circles it is this word, Spirituality ; and unfortunately it is equally true that this is the one word that is difficult to define and is hence mistaken for everything that it is not. It is not morality, nor character-building ; it is not altruism nor the practice of Yoga, though all these are necessary for its development. As the Muṇḍaka Upaniṣad has it : "This spirit cannot be reached by recitation, by intellect, by much hearing." "This Spirit cannot be reached by a sense of impotence, by loss of sense, or by meditation on the unconditioned," though all these means are necessary to one that wishes to tread the path that leads to the goal of human evolution.

The answer to the question "What is Spirituality ?" depends on the answer to the question, "What is Spirit ?" The idea of Spirit has been reached by man in two different ways. "In this world two ways have been of old declared by me, O sinless one ; that by Jñāna Yoga for the Sāṅkhyas, and by Karma Yoga for Yogis" (Bhagavad Gītā III. 3.) These two classes of men are described later on as "those who worship the Changeless, Indefinable, the Unmanifested, the Omnipresent, the Inconceivable, the Set-on-high, the Immutable, the Steadfast, who keep under control the totality of sense-organs and regard all alike" (*Ib.* XII. 3-4) ; and those "who having fixed their minds on Me, ever united with Me, worship Me, possessed of supreme faith" (*Ib.* XII. 2).

These two paths correspond to the two human temperaments—the intellectual and the emotional. Men of the intellectual temperament are more meditative than active, and from them come those that contribute to the growth of human knowledge. Men of the emotional temperament are more active than meditative, and these are the men that make history ; for emotion, after a certain critical point, necessarily leads to action. The former delight in abstract ideas ; concrete images appeal to the latter. Of the two *nāḍīs*, *Ida* and *Pingala*, symbolised by Moon and Fire, one is predominant in one class of men and one in the other.

About the men of the intellectual temperament, those who are fit for the *Sāṅkhyā Nishthā*, it has been said : "Some wise men see the *Pratyagātmā*, turning their eyes inward, desiring deathlessness" (Kath. Up. IV. 1). Of the three generalizations of modern thought—Consciousness, Energy and Matter—they turn away from the last two and contemplate pure consciousness. "The self-existent pierced holes forthgoing, hence (all beings) look out" (*Ib.*). Those that look out see matter. But the *Jñāna Yogī* reverses the direction of the natural flow of his *prāṇa* and turns his looks inwards. During this introspection, he meets visions, "pictures in the astral," hears sounds, etc. But he knows that pictures and sounds are not the self of which he is in search. He knows that any object, gross or subtle, whether seen outside or inside, is still an *object* outside the self. As H. P. B. said : "Seeing the Triangle outside is nothing ; it is merely a reflection of the Triad on the Auric Envelope, and proves the seer is outside the Triangle . . . You must endeavour to merge yourself in it, to assimilate yourself with it." He thus learns to centre himself on the "I" by separating from the experience of the Ego whatever is extraneous to it. The ordinary human experience is neither the consciousness of the "I" nor of the "not-I," but of these acting on each other ; in meditation, a man puts off the "not-I," deliberately, and gradually learns to realize the pure Ego. But this is not the end of his path ; for the Ego is the result of *ahamkāra*, the I-maker, a subtle modification of matter. It is only when he rises higher and realises pure Being, when he knows himself to be the *Puruṣha*, above desire and above action, which are products of matter, that he has reached true enlightenment. Then he knows Spirit to be the only reality of experience. To him, Spirit is no abstraction from experience, but *the* only concrete reality. It is an absurd travesty of words to speak, of Spirit as an abstraction, to one who has realised it and has unified his life with it. He starts from the consciousness reflected in his body (*Pratibhambachaitanyam*), to the inner consciousness (*Pratyakchaitanyam*), which is the life of the Spirit as opposed to matter, of the Ego as opposed to the non-ego, and thence climbs to the heights of *Shuddha-chaitanyam*, pure Being, of *Kaivalya*, when *Prakṛtī* exists for him no more, vanishing, for him at least, into the nothingness from whence it arose. In each stage, his consciousness is a concrete experience to him,

Let us now consider the men of the emotional temperament, to which class the great majority of human beings belong. These are the *Karma yogis* of the Bhagavad-Gītā. To them, *Bhūtas*, (lit., born beings), concrete objects are the units of experience. The hierarchies of gods appeal to their minds. *Īshvara* is to them the highest Reality. If men of this temperament philosophise and conceptually analyse beings into their two aspects of Spirit and matter, these are to them mere abstractions. For they do not care to realise pure Being; they only come into contact with Beings, great and small, "from Brahmā to an ant." For they are men of action and action is possible only in a world of manifested beings. Actions flow from emotions, and love is the highest emotion; hence the path which these men take is the path of Love. This essential unity of emotion and action is expressed by the Sanskrit word *Bhakti*—which means both love and service. They love the Lord and serve Him, and he loves them and serves them. "They who verily serve Me with devotion, they are in Me and I also in them" (Bhagavad Gītā, IX. 29.) "Those men who, thinking of no other, worship Me, to them, ever harmonious, I bring security" (*Ib.* IX. 22).

The main object of the "Bhagavad-Gītā" is to proclaim this path of service to men. "Hear again my supreme word, most secret of all; you are dear to me and steadfast; therefore I will tell you what is for your weal. Fix your mind on Me. Serve Me, sacrifice to Me, worship Me, you will reach Me. I make you a truthful promise, you are dear to Me. Surrendering all Laws, come to Me alone for refuge. I will deliver you from all sins; grieve not" (*Ib.* xviii 64—66). "Even if the most sinful devote himself to my service with undivided love, he shall be deemed good, for he is of right purpose. Speedily he becomes of righteous soul and reaches everlasting peace. O son of Kuntī, know that my devotee is never lost. For even those born from wombs of sin, O Pārtha, women, *vaiśyas*, even *sūdras* if they turn to Me, tread the highest path" (*Ib.* IX. 30—32). The man that follows this path does not place before him as his ideal, the liberation of his separated self. As a *Vaiṣṇava Bhakta* sings: "I worship your two Feet, not for gaining aduality, not for escaping being boiled in Hell, not for gaining pleasures of soft, creeper-like, fair women, but so that in every birth I may constantly keep your picture in my heart. I do not yearn for righteousness, nor wealth, nor pleasures

of the senses. Let what will befall, befall me according to my past Karma. I beseech this, that in this and future births I may constantly be devoted to the service of your Lotus Feet." With regard to them the teacher of the Gītā says: "I lift them out of the ocean of death-and-birth-wandering" (XII. 7).

It has been already pointed out that spirit "*prakṛtivyuktātma-svarūpa*" (*Rāmānuja*), pure consciousness separated from matter, does not attract men of this temperament. *Īshvara*, the Lord (*Rāmānuja*), destitute of all defiling taints such as *avidyā*, possessed of boundless, matchless, countless, auspicious qualities, Parabrahma, Purushottama "*(Rāmānuja)* is from their point of view the Highest *Tattva* (Reality), which they desire to know, "knowing which there is nothing more here which requires to be known." His body is two-fold—one made of atomic matter, the other "which becomes *jīva* (living) and by which this world is upheld" (Bhagavad Gītā VII. 5). "A portion of Myself becoming *jīva* (living) in the world of life, eternal, draws round itself the senses, which are six including the *Manas*" (*Ib.* XV. 7). This "portion" of *Īshvara* has in it the potentiality of his three *Shaktis*, *jñāna*, *icchā*, and *kriyā*. These are differentiations of *Prāṇa*, as it flows in the body of knowledge, the body of desires, or the body of Action. When the *Bhakta* gradually makes his Love of the Lord the Supreme motive of conduct, His Lord's *Shakti* gradually flows into him. His progress is a series of illuminations. Each time he unifies his will with that of *Īshvara*, His Lord's Power descends on him. Hence to him growth of Spirituality is proportionate to the intensity of the union with *Īshvara* he feels, to the identification of his will with that of *Īshvara*, which he succeeds in making. When his *jñāna*, his *icchā*, and his *kriyā* flow in harmony with that of *Īshvara*, he gains mastery over Nature and over his bodies.

H.P.B. in her fragment called "The two Paths," in the "Voice of the Silence," says: "The path is one, disciple, yet in the end two-fold . . . The one becomes the two, the open and the secret. The first one leadeth to the goal, the second to self-immolation. When to the permanent is sacrificed the mutable, the prize is thine; the drop returneth whence it came. The open path leads to the changeless change—Nirvāna, the glorious state of absoluteness, the bliss past human thought. Thus, the first path is liberation. But

path the second is renunciation, and therefore called the path of love . . . The open way, no sooner hast thou reached its goal, will lead then to reject the *Bodhisattvic* body, and make thee enter the thrice glorious state of *Dharmakāya*, which is oblivion of the world and men for ever [*Kaivalya*]. The secret way leads also to Paranirvāṇic bliss [*Apavarga*—but at the close of Kalpas without number; Nirvāṇas gained and lost from boundless pity and compassion for the world of deluded mortals."

These are the two ancient paths fit for the two different classes of men. One is not superior to the other; the philosophical and metaphysical implications of one are not truer than those of the other. The question may arise in the mind of the reader, which of these two solutions of the "riddle of the universe" is the ultimate truth, for the truth must be one. This question is based on a misconception. The only test of truth in the world is man's experience. Whatever he experiences is true. Explanation of this experience is a mental analysis of it in terms that appeal to the explaining mind. If the mind be differently affected by differences of temperament, it follows that various equally valid solutions of the same problem will result therefrom. It is a mistake to regard one solution as truer than another. And after all, experience belongs to the spirit, whereas explanation is a function of the mind, and surely the spirit's experience is very much more important than its reconstruction by the mind.

The average man is partly intellectual, and partly emotional; even the advanced man is not intellectual to exclusion of all emotionality, or *vice versa*. Both qualities belong to all men; only in the more advanced one, temperament colours their lives much more strongly than the other. When this is clearly perceived, the *adhikāra* of each man, the path which it will be advantageous to him to follow, will be known.

Each spiritual aspirant must find out for himself for what path he is the *adhikāri* fitted by nature, and following which he may reach the *paḍamanāmayam*, the stainless region, "where the sun does not shine, nor moon, nor the constellations."

We thus see that neither the meaning of Spirit nor of Spirituality is the same for all men. Spirit is to one a reality of experience, but to the other, abstraction therefrom. Spirituality in one case is the

gradual withdrawal of the Spirit and of the centre of conscious life from the body, from the mind, from the *ahankāra*, and so on; whereas in the other case Spirituality is the development of the *Shaktis* and the training of the body and mind so as to be available always for the Kosmic will.

P. T. SRINIVAS IYENGAR.

SELF-CULTURE

OR

THE YOGA OF PATANJALI.

[Continued from p. 456.]

IN the last chapter we considered only one subdivision of the sound branch of the human speech—the true nature of the sounds of the external world as transmitted to the mind through the operation of the sense of hearing; and we learnt what a wealth of development lay in store for us along the line of the study of the interjectional portion of human speech. This is wherein truth is shown by the Sankhya yoga philosophy to be hidden in the interjectional theory of the origin of language.

Professor Max Müller quotes Horne Tooke as saying, "The dominion of speech is erected upon the downfall of interjections. Without the artful contrivances of language, mankind would have had nothing but interjections with which to communicate, orally, any of their feelings. The neighing of a horse, the lowing of a cow, the barking of a dog, the purring of a cat, sneezing, coughing, groaning, shrieking, and every other involuntary convulsion with oral sounds, have almost as good a title to be called parts of speech as interjections have. Voluntary interjections are only employed where the suddenness and vehemence of some affection or passion returns men to their natural state, and makes them for a moment to forget the use of speech; or when from some circumstance the shortness of time will not "permit them to exercise it." Now what is this erection of the dominion of speech upon the downfall of interjections?

"We sneeze, and cough, and laugh, and scream," says Professor Max Müller, "in the same manner, as animals; but if Epicurus tells us that we speak in the same manner as dogs bark,

moved by nature, our own experience will tell us that this is not the case."

"There is as much difference between a real word, such as 'to laugh,' and the interjection, ha, ha, ! between 'I suffer,' and Oh ! as there is between the involuntary act and noise of sneezing, and the words 'to sneeze.'"

Now there are two roots in the Sanskrit language, घग्घ (ghaggha) and कक्ख (kakkha), which are both put down as meaning 'to laugh.' It is not difficult for the most ordinary man to see that both these roots are mere cries and interjections. And the root हस (hasa) itself which also means 'to laugh,' is nothing but the involuntary sound of the English ha, ha ! The last ha of this interjection is changed in Sanskrit into sa, because the Sanskrit word hasa is not pronounced with a hiatus between the syllables, and it would be difficult to pronounce ha, ha, rapidly without a hiatus. All these roots have the capacity of forming any number of words, with the addition of any number of terminations, in the same way as they are added to other roots. That all these roots now convey the general idea of laughing, and not the peculiar rings of laughing, which they originally must have denoted, goes only to show that they too have been subjected like every other root, to a process of generalization, such as we may have occasion to illustrate in the future.

And what is the English word laugh, itself? In its Anglo-Saxon form it is hlilian; German, lachen; D., lachen. In modern English the guttural has become a labial.

In Sanskrit we find on a comparison of roots that sometimes the sound of an r is added to a root without changing the meaning. Thus we have bhaṇ and bhrāṇ, to speak, to send forth sound, kanda, krand, to call; and it is also well known that r and l are interchangeable. Therefore we can very well conceive that there originally existed a root in the form of khrakkha कक्ख or ghaggha घग्घ, as what we may call the amorphous (if such a word be permissible) घग्घ or कक्ख. Let us now take this root घग्घ or कक्ख and see how it would appear in the Western languages. Webster's Dictionary gives us the following under the word 'LAUGH':—"O. E. lighe, lihe; H. S. hleahhan hliahhan; O. Sax., hlahan; Gothic, hlahyan; O. H. Ger., hlahhan labhan, lachēn; N. H. Ger., lachen; Dutch, lagchen; Icel., Hlaa; Dan., lee; Sw., lee."

We find that in A. S. and O. Sax., both the gh's of घग्घ (ghlaggh) become h's. In O. E. in both the forms given, the initial h is dropped, as it is also dropped in Danish and Swedish. In Icelandic the aspirate becomes another guttural, as we may also notice in Persian *ast* and *hasl*, both meaning 'is.' The final gh is retained in one form, while in the other it becomes simply h.

In O. H. Ger. we find the word appearing in three forms—hlahhan, lahhan, lachen. The initial h is retained in the oldest form, but is dropped in the later ones, while in the last it becomes k or ch, another guttural. The English word laugh may thus be traced through O. English to Saxon in this way; hlahan, hlihhan, hleahhan, lihe, lighe, laugh.

It is not difficult to see how the Sanskrit root घग्घ appears through all these forms. In Latin also the घ (gh) is changed to h, and from a form hlal we have the word hilaritus, English, hilarity.

As to the addition of an r or l to the root ghaggh it may be pointed out that the English word break has been traced to the Sanskrit root bhaṇj, with the addition of an r after bh, thus making it bhranj (see Morris's Accidence). Thus we find that the English word laugh itself has been made out of the imitation of an interjectional sound of man which expresses a particular form of merriment. There is no doubt a good deal of difference between the word laugh and the interjection ha, ha ! but the difference can be defined in this way, that while the interjection is still preserved as such, as expressive of merriment, it has also become a root, and has given a start to many a word in different languages. There can be no doubt whatever, thus, that interjectional sounds have supplied at least some roots to language. There is every capacity in these "involuntary convulsions with oral sound," to form roots, just as much as there is in every other natural sound. Only in order to become a root of articulate speech it must pass through the human mind to the workshop of Vāk, to be thence transmitted to the outside world in the shape of an articulate sound. It can hardly be said to be true that language begins where interjections end. Interjections have a very bright future before them. In the past they supplied man with certain roots only, because man was as yet incapable of understanding the full import of an involuntary sound, whether coming from man or the brute world; and further, it is a very much more difficult

task to generalize and give the meanings of passions and appetites to interjectional sounds, than the task of connecting the external circumstances of an object with the sound it emits. When the power of hearing becomes more powerful and nice, and when the powers of analysis and synthesis become so well-developed that men may begin to see a law in emotions, then the use of interjections will become fully intelligible to man, and the sounds of birds, &c., will begin to become intelligible. Meanwhile man is learning and developing the powers of *analysis* and *synthesis*; the majority of mankind being still at a very low level.

So much for the inarticulate sounds of nature. I shall now briefly consider the operation of *Vāk* in the producing of our articulate sounds. The reader will readily see that the production of distinct literal sounds is due to the universal process of evolution, which is going on in every department of life. "I am one, let me be many," is the law of evolution as laid down by Hindu seers. "Evolution proceeds from the one to the many," as has also been recognized by modern science. The Sankhya philosophy is the grandest exposition of the working of this law, throughout the Universe, in the branch not only of physics, but of metaphysics too. The same law works consistently in the mineral, vegetable and animal kingdoms, as also in the physical, moral, mental and spiritual kingdoms. The working of this law in the kingdom of speech is consistent with the whole scheme of the Universe. Indefinite sound appears as distinct sounds. These are further individualized as letters. Then these letters are joined together in various forms, which are again further and more highly developed individuals of the sound-energy possessing distinct forms, flows, temperatures, modes of motion and notes. Up to the animal kingdom we find that the output of this energy is simply sufficient to give such individualization to indefinite sound, as is found in the interjectional sounds of animals.

In the human animal the same energy expresses itself so far as to render the definite individualization of letters possible. So far individualization was effected by *breaking up* the indefinite into definite sounds. When that had been done, then the individualized literal sounds began to be *joined together*, but with the same object in view, throughout, that is to say, the manifestation of higher and

higher individualized forms. This might be said to be a change of method, and this was rendered possible in man by what in modern Theosophy has been called the incarnation of the *Manasa-putra*; but which I have called the accession of the higher energy of *Buddhi-ahankara*, at a time when lower evolution had come up to a pitch which made this incarnation necessary and possible.

The reader may perhaps be usefully reminded here of the law of *prakṛityāpīra* mentioned in a previous paper. The word means the filling up of the *prakṛitis*. The *prakṛitis* are the creative powers of the Sankhya philosophies, or what may perhaps be more fitly described in modern idiom as the life-energies of the universe. When the separating process of the evolution (*pariṇāma*) is complete by the working of these very energies, they begin to put together the individualized atoms in order to express higher individual forms. Now this passing of life into higher forms only becomes possible when the lower forms have developed the capacity of being joined so as to express the higher forms. This capacity is developed by the gradual building up of the higher energies absorbed from the higher planes one after the other. When the capacity is developed up to a certain desired point, the higher energy makes a permanent home in the type, and thus a change of species takes place therein (*जात्यन्तर परिणामः प्रकृत्यापूरणम्*). Applying this law to the evolution of speech, we find that the energy of *Vāk* works in obedience to the same general law. This energy exists of course everywhere—in the mineral and vegetable kingdoms, as well as in the animal. In the former two the power of thought is not strong enough to cause the manifestation of sound from within. In animals the principle of *Manas* is more active and therefore we find the *Vāk* manifesting itself from within. But in animals this energy stops at a certain point. The comparatively indefinite sounds which the mineral and vegetable kingdoms can send forth, begin to be crystallized into definite individual sounds.

It is only in man that it becomes possible to join these individual definite outputs of indefinite sounds, into higher individual sound forms. Up to a certain point in his evolution man is only an animal, because he cannot think out new sound forms by joining together the elementary sounds in his possession, or, in other words, he cannot abstract the elements (or qualities) of the older individual

forms to weave them into higher ones. This power is supplied by the energy of the *manasaputra*; and he now begins to abstract and weave, whereas formerly he used only to weave indefinitely more or less. There is thus an evident difference between the power of *sankalpa*, and that of *sankalpa* strengthened by *anwaya*.

It is by the exercise of the power of higher thought that the manipulation of *Vāk*, as also the improvement of the *shrotra*, the sense of hearing, becomes possible.

Now this sound which manifests as speech has, like all other sound, the capacity of expressing different forms, flows, temperatures, modes of motion, and notes. The passions and emotions of man can and do weave themselves into sounds, just as much as they weave themselves into the sounds of birds and beasts.

It is this fact which renders possible the existence of vocal music. Mankind generally are very little conversant with high-class music. There are but few people who can sing well or sing at all. In India, music, from being a subject of study for Vedic students, has now become the profession of low-class and immoral men and women, because it is easier to excite low passions than to educate high-class ones.

But we have now to understand how the development of speech is very much easier than the development of music. Just as in the case of interjectional sounds, so in the case of higher music, we should be able to perceive and sense the passional and emotional colours, rings, forms, &c., of every individual sound, before we could join these into new forms or symphonies as they are called. Man cannot now generally perceive these, although at a future stage of evolution every son of man must come to possess that capacity. Music is a powerful instrument, which may be employed in cultivating this power. But it is a dangerous instrument too, especially in the hands of unprincipled men. Musical sound when it comes into contact with the subtle bodies of men and women, can excite the *tattvas* which are already there, very much more than it can call out those that are not already there. For example, the more powerful the music and the more forceful the devotion which is put into any note, the more uncontrollable may be the passion of lust which it may excite in a man or woman on that low level. Even as high-class religious teachings, are always brought, by lowly developed

souls, down to their own low level, and made the instruments of infamy, even as the highest philosophical teaching of the unity of all *Jivas* is interpreted by low-class people to mean the best sanction for immorality, even so is high-class music prostituted by undeveloped man to his own base purposes. And the reason is plain. The higher energy of thought, as of sound, is too much for those who are still lingering on a lower plane of morality. It is for this reason that while on its own plane the *Sāmaveda* is the most powerful—so much so that S'rī Krishna says : "Of the Vedas I am the *Sāma Veda*—its sound becomes impure (as Manu says), when coming into contact with the majority of mankind. Before any *siddhis* are acquired, we should make ourselves perfect masters of the *yamas* (restraints) and *niyamas* (observances) of Patanjali; that is to say, we must make the highest good of every living creature the guiding star and ruling principle of our lives. That however by the bye. It is plain that vocal music is a high-class development of the same power which is responsible for the creation of words. The difference is this : The sounds which go to constitute a word—literal sounds—do not convey to the human ear and therefore to the human mind, the full impression which they are capable of carrying. The ordinary mind is not capable of putting out the full force of a word. Nor is the ordinary mind capable of comprehending its full force. But there are men and women comparatively more highly developed than the majority of mankind, who can make the most ordinary words the vehicles of the noblest emotions. Every word which they utter is a dancing fairy, who goes forth to weave her energy into the lives of their hearers.

The thoughtful reader will find no difficulty in comprehending that the future development of human beings lies in that direction ; and also that when the utterance and comprehension of words becomes so perfect as to carry the full impression of all the emotions and appetites, which is always ensouled in a word, the sounds of animals will become to man an open book.

At present language is required by the majority of mankind for very ordinary purposes, which are suited only to the present stage of development. It was therefore necessary, from the nature of things and the necessities of evolution, that language should take the line of development which it has taken. That is to say, words should be

coined only to denote the ordinary objects of human knowledge. We therefore find that the sounds of nature have as yet been only utilized partially in the formation of language. It is necessary that we should learn to join the simplest elements of sounds for the purpose of denoting the causes and effects and circumstances and conditions which make the production of these sounds possible, before we can make our words denote higher things.

Patanjali says in his aphorisms that sound is connected to meaning by the working of the power of memory, and this must be limited to the percepts of the sound of objects, as connected with their form, flow, temperature, mode of motion and note.

We have thus arrived at the following conclusions: The sense of hearing and the power of speech have as yet large possibilities of development before them. The power of *Vāk* has as yet manifested itself only in the capacity of expressing articulate sounds, and joining them into words and sentences.

The articulate sounds are the results of the general law of evolution. 'I am one, let me be many.' So are also words and sentences.

This same power when sufficiently strong, will enable man to see that the elements of sound are capable of being further woven into higher forms of the same energy.

That this recognition will lead in time to the further development of the power of speech and the sense of hearing.

That thereby sound will convey to the human mind the full idea of all the passions and appetites of the lower animals; and that every word will become the living image of thought and emotion in a very much more real and full sense than it is at present.

That this high possibility of language will only be developed when, by studying the past ways of language, a very high form of the energy of conjunction manifests itself in the human mind.

We thus see that the chief element which lies at the root of language is the *sankara* (coming together) of the notions of the sound and the object. We also see that the notion, the sound and the object are three different things, existing independently of each other, although the one is brought into consciousness by the appearance of the other therein. Sound reminds of the word, the object and the idea. The words remind of the sound, the object and the idea. The

idea calls into consciousness both the modifications of sound and the object.

The first beginning of language is in the fact of sound becoming associated in the human mind with the forms, flows, temperatures, modes of motion and notes of external objects, and their mutual relations in time and space, or in other words their causes and effects, circumstances and conditions. It is in this fact that lies the truth of both the interjectional and the onomatopoeic theories. The sound received through the ear is really the same which is emitted through the mouth by the power of thought, both the organs being fitted so as to answer each other's purposes. In this sense therefore it might be said that man rings, and sends forth the sounds as he receives them. Herein may be detected the truth which lies in the *ling-dong* theory.

As is always the case, man having become enamoured of his attainment in the fashioning of his present language, has lost sight of the future possibilities of progress. By separating the three elements of language, and studying each independently of the others, together with the process of *adhyasa* (superimposition) and the fact of *sankara* (coming together), he can see his way to further progress along the same lines, and can expedite the processes of nature by taking a conscious and intelligent part in the work of evolution. The study of language along these lines is thus one of the highest practices of Patanjali's Yoga.

Many connected problems present themselves for consideration in studying the origin of language. We have seen that the roots came into existence by man trying to express the sounds he hears. These sounds having become individualized at his stage of evolution, the phenomenon reduces itself to the articulation through man, of inarticulate sounds. But then the question arises, 'How is it that roots as they are at present given to us in the Sanskrit, all express general ideas instead of being only specific names of all the objects, with reference to the sounds they emit?'

RAMA PRASAD.

[To be continued.]

ILLUSTRATIVE STORIES.

[Continued from p. 465.]

LYING.

4. STORY OF A FISH.

DURING the time of Kasyapa Buddha two brothers were admitted to the Order by some of his disciples. The name of the eldest was Sôdana and that of the younger, Kapila. Sôdani was their mother, and their sister Tapana was a Bhikkhuni (female devotee who has renounced the world).

Sôdana and Kapila enquired how many Duras (different modes in which a Priest may live) there were, and Sôdana decided to pass the Grantha Dura. Having remained with the Teachers for five years he went to the desert and through persistent endeavours became an Arahât. Kapila passed the Grantha Dura and became well versed in the teaching embodied in the three Pitakas. Owing to his deep learning, he had a large number of followers, through whom he began to gain much. He became proud of his erudition and began to contradict what others said; for instance if they said one thing was wrong, he would say it was right, and so forth. The elder Theras now advised him again and again not to pursue that sort of action, whereupon he derided them. They then induced his brother, the Arahât Sôdana, to advise him. Sôdana now advised his brother not to continue in expressing opinions which are untenable, and this advice was repeated again and still it was unheeded. He said to Kapila, "You will have to suffer for what you do now," and went his way. Kapila severed his connection with the other Theras and began to do whatever he wished, suppressing the truth in the Dhamma and presenting as truth what is not in the Dhamma. When the Bhikkhus assembled at the Confession Hall Kapila sat on the dais and questioned them as to whether they were abiding by the rules prescribed for them. None replied and he said, "There are no such rules amongst us now." In this manner Kapila corrupted the religion. On that day Sôdana, the Arahât, died, and after some time Kapila Thera also died and was born in hell. Their mother and

sister, having treated Bhikkhus contemptuously, died and were also born in hell.

There were five hundred robbers who, when being chased, ran into the desert, and seeing a Bhikkhu in a cave, entreated him to protect them. He said to them, "Nothing can help you now my friends, but take as your guide the Three Gems and the Pancha Seela." They accordingly did so, but the villagers, who suffered at their hands came and killed them all. They were all born in the Kamâvachara Deva Loka. During the time of Gotama Buddha, the chief robber was born as a son of a prominent fisherman in Sâvaththi, and the rest were also born in the same town. Those five hundred grew old, and they all became good friends.

Kapila, who was undergoing suffering in hell, was born in the river Achirawathi as a very big fish, which was golden in colour, but had a most offensive smell in its mouth.

One day a band of young fishermen went out fishing in this river, and having spread their net, Kapila was caught in it. As these young fishermen at their very first attempt caught a huge fish, they took it to the King, who had the fish taken to Buddha, who then resided at the Jetavana monastery. When the fish opened its mouth, the whole monastery was pervaded with a most offensive smell. The King enquired, "Why, Oh Lord, does the mouth of this fish, whose colour is golden, have such a putrid smell." "Maha Rajah," replied the Buddha, "this fish was born as a Bhikkhu during the time of Kasyapa Buddha. He was well versed in the Dhamma, but represented truth as untruth, treating elder priests with contempt, and he corrupted the religion. As a result of such actions, he was born in hell and now he has been born as a fish. Owing to his having abided by the precepts for a time, whilst he was a Bhikkhu, he has now acquired this colour. He presented the truth as untruth, he reproached and abused well-conducted priests; on this account a putrid smell now emanates from his mouth. Maha Rajah, shall I make this fish talk?" "Very well," replied the Rajâ. The Lord then called upon the fish to talk, whereupon it said, "Oh Lord, I am Kapila."

"From whence have you come?"

"From Avichi, hell, Lord."

"Why were you born there?"

"For presenting untruth as truth, Lord."

"Where is your brother, Sôdana?"

"He has attained Nirvâna, Lord."

"Where is Sôdani, your sister?"

"Born in hell, Lord."

"Where is Tâpana, your mother?"

"Born in the great hell, Lord."

"Where will you be born hereafter?"

"In the great hell, Lord."

After a while Kapila, striking its head in its struggles, died and was again born in hell. Then the Lord delivered to the assembly a discourse which was thereafter known as Kapila Sutta.

• [Kapila Sutta Aththavannanâ].

DESIRE.

• 5. STORY OF GÔSAKA.

In the town of Kosambi a courtesan gave birth to a child. Knowing that it was a son, she ordered it to be thrown on a dung-hill, upon which a crowd of dogs and crows surrounded the child. A neighbour being attracted by the sight, came hither and carried the child home with great affection. A Sitâna of the town, on his way to the palace, met the royal astrologer returning home, and enquired from him as to the position of the planets on that day. 'Any child born to-day,' he said, 'will become the chief Sitâna of the town.'

During the day, his wife was in labour, and he, therefore, being anxious to get home, hastened to the palace and returned. He then ordered a maid-servant named Kâli to bring any male child born in the town on that day by giving for it one thousand pieces of money. She went about enquiring, and finding a child born on that day, paid one thousand pieces of money to the parents and brought it to the Sitâna, who thought that if his wife should bring forth a daughter she could be married to this child, but if a son, then this child should be destroyed. His wife gave birth to a son, so he resolved to destroy the other child, and various methods were adopted to carry out his design. This child was first left at the gate of a cattle-shed to be trampled on by the cattle, then it was placed on the high road, to be run over by carts or trampled on by oxen. Again it was left in a

cemetery, to be eaten by the Yakshas (forms of devils), but there it was nursed by a she-goat; and on another occasion it was thrown down a precipice, over which condemned criminals were cast. Each time the Sitâna spent one thousand pieces of money to get back the child from those who had rescued it on the several occasions. The child now began to grow steadily and was named Gôsaka.

The Sitâna had a friend, who was a potter by profession, to whom he said, 'Friend, do me the favour of destroying my illegitimate son, by throwing him into your oven, for doing which I now advance you one thousand pieces of money. To-morrow I shall send the boy on to you,' and to this the potter agreed. The following morning the Sitâna summoned Gôsaka and said to him, 'Son, I entrusted some work to that potter yesterday, go and tell him to do that work to-day.' Now Gôsaka started on this mission, and his brother, who was playing ball, observing him bound on a journey enquired where he was going and Gôsaka duly informed him, whereupon the brother volunteered to undertake the work, and in turn told Gôsaka to make up whatever he had lost in playing. At first Gôsaka disliked the idea, but on his brother insisting, Gôsaka remained playing and his brother went on the errand. When the brother met the potter, the latter took him up and threw him into the oven.

Sometime afterwards Gôsaka went home and the Sitâna asked him whether he had gone to the potter, and being informed of what had happened, immediately went running to the potter, only to be told that he had done as he had promised him. The Sitâna was overwhelmed with grief and passed his days in great misery. The Sitâna committed these crimes owing to the affection he bore towards his own son.

[Dhammapada Aththa Kathâ.]

ANGER.

6. STORY OF KALA YAKKINI.

In Benares there lived a wealthy Brahman at whose death the duty of looking after the property and the support of his wife devolved on his son. After the lapse of some time the mother suggested that her son should get married, but he disliked the idea, on the ground that he had to maintain the mother as long as she

entertained towards the king that he committed so many inhuman acts, destroyed the lives of so many innocent men, and at last brought ruin upon the king and his country.

Had he at first informed the king what had happened to the flesh brought for cooking, all this evil would have been averted.

[Dhammapada Aththa Kathā.]

D. J. SUBASINHA,

(Translator).

(To be continued.)

CHA-NO YU.

THE TEA CEREMONY OF JAPAN.

JAPAN owes much to Buddhism : art and philosophy came over from China with the Buddhist missionaries. So did tea, and the curious tea ceremonies still performed throughout the country originated in monasteries of the Zen sect.

In olden times, the effective sovereigns of Japan, called the Shoguns, as well as the phantom Emperors, used to resign their title and activities early in life and to retire into the precincts of convents. There time was long, amusements scarce, etiquette rigid, and the retired magnates used to drink tea in company with the holy abbots and a few faithful courtiers. The tea ceremonies were slowly evolved, out of sheer *emmi*, by these men who, being artistic, highly bred, refined in their tastes and manners, elaborated a ceremonial which has been scrupulously handed down to posterity and has kept a double character, half religious and half courtly. It is considered now as a school of good manners, patience and harmonious motions, and it is kept up, I think, on account of its softening influence on youthful natural petulance.

Now for the ceremonies themselves :—

They are extremely long and tedious, every insignificant action or motion being determined with a minuteness of accuracy very trying to a western witness. Ceremonial tea is not the beverage we know by this name ; it is not drunk to assuage thirst, nor as a pretext for social gathering. The partakers cannot be more than five : the

host and four guests. It takes place in a pavilion erected in the garden specially for the purpose, whose material and dimensions are severely prescribed by infrangible rules. Everything has to be according to pattern ; the tiny kitchen where the tea-things are kept, the almost as tiny room of four mats and a half, where the guests sit, on the floor—and the tea is made on the floor as well. The wood used in the construction of the pavilion ought to be unpainted : in certain places the bark ought not to be removed, in others one single stem of bamboo may be used. The sliding door—called *fusuma*—is of plain white paper ; there is not one single piece of furniture, the matted floor being used as seats, table, cupboard, without even a cushion or a tray. In the little recess called *tokonoma*, found in all Japanese rooms, hangs a *kakemono*—paper scroll—sometimes painted, more often covered with beautiful Japanese writing, the inscription relating to tea or morals. Under the *kakemono* is placed a flower vase with a few chosen flowers in it : these must not be of brilliant hues, and they must have no strong smell. There are two openings to the tea room : the door, closed by the sliding screen leading to the kitchen, and a square hole opening on the garden. It is through that hole that the guests crawl in on their knees, one after the other—a most polite way of entering a room. First they have met on a sheltered bench in the garden, so as to have time to compose themselves and to be assembled at the proper hour. They walk slowly to the tea pavilion, the principal guest leading the procession, on large flat stones, a very Japanese institution whose usefulness is self-evident on rainy days, let us say six days out of seven. At the entrance they find a little fountain and a long wooden ladle and wash their hands in turn. Then leaving their clogs on a special stone, they enter the tea room on their knees, with well-bowed head, to avoid bumping it against the low lintel. The host is waiting on his (or her) knees and answers by three deep prostrations to those of each guest in succession. Then it is proper to sit down on one's heels, on the mats, the host near the kitchen door, the principal guest near the *tokonoma*, the other three in a half-circle according to their rank. After a dignified silence, the head guest crouches on all four to examine the *kakemono* and flower vase and praises them in prescribed terms ; the others do the same in their turn, in fewer words. After another silence the host gets up slowly, reaches the

kitchen door with four steps—never three nor five—opens the *tsuna* with two fingers placed in a certain way on a certain spot, and disappears. The guests either keep a perfect silence in his absence, or make a few remarks in a low voice; these must bear on the tea ceremony, for it is unlawful to speak of anything else. Especially prohibited are politics, gossip, news of the day, and all personal matter. It is out of the question to talk about oneself or anybody else.

Re-enters the host carrying the fire box and urn. After a prostration reproduced by the four guests, the fire box is duly placed in its proper corner and the host retires with four steps. The next time he brings a covered pail of water; the next, the coals and tongs; the next the tea caddy, and so on for a considerable time, for these are to be brought one by one: a bowl of brown pottery for the tea, another of common China for the rinsings, a wooden ladle and its support, a splint of bamboo used as a spoon to measure out tea powder, a bamboo article that resembles most closely a shaving brush, a red silk wiper and a white cotton one. Each implement has to be deposited carefully in a certain spot: the support with the ladle lying on it and the rinsing cup, along the wall on the left hand side; the tea bowl in front of the host, between him and the fire box; the bamboo brush and white rag inside the bowl. A little to the right, in front of the pail of water are the tea caddy and tea-spoon. The red wiper is tucked in a certain way in the belt of the operator. All these being laid out in perfect order, and everybody keeping an attentive silence, the important preparations of tea-making begin in earnest. All the objects previously described are most carefully washed and wiped, although scrupulously clean when brought. And for each operation the red handkerchief has to be taken out of the belt, unfolded, folded in another and intricate way, used, unfolded, refolded and replaced in the belt. The washing of the bowl is almost a magic ceremony. First the cover of the pail has to be lifted up and set on the left hand side of the pail. There is only one proper way of placing the fingers on it to do so. Then the ladle is handled as daintily as possible to pour a little water in the bowl and the bamboo brush is turned three times in the water, held by three fingers only, the other two reposing on the rim. At each turn the brush must be released and fall against the right side with an audible

click. The rinsing water having been thrown away, an elaborate wiping follows and the tea can be made.

There is no tea-pot, and the tea used is a green powder. Three little spoonfuls are taken with the bamboo splint and placed in the bowl: then three little ladlefuls of water are poured on it with great solemnity, and the brush comes once more into action to whip the mixture into a greenish frothy cream, that does not look very inviting in the dark earthen vessel. Mind that the water was not boiling: Japanese tea, ceremonial or plain, must be made with moderately warm water. The bowl is offered in silence to the head guest who has to take it with his two hands, turn it three times half round and then drink the thick stuff quite to the dregs, with a loud gargling noise, a highly polite expression of delight. The very last drop having been sucked noisily, the traces of the lips on the rim are carefully removed between the thumb and first finger, the bowl turned three times half round, and given back to the host with due prostration. If no more is wanted by the first guest, the bowl is rinsed as before and the whole ceremony gone through again for each succeeding guest. When all have drunk the tea, the implements are carried back again to the kitchen, one by one, as they had been brought. All this cannot be properly done in less than two or three hours, during which nobody must move, and very few words have been spoken. The guests retire as silently and politely as they had come. The ceremony is called *cha-no-yu* (hot water tea) and those who practise it *Cha-jin* (tea-man).

I should like to point out the philosophy of these traditional ceremonies, although it may have made itself quite apparent to the reader through the tediousness of the description. This is a lesson in patience, self-control, composed manners and reserved bearing, both for host and guests. They have to forget for the time being all their pre-occupations, interests, comforts and impulses to speak or to move. Thoughts must be concentrated on tea. As I have remarked before, no scandal may be spoken and the utmost politeness is *de rigueur*. The host has to remember a very considerable number of minute rules: both his memory and self-control are heavily taxed, and he dares not forget nor jumble, for the guests are closely watching and they have a right to criticise. Then simplicity is another lesson, for everything that is used in *cha-no-yu* must be of

the cheapest kind : common pottery, wood, bamboo, etc. Truth to say, this simplicity is often very expensive, for some old tea bowls and tea-caddies are museum pieces and cost their weight in gold. But this is degeneracy.

These ceremonies are taught in girls' schools : there are professors of tea as well as of literature. Flower arrangement is taught too as an art, and, what seems more strange, as a philosophy. There are incense ceremonies as well as tea ceremonies, but they have fallen more into disuse.

All this is exceedingly Japanese, and well fitted to throw a light on the self-contained, sealed, patient Japanese soul. It shows to what extent they like to submit to very minute rules, how little they think of allowing themselves any personal freedom even in their amusements, and perhaps too how different some of their ideas of politeness may be from those that obtain in other countries.

L. V.

HELP FROM THE INVISIBLE.

WE have just perused a recent work on the above subject by a prominent Occultist wherein it is claimed that help from the higher planes is given to the embodied, principally by the Masters and their pupils : and (by inference) that they are virtually guardian angels, who protect man most from physical dangers, implant within him the seeds of spiritual truths and give him impulses in the right direction. The subject is far more important than would appear from a superficial glance, for it involves the question as to whom we shall look in time of trouble—in whom we shall put our trust,—suffering and distress being universal. We may say at once, with all due respect to the Masters and those who work directly with and for them, and recognizing their relation to and value in the world, that we hold a different opinion to that expressed and illustrated by the earnest, sincere and advanced writer of the work referred to.

If the children of earth had to depend for succor upon the Masters and their followers *only*, in addition to their good karma, hard and bitter indeed would be their lot, we fear, for how can watch and ward over the teeming millions of this world be ade-

quately kept by a few adepts and astrally active pupils ? Instances are widely quoted of occult power being exercised for the deliverance of those whose distress some passing traveller, watcher or investigator upon the astral plane, happened to remark ; but small and comparatively insignificant must be the help which can be directly rendered by such entities functioning upon the astral plane as those referred to, when there is such world-wide suffering and there are so many in sore distress and danger at the same moment. We do not refer only to national calamities, wars, railway catastrophes, or shipwrecks, nor to Jewish or other massacres. But no doubt if it were asked if such heartrending scenes as have recently occurred in the Jewish quarters of Russian cities, for instance, could not be prevented by the projection of a great wave of energy from the Masters, out of sheer pity and compassion, the reply would be that the karma of the people alluded to rendered material aid out of the question. Even if adepts, etc., devoted all their time to attending to the physical needs of man—in satisfying the hunger of the famished, and in protecting him from bodily dangers, the work would, in our opinion, be one with which they could not possibly cope.

We are told that force is carefully husbanded and great care is taken against its profitless expenditure. Therefore, an adept, ere he liberated energy, would require to look into the past of the individual or race he would aid and discover the cause of their present distress,—and then decide whether, if it be due to bad action, he should and could temporarily ward off the result ; or, if due to necessity, and merely occurring that Will and Faith might be developed, whether he should interfere with the Divine Will. If his compassion were so great that whatever the causes and effects, he could not refrain from expending the required energy (the writer above referred to stated that *mortals* should pay no attention to causes), then he would surely have little or no energy for any other class of work, and would achieve comparatively little in this—for suffering is universal. There are very few among the compassionate upon the physical plane who have not the imagination to realize acutely the miseries of a single large city, and yet, though they be moved to tears, how powerless they are to adequately or materially relieve ! If the Masters can do more, how is it that the poor and wretched are always with us ? The fact is, that the universe is not built upon such a plan that the

children of men have to depend directly and almost entirely upon astral help for their deliverance.

We know that pain exists,—for two reasons. The First Cause is Necessity, the second, Action (action which may or may not be good—as well as positively bad action). This being the case, why should we concern ourselves greatly about the sufferings of others, and why deplete our energy (of which we never, at any time, have too much) in their behalf? Says the cold, calm sage of the Mejnour order (representatives of which still exist): ‘It were a crime to deprive the infant soul of the steps by which it must climb, so let it suffer; it is useless to attempt to interfere with Karma, for it must and will be satisfied,—so pass ye by on the other side.’ Now Justice requires that wrong-doing must be expiated, but if we knew positively that the sufferings of some poor soul were of its own causing and that we were *not* brought to its side and impelled to relieve or deliver by its good Karma, the Law does not prevent us from soothing and comforting and actually mitigating the pain of the sufferer, *for Justice is tempered with Mercy*. It might well be, seeing that suffering is mostly due to ignorance of Law, and it is because God is love as well as Force. Creation was conceived in Love and Love is the Substance of Existence, and therefore enters into and is manifested in every condition thereof. It gives to the animals of the frozen regions their thick coats of skin, and leads the thirsty denizens of torrid climes to the water-brooks. To the lost lamb Love brings the mother. It heals the bleeding wounds brute force has caused, and robs the knife and spear-thrust of their sting. It brings to helpless children all they need and showers on them caresses which are life. For the unloved soul it finds a tender friend and heals at every turn the aches and pains necessity and ignorance have caused. Love stays the hand of the Trier of all things—Satan the Destroyer—and snatches from his grasp the weak and suffering soul, to lead to fresh, green fields and and silent waters. We who have wandered up and down in this world have marked with indescribable delight and an emotion too deep for words, that the tender and resistless power of God, as Love, watches over all, from the elect to the humblest; that it protects from unseen dangers; that whatever necessity may demand it says thus far and no farther. In short that in all walks of life it guards

and saves. “Are not two sparrows sold for a farthing, and are ye not of ‘more value than many sparrows? The very hairs of your head are numbered. Not a leaf shall fall to the ground without your Father.” Of course the young eagle must be taught to fly,—the soul must become wise and be made strong by experience, for its own sake and the satisfaction of its unquenchable desire for Unity. Thus, all things and beings compete, though it is in love that God tries His children, *all* of whom survive. “The bruised reed he will *not* break.”

Now in reference to Prayer. Even if we coldly regard the universe, and all that in it is, as merely an idea of God, He still stands in the relation of Father thereto; and as He is, as a matter of fact, first of all, Love, and we are not only made by him but *of* Him, and He is thus in the truest sense of the term our Father (we speak of Soul, which is immaculate), will He not, out of His sublime pity and compassion answer the cry of His children in travail? “Like as a father pitieth his children.” That which is above is as that which is below. Some occultists would reply that it is foolish to suppose that God needs to or will alter the scheme of things at the request of His creatures; that Life is governed by Law; that Existence has been projected and ordered by a perfect Intelligence and Power, and therefore does not require or admit of modification or interference, and that prayer is its own answer. All of which is perfectly true (with the exception of Life not being ruled only by Law, and there being no “has been” with God, who IS, and while necessity demands it is *always* creating), but not so their *understanding* of the facts. With the stream of force that whirls downward from the hand of the Lord of the Universe and Man, proceeds a wave of Love and tenderness which flows from the very heart of Being,—Force (which is also Justice and Law) being subservient thereto and *merely causing the manifestation of Love*. Of this there is not the slightest doubt. Prayer indeed is its own answer, and we will recite just how it is.

We will illustrate it in this way: Those who look ever to the Masters, thinking of and loving them, believing in them and in their power to help,—in other words having faith in them—place themselves in the attitude and position to receive help and succor at their hands, not only when they appeal for it but immediately they need it. Conversely of course, those who deny their existence, or, recog-

nizing it, have no faith in their willingness or power to aid,—or, again, refuse to ask their aid—it will be almost if not quite impossible for the Masters to assist. The Master, who spoke through the Nazarene, could work no wonders in a certain city because of its unbelief; but she who, full of faith and reverence, merely touched the hem of His garment was immediately delivered from her distress. As above so below. They who put their trust in God (as the Lord), ever thinking of, loving and worshipping Him alone, and not ever thinking of another; believing in His power to help,—in other words having faith in Him—place themselves in the position and attitude to receive help and succor at His hands. By their faith the Divine and All-powerful stream of Love which pours from the centre of God's Being is tintured and charged with the 'idea' of the particular help prayed for, which directs Force along the lines of the least resistance (exactly as works the elemental also projected by man, which it reinforces if good and when advisable), making the Gods, Planetary spirits, Masters, pupils and elementary spirits, all or one of them, according to the nature of the aid required, messengers and ministering angels,—*instruments* in the answering of the prayers of God's children. Can mortal and embodied man invoke so great a power and work so great a marvel, is it asked? Faith can move mountains. The sum of the suffering of the children of earth is the amount of pain the existence of the latter causes the Creator, for the Macrocosm and the Microcosm are ONE. Thus, God the Infinite and All-powerful answers the prayers of Himself the finite.

To whom indeed should the distressed soul look for pity and aid? To the Masters of Wisdom? They are, perchance, engaged in some work far beyond her reach and cannot hear her cry, for they are not omnipresent; or, helping so many they may not be able to help her,—for they are not omnipotent. Whom should she put her trust in and ever look to for aid but her own Father,—who, some occultists notwithstanding, is not so far off that he cannot hear the cry of the humblest, however feeble.

We are far from thinking that most of the help given to the embodied emanates directly from the Masters and their pupils (though we own their great and particular value, in the world, of course), but are of opinion as above stated, that they are often used as instruments of God in answering prayer. None, surely, however

high they may have risen or may aspire, would rebel at serving God thus, but rather ever seek to make themselves more perfect media, more useful instruments.

Not a few occultists, whatever they may say about meditation, etc., ever see before them a path which circles upward in countless and bewildering spirals, and feel the weight of the unnumbered years it will take them to traverse it. At the end of the awful vista they behold, dimly—God and Nirvāna. But they who are so highly illuminated and so far advanced as to have become as little children, look into their own hearts and behold Him there, an ever present help in time of trouble.

CECIL W. WATSON.

AN APPEAL TO FELLOW THEOSOPHISTS.*

THE circumstances bearing upon the question of the election of a successor to the President-Founder, Col. H. S. Olcott, make it the duty of all interested in the welfare of this great Society, to endeavour to induce those who have to vote, to form as soon as possible a clear conclusion unaffected by side issues. What the voters should decide is, is the candidate-nominate to the best of their judgement, a fit and proper person to be voted for, without reference to incidental matters which attended the publication of the nomination by the Colonel? That it was the Colonel's right to nominate a successor to him in office, nobody denies or can deny. The suggestion that the Colonel lacked mental competence to make the selection he made, is to the best of my knowledge utterly unfounded. My belief is that in his long career as President, he brought, on no question which came for determination, more consideration and reflection than he brought to bear with reference to the nomination he made.

I am equally satisfied that in selecting Mrs. Annie Besant, none of those who were about him in the Head-quarters, at and about the time, exercised over him the slightest influence for or against the selection. As I was in the habit of visiting Adyar almost every day,

* We have pleasure in publishing the following just and temperate appeal of the Recording Secretary of the T.S. who is also one of the Judges of the High Court, Madras.—W. A. E.

at, before and after the time the selection was made, I can say with confidence that the selection was the result of the Colonel's own free choice.

Turning now to Mrs. Besant's attitude in the matter, it is known for a certainty that she was absolutely unwilling to accept the office of President, until she, for reasons stated by her, felt it to be her imperative duty to accept the nomination to it. I can bear testimony to it, having myself more than once spoken to her about it, on all which occasions, she invariably declined to take up the responsibility attached to the position of the President. Among the reasons given by her was the departure which her acceptance of the office would seem to introduce in the original plan of having two persons occupying more or less leading positions in the Society and discharging different kinds of duties in connection with its work. Such being the case and knowing her so intimately as we all do, can any one believe for a moment that, in issuing her circular, the thought of influencing the voters by its contents had ever crossed her mind?

Why then, it may be asked, did she say what she stated in her circular with reference to her Master's communications to her in the matter? The answer to my mind is perfectly clear—*viz.*: she did so only by way of explanation as to why and how she came to accept the nomination, having regard to her previous pronounced unwillingness to accept it. I hope that this view will commend itself to every Theosophist and that he will not allow his judgment to be influenced by the recent attempts which have been made to give the matter an entirely uncharitable turn.

I think I should not fail to add a few words with reference to the introduction into this question, of the Masters. It is quite true that a belief in Their existence or in Their connection with the Society, is not a condition to membership in the Society. On the other hand I am sure such a belief is, by no means, a disqualification thereto, and certainly it ought not by any one to be treated as a reproach to those who entertain it. If it were otherwise, it would be absolutely inconsistent with the toleration which is one of the basic principles of this Society. The objections to the references in regard to the communications from the Master, in the circulars issued by the Colonel and Mrs. Annie Besant, would seem to be two-fold. The one has reference to, if I may say so, supposed prudential considerations and

may be thus put: As belief in the existence of the Masters and Their connection with the Society is confined to a narrow circle of members and the attitude of the majority is one of scepticism, if not of utter disbelief, so prominent an allusion to Their wishes in the nomination of the executive head of the Society is in their opinion calculated to introduce a creed and authority into the Society which must alienate the sympathies of the bulk of the members. Whatever might have been the force of this objection some years back, it seems to me that this view implies a certain amount of insincerity, at least in those who, while protesting their belief in the existence of the Masters and Their intimate connection with the Society, seem to show such exceeding tenderness for the susceptibilities of the unbelievers. So much has now appeared in the published Theosophical literature about the Masters, as to make any hesitation in making allusions to Them in communications intended for the members of the Society almost incompatible with a true belief in some of the essential teachings of Theosophy. For such a belief, I am sure, when cherished within the limits approved of by sound reason is more likely to prove conducive, not only to the attainment of spiritual progress of individual members, but also to the T.S. as a whole exerting the influence it was intended to exercise upon humanity at large. The other objection to the allusion is, if I may say so, even more questionable. In connection with psychic phenomena, no member is bound to accept any testimony other than that of his own senses. To decline to act upon any such occurrences, whoever might be the witness thereto, is no disrespect to him: no misgivings can arise in the mind at least of a Hindu, with reference to such an attitude, as our own Scriptures refer to instances in which devotees have declined to accept boons even at the hands of their Ishta-Devatas when They chose not to appear in the forms meditated upon by the devotees. Consequently it would be quite legitimate on the part of any member to say—"I am not going to pay the slightest attention to the messages referred to in the circulars." Mrs. Annie Besant herself claims nothing more: and the straightforward course on the part of those who have written against these circulars would have been to content themselves with saying that and no more. But I cannot understand how members, while admitting they were not present when the messages were stated

to have been given, proceed to discredit them in the way they do. Their reasoning in regard to this point implies that the Great Ones have no business to act in the matter, according to Their own judgment, but must conform to the notions of these critics, and that no messages supposed to come from Them should be accepted as bearing the impress of Truth, unless it satisfies the standard of propriety and reasonableness which these critics lay down. I trust I may be excused when I say, this is the height of presumption.

Having myself never had the privilege of personal acquaintance with the Masters, or actual knowledge of Their connection with the Society, no member need suspect that I am endeavouring to influence him in the way the circulars were, it is insinuated, intended to do.

On the contrary I beseech every member to record his vote without any reference to the question of the existence of the Masters or of Their connection with the Society.

In conclusion, I would say : bear in mind the splendid services the nominee has done for the cause of Theosophy for over a decade and a half, and the fact that she of all persons in the world would be the last to seek either this office or any other office whatsoever in or outside the Society, except as she believes it is her duty to take it up, if called upon to do so.

S. SUBRAMANIAM.

17th March 1907.

The senses are truly our greatest enemies ; they are a prolific source of sorrow to us. Like to a wild tiger raging like a firebrand, they are the greatest of all the evils of this our world.

“Fo sho hing tsan ching.”

Let the disciple choose only noble, pure and faithful friends and let himself be mild and benevolent, blameless in all his walk and conversation.

Then, full of joy, shall he bring all sorrows to an end.

“Dhammapada.”

ECHÔES FROM THE PAST.

[The following is the first of a series of papers taken from old documents. It is apposite now, as the Colonel is again being harshly criticised. Ed.]

H. P. B.'S OPINION OF H. S. O.*

AMONG the various unpublished writings of H. P. Blavatsky which are preserved at the head-quarters of the Theosophical Society, Adyar, Madras, one that I had not previously read, lately attracted my attention. It is her reply to a paper which had been drawn up by a couple of over-critical theosophists in England, embodying many complaints relating to the management of the Theosophical Society. The earnestness and sincerity evinced in her reply to these accusations should carry great weight at present, and will be of special interest in America, where the many years of faithful labor for the Society by its executive head have been so studiously ignored, and where such persistent and bitter attempts have been made by certain misguided people to traduce his character ; also that of Mrs. Besant and others.

This and many more writings of the sort that fully vindicate the President-Founder's character and methods have been left lying unused by him, in the archives at head quarters—he disdaining to make any other defence than that which the growth, strength and prosperity of the Society furnish. There is among us, no more absolute believer in Karma than the President-Founder.

The following extracts are taken from her reply : “ Truth does not depend on show of hands ; but in the case of the much abused President-Founder it must depend on the show of facts. Thorny and full of pitfalls was the steep path he had to climb up, alone and unaided, for the first years. Terrible was the opposition outside the Society which he had to build ; sickening and disheartening the treachery he often encountered within the head-quarters ; enemies gnashing their teeth in his face around ; those whom he regarded as his strongest friends and co-workers betraying him and the cause on

* With an introduction and notes by W. A. English, as published in *Mercury*, June, 1898.

the slightest provocation. Still, where hundreds in his place would have collapsed and given up the whole undertaking in despair, he, unmoved and unmovable, went on climbing up and toiling as before, unrelenting and undismayed, supported by that one thought and conviction that he was doing his duty towards those he had promised to serve to the end of his life. There was but one beacon for him—the hand that had first pointed to him his way up; the hand of the Master he loves and reveres so well, and serves so devotedly.

“President, elected for life, he has nevertheless offered more than once to resign, in favour of anyone found worthier than he, but was never permitted to do so by the majority—not of “show of hands” but show of hearts, literally—as few are more beloved than he is, even by most of those who may criticise, occasionally, his actions. And this is only natural; for cleverer in administrative capacities, more learned in philosophy, subtler in casuistry, in metaphysics, or daily life policy, there may be many around him; but the whole globe may be searched through and through and no one found stauncher to his friends, truer to his word, or more devoted to real, practical Theosophy, than the President-Founder; and these are the chief requisites in a leader of such a movement—one that aims to become a brotherhood of men. The Society needs no Loyolas; it has to shun anything approaching casuistry; nor ought we to tolerate too subtle casuists. There, where every individual has to work out his own karma, the judgment of a casuist who takes upon himself the duty of pronouncing upon the state of a brother's soul, or guiding his conscience, is of no use, and may become positively injurious. The Founder claims no more rights than every one else in the Society; the right of private judgment, which, whenever it is found to disagree with branches or individuals, is quietly set aside and ignored, as shown by the complainants themselves. This, then, is the sole crime of the culprit, and no worse than this can be laid at his door.

“And yet what is the reward of that kind man? He who has never refused a service—outside what he considers his official duties—to any living being; he who has redeemed dozens of men, young souls, from dissipated, often immoral lives, and saved others from terrible scrapes by giving them a safe refuge in the Society; he who has placed others again on the pinnacle of saintship through their status in that Society, when otherwise they would have indeed

found themselves now in the meshes of worldliness and perhaps worse; he, that true friend of every Theosophist, and verily ‘the readiest to serve and as unconscious of the service;’ he is now taken to task, for what? For insignificant blunders, for useless ‘special orders.’”

After alluding to the insignificance of the complaints made, she says: “Since the Society is the child, the beloved creation of the Founder, he may be well forgiven for this too exaggerated love for that for which he has suffered and toiled more than all other Theosophists put together. He is called ‘worldly,’ ‘ambitious of power,’ and ‘untheosophical’ for it. Very well. Let then, any impartial judge compare the life of the Founder with those of most of his critics, and see which has been the most Theosophical ever since the Society sprung into existence. If no better results have been achieved, it is not the President who ought to be taken to task for it, but the members themselves; as he has been ever trying to promote its growth, and the majority of the ‘fellows’ have either done nothing, or created obstacles in the way of its progress, through sins of omission as of commission. Better unwise activity than an overdose of too wise inactivity, apathy, or indifference, which are always the death of an undertaking.

“Nevertheless, it is these members who now seek to sit in Solomon's seat, and they tell us that the Society is useless, its President positively mischievous, and that the head-quarters ought to be done away with, as the organization called Theosophical presents many features seriously obstructive to the progress of Theosophy. Trees, however, have to be judged by their fruits. It was just shown that no ‘special orders’ issuing from the ‘centre of power’ called Adyar, could affect in any way whatever either a branch or individual; and therefore any theosophist bent on self-culture, self-involution, or any kind of selfishness, is at liberty to so act; and if, instead of using his rights, he will apply his brain power to criticise other people's actions, then it is he who becomes the obstructionist and not at all the organization called Theosophical. For if Theosophy is anywhere practised on this globe it is at Adyar, at the head-quarters.”

H. P. B. next alludes to the quarrelsome spirit so apparent in England, France and America; the “backbiting, slandering, scandal mongering,” etc., and says, members have “disgraced themselves

and their Society by trying to disgrace others," and speaks in scathing terms of their actions, saying: "they have actually become more like hyenas than human beings, by digging into the graves of the past in the hope of bringing forward old forgotten slanders and scandals."

She then takes up the watchword of these would-be reformers, "Theosophy first and organization after," and says: "Golden words these. But where would Theosophy be heard of now, had not its Society been first organised? And would Vedânta and other Hindu philosophies have ever been taught and studied in England, outside the walls of Oxford and Cambridge, had it not been for that organization that fished them, like forgotten pearls, out of the ocean of oblivion and ignorance and brought them forward before the profane world?"

She then alludes to the frequent use of the words "untheosophical" and "unbrotherly" by these theosophical critics and reprovers, and says: "yet truly theosophical acts and words are not to be found in too unreasonable a superabundance among those who use the reproof oftenest. However insignificant and however limited the line of good deeds, the latter will always have more weight than empty and vainglorious talk, and will be Theosophy; whereas theories, without any practical efforts at realization, are at best but philosophy." Her views are evidently at one with those of the noted American author, who said there were two classes of people in the world: those who go ahead and do something, and those who sit still and ask why it wasn't done some other way.

She next says: "Belief in the Masters was never made an article of faith in the T.S., but . . . the commands received from them, when once established, have ever been sacred. And this is what one of them wrote in a letter preserved to this day:

"Theosophy must not represent merely a collection of moral verities, a bundle of metaphysical ethics epitomized in theoretical dissertations. Theosophy must be more practical, and has, therefore, to be disencumbered of useless discussion. It has to find objective expression in an all-embracing code of life thoroughly impregnated with its spirit—the spirit of mutual tolerance, charity and love. Its followers have to set the example of a firmly outlined, and as firmly applied, morality, before they get the right to point out, even in a spirit of kindness, the absence of a like ethic unity and singleness of purpose in other associations and individuals. As said before, no theosophist should blame a brother, whether within or outside of the association, throw a slur upon his actions or denounce him, lest he should himself

lose the right of being considered a theosophist. Ever turn away your gaze from the imperfections of your neighbor and center rather your attentions upon your own shortcomings, in order to correct them and become wiser. Show not the disparity between claim and action in another man, but, whether he be brother or neighbor, rather help him in his arduous walk in life. The problem of true Theosophy and its great mission is the working out of clear, unequivocal conceptions of ethical ideas and duties which would satisfy most and best the altruistic and right feeling in us, and the modeling of these conceptions for their adoption into such forms of daily life where they may be applied with most equitableness. Such is the common work in view for all who are willing to act on these principles. It is a laborious task, and will require strenuous and persevering exertion, but it must lead you insensibly to progress and leave no room for any selfish aspirations outside the limits traced.

Do not indulge in unbrotherly comparisons between the task accomplished by yourself and the work left undone by your neighbor or brother, in the field of Theosophy, as none is held to weed out a larger plot of ground than his strength and capacity will permit him. . . .

Do not be too severe on the merits or demerits of one who seeks admission among your ranks, as the truth about the actual state of the inner man can only be known to, and dealt with justly by, Karma alone. Even the simple presence amongst you of a well-intentioned and sympathizing individual may help you magnetically . . . you are the free-workers on the domain of truth and as such must leave no obstructions on the paths leading to it" The letter closes with the following lines which have now become quite plain, as they give the key to the whole situation: "*The degrees of success or failure are the landmarks we shall have to follow, as they will constitute the barriers placed by your own hands between yourselves and Those whom you have asked to be your teachers. The nearer your approach to the goal contemplated, the shorter the distance between the student and the Master.*"

A complete answer is thus found in the above lines, to the papers framed by the two theosophists. Those who are now inclined to repudiate the hand that traced it, and feel ready to turn their backs upon the whole past and the original programme of the T. S., are at liberty to do so. The theosophical body is neither a church nor a sect, and every individual opinion is entitled to a hearing. After further alluding to those who change their opinions so "diametrically," and shift their "devotional views from white to black," the letter closes by wishing "peace and fraternal good-will to all."

(Signed) H. P. BLAVATSKY,

Corresponding Secretary, T.S.,

Ostende, October 3, 1886.

CORRESPONDENCE.

The following letter is one written by Mrs. Besant to Colonel Olcott, November 25th, 1898. It was found among his private papers and is such a pleasant "echo of the past," that I was glad to obtain Mrs. Besant's permission to send it to the *Theosophist*.

M.B.R.

"Your loving and touching letter, my dearest Henry, appeals to my heart. Nothing would gladden me more than to regard you as my loving elder brother, to whom I might always turn with affection and trust. You are to me the man chosen by the Masters as the head of our beloved Society, and I always speak of you as such, and teach the members to thus regard you. Besides, you have noble qualities of head and heart that attract affection : . . . without you and your work, we could have but a vague congeries of stray individuals, aspiring after the spiritual life, each for himself. With and through you these are welded together into an instrument for uplifting the world. I desire to stand with you before the world as your faithful co-worker. I desire almost as much as you do, to see Adyar a real centre of spiritual life . . . You certainly should never dream of leaving Adyar. You are its necessary centre, and may your life long be spared to remain there. But I would like to see you surrounded there by a strong band of workers, who should regard you with respect and affection, and should feel that every new centre of life in the Society was an accession of strength to Adyar, as well as a focus of life for its own district. You say truly that H.P.B. was masterful, and indeed you too bore nobly for many years, hardships that would have driven away a weaker man. But what held people to H.P.B., was the life that played through her, and her absolute transparent devotion to the work . . . My own dear brother, we will hold to you as loyally as you held to H.P.B. . . . We want to hold you in our hearts as the Head of this blessed movement and as the chosen servant of the Holy Ones. My dear, my work is often hard and bitter enough, as work must be that deals with the wayward hearts of men ; . . . let me find in you a whole hearted brother, and we should love and bear with each other, as faithful brother and sister . . . Five years ago I promised to be your faithful colleague, and I have never swerved from that

promise. Three years ago the Blessed Master bade me stand by you whatever might happen, and His lightest word to me is law. Even if he had not said so my own heart and judgment would lead me to honour you as President-Founder and love you as brother. Besides I respect your life of whole-hearted devotion to the T.S. and your tenacity of purpose.

Your loving sister, ANNIE."

THEOSOPHY IN MANY LANDS.

INDIAN SECTION.

There is little to report this month from the Benares Headquarters. The ordinary work has been carried on as usual, but the subject uppermost in the minds of all is of course the approaching election of the successor to the late President-Founder. A reading-room has recently been opened in the Headquarters Building, which it is hoped will serve as a centre, where members visiting Benares may be sure of a friendly welcome, and may have an opportunity of coming into touch with fellow-members ; it is open every afternoon from 4 A.M. to 6 P.M., to the public as well as to members.

Mrs. Besant returned from Adyar on 2nd March, and has resumed her meetings for conversation on Monday and Thursday evenings.

On March 16th she leaves Benares for a short tour in the Panjâb, accompanied by the General Secretary. Miss Edger will leave at about the same time to visit some of the Branches in the Central Provinces and to attend the Federation meetings at Easter.

We are losing for a time two of our best workers here, in Mr. and Miss Arundale, who are on the eve of starting for a trip to Europe. They will be much missed during their absence, and will carry with them our heartiest wishes for a pleasant holiday and a speedy return.

M. J.

AMERICAN SECTION.

The news of the death of our beloved President-Founder has just reached us. Dear old Colonel ! How many thoughts of appreciation and love and gratitude go out to you from thousands of friends the world over as they think of you, of your glorious work, of your long life of unselfish service for mankind.

What an example you have given us ; an example of brotherly love, of wisdom, of patience, of untiring devotion to the greatest Cause on earth. How well have you exemplified common-sense, fairness, and the proper attitude of the truth-seeker. And, with all these virtues, how continuously have you protested, as did our revered H.P.B., against any attempt to regard you as infallible or as an object of adoration far above your fellows.

Thousands, yes, hundreds of thousands, are the better because of your life. The Society which you founded and to which you gave over thirty years of uninterrupted labor, has been a most potent factor in the dissemination throughout the world of those things which are essential to its progress—a rational conception of life and death, a high standard of morality, the unifying of philosophy, religion, science and art, and the spreading of good will among men. We are too near to your work to be able to gauge accurately the amount of good you did. But this at least we surely know, that the world is richer for your having been in it, and it is poorer now that you have withdrawn for the rest that you so fully deserve. From your ardent nature we are impelled to believe that that rest will be but brief and that before long you will be working again, on higher planes, for the welfare of the Society.

America rejoices that she is the land of your birth, but she cannot claim you as her own, for you are too big to be owned by one country, one people. You belong to all countries, all people. Again and again you will return to us, each time even greater, nobler, more lovable than now. And many are the friends who earnestly hope that theirs may be the privilege of co-operating with you in carrying out the will of the Masters that humanity may be steadily uplifted.

But enough of words that sing your praises. We know that you would bid us work, not weep, in consequence of your temporary withdrawal from physical activity for the Society you established and so successfully administered. And work we will, all the more vigorously now that you have gone. Petty disturbances, momentary obstacles, we shall try to sweep away; mistakes in management, if such there be, and all else that comes because of our imperfections, we shall reckon as really insignificant when viewed in the light of the great mission of the Society.

That mission we know will be fulfilled, and in that knowledge shall we try to be enthusiastic, self-reliant, strong. United shall we stand in the purpose to live the Theosophical life ourselves and to help others to do the same. Together shall we march under the banner of Truth and Right, thereby hastening the time when those virtues shall be possessed by all mankind, when error and wrong shall disappear and when peace and good-will shall reign supreme.

H. H.

February 20th, 1907.

Information has just come that Dr. Franz Hartman has united with the Italian Section of the T.S., which will be cheering news to many.

He wrote most sympathetically to Colonel Olcott before his death, and old differences were forgotten.

Official notices of the formation of new Branches in the American French, Cuban, and Scandinavian Sections will appear in May *Theosophist*.

NEW ZEALAND SECTION.

The Annual Convention of this Section was held at Christchurch on December 28th, 1906. Mr. John Rhodes, President of the Christchurch Branch, was elected chairman, and Mrs. Hawthorne, Secretary. The gathering seems to have been a satisfactory one. We notice among the Resolutions passed, one to the effect "that Mrs. Judson and Mr. J. H. Simpson be thanked for their work in compiling the

INDEX TO THE THIRD VOLUME OF THE "SECRET DOCTRINE."

This work was a very laudable one and the Index will be of great use to all T.S. students—containing all necessary directions but omitting merely verbal references not associated with explanatory matter. It is to be printed on thin paper having gummed edges, for interleaving in the existing Index to the first and second volumes. Price 3 shillings, or Rs. 2-4-0. May be ordered from the *Theosophist* office.

REVIEWS.

THE LIFE OF RAMANUJA CHARYA.

By ĀLKONDAVILLE GOVINDĀCHĀRYA.

Despite the fact that, in the religious history of India, qualified dualism has played a part at least as important as the monism of Śrī Sankarāchārya, and the tenets of this philosophy have at all times appealed more largely to millions of devotees through the length and breadth of this country, it is strongly true that the teachings of Ramanuja have not been presented at all to the West, and, where an effort was made, it was done so half-heartedly that the wonder has always been that, in Western lands, they have been at all permitted to pass for a philosophy. Thanks to Professor Thibaut for his generous and bold effort, the *Śrī Bashya* is to-day available for English Students ignorant of Sanskrit and the hope may be fondly cherished that, ere long, Visishtadvaita will command in the West an attention scarce inferior to that accorded to the philosophy of Sankara. It must be said, *en passant*, to the credit of Orientalists, that when they rightly understand a philosophy, they are able to present its salient points—however mysterious—in a charmingly readable shape; and, under their magic touch, what before was fit only for the palates of the few, now becomes a delectable dish for the million. It is a hopeful sign of the times that

efforts *are* being made by Indian scholars themselves to unearth and present in English form the rich mines of learning imbedded in the rocky soil of Samskr̥t and the name of Śrīman A. Govindāchārya of Mysore, is well known to all lovers of Viśiṣṭādvaitic literature as an excellent worker in this promising field of work. With his sound scholarship in Samskr̥t and the Dravidian Languages, Mr. Govindāchārya has, in the admirable work under review,—appropriately dedicated to the Indian Kaiser, the learned and benevolent Māhārāja of Mysore—provided a very interesting account of the life of the great saint, philosopher, and teacher, Śrī Rāmanuja. From one end to the other, on every page of it, the author gives evidence of scholarship and much patient labour. All standard original authorities have been laid under contribution and the information presented is thoroughly authentic. In a word, the volume is a masterly production worthy alike of its learned author and the grand theme of his work. Copies of this book may be had from *The Theosophist* Office, Adyar.

THE PLANETARY DAILY GUIDE, and PRACTICAL ASTROLOGY FOR EVERYBODY, are two small pamphlets by Llewellyn George, issued from the Portland (Oregon) School of Astrology. The first, is an Annual for 1907 and gives favorable and unfavorable dates throughout the year, calculated according to the science of Astrology, from the date of one's birth, with directions for use, in business, social and personal affairs. The second deals with the Zodiacal signs,—giving one's place in the Zodiac, and explaining the influence of the sun in each sign, with other information on Astrology (by the same author).

THE INDUSTRIAL CONFERENCE AT CALCUTTA, containing the text of all papers read at and submitted to the Conference, and also, the Inaugural Address of H. H. the Gackwar, the Presidential Address of the Hon. Mr. Thackersey, the Welcome Address of Mr. P. N. Bose, and the Report by Mr. R. C. Dutt : Published by G. A. Natesan & Co., Madras.

MAGAZINES.

The Theosophical Review for March.—The main text opens with an article by Mrs. Besant on "The Basis of the Theosophical Society." She says, "It is, then, not the *fact* of Brotherhood but the *recognition* of it which entitles a man to membership in the Theosophical Society, to become part of the 'nucleus ;' and a further guarantee demanded from two members, that the candidate is a 'fit and proper person to become a member of the Theosophical Society,' implies that the

recognition is believed to be not merely a lip-but also a life-recognition. If these facts are so—and that they are so is surely undeniable—it follows that a member may be expelled if he ceases to be 'a fit and proper person' to be part of the nucleus ; conditions of admission imply the corresponding right to exclude when the conditions cease to exist." This article appeared in the *Theosophist* of February last. "The Valuation of Theosophy" is a useful paper by C. J. Barker. The writer says : "Unless Theosophy be useful, unless Theosophy possesses a property or properties that stand in immediate relation with an actual need of my life, here and now, as that life stands related to its environment, then, for me, at the present time, Theosophy has no value at all." The author proceeds to show the necessity for *living* Theosophy if we are to reap the benefits derivable from it. We quote a paragraph on another page, see *Cuttings and Comments*. "True Thinking and Pseudo-thinking," by Francis Sedlak, is a thoughtful paper. "The Personal factor in Karma" is a very readable reply to an article of the same title which appeared in the December issue of the *Review*. "Professor Hyslop's Preconceptions," is of the nature of a review of the Professor's book, entitled, "Borderland of Psychical Research," published last year, by G. P. Putnam's Sons, London. The Professor lays down the rule that "new truth must be assimilated with previous knowledge." Concerning this rule, Dr. Montagu Lomax, who reviews the Professor's book, says : "On this condition, the recent discovery of Radio-activity would be ruled out of court as non-assimilable with the 'previous knowledge' of the indestructibility of matter. When confronted with the required evidence of such supernormal happenings, the author is content to remark that, in his opinion it is not sufficient. What cannot be explained as perversion of normal psychology can be best accounted for by lack of scientific judgment, and untrained habits of observation. Naturally, all will depend upon what we agree to call 'normal.'" Mr. Orage writes on "The new Romanticism," which he defines as "in essence an attempt to escape from the compulsory vision of things as they are, by imagining them to be what they are not." Mr. Mead's contribution is on "The Elasticity of a Permanent Body," or, otherwise, "the permanent element in the Theosophical Society." He says : "The 'permanent body' then, is not the Everlasting Body, but the æonian substantial limit of the separated man-consciousness. How long this æon of substantial limit lasts, depends on the nature of the man's activities ; nevertheless this 'body' must in any case be considered as permanent,

when contrasted with the length of days of the bodies of incarnation which a man uses in his many lives on earth, or in the 'three worlds.' " Joseph Offord finds some similarity between the writings of "St. Paul and Classic Authors."

Theosophy in Australasia, for February. "Power—Selfish and Unselfish," is dealt with in its various aspects, by W. G. John. "The Song Victorious," is a cheering poem—author's name not stated. "A Word to Wives and Mothers," is a useful paper by Myrtillus. "The Self and Selfishness" is continued from the January number, "Concerning Criticism" is a translation from the *Bulletin Théosophique*. "Local Karma," is a brief paper by R. H.

The New Zealand Theosophical Magazine contains the Report of the Eleventh Annual Convention of the New Zealand Section, T.S., which was held in Christchurch, December 28th 1906, Mr. John Rhodes, President of Christchurch Branch, was elected Chairman, and Mr. Hawthorne, Secretary of the Convention. Dr. C. W. Sanders was re-elected General Secretary, and Mr. J. R. Thomson, Assistant General Secretary, for the ensuing year. Marian Judson contributes an interesting account of the "Durga Puja Festival" recently witnessed by her in India. Mr. W. A. Mayers contributes an able paper on "The Sources of Authority in the Christian Church." R. H. gives us the first portion of a paper on "Consciousness in Animals." There is also the 'Children's Department' the 'Stranger's Page', and reports of activities.

Neue Melaphysische Rundschau (January). This is an important number. It opens with an article of Dr. J. Lanz-Liebenfels (formerly member of the order of Cistercians and one of the most informed scholars in Catholic theology) on "The Ape-man of the Bible," in which is shown with forcible logic and by many facts not sufficiently noticed as yet, that several classes of strange humanlike animals, being bastards between man and animal, were very well known to and even utilized by the ancient Assyrians, Egyptians, etc. The author thinks that the *baziali* and *udunni* on the Black Obelisk of Salmanassar II., (the third class are the *pagutu* on the relief of Assurnassirbāl) are also somehow related to the "short-legged dwarfs with the fat bag-belly at Amravati, and the sacrificing, upright-walking, tailed ape-men at Sanchi." He has promised for the next number, an article on "Theosophy and the Assyrian Man-animals." The second article, "A Catholic Critic of Adolf Harnack," by W. von Schnehen, is likewise profoundly interesting. It gives the substance of Alfred Loisy's book, "Evangelical and

Church" (put on the "Index" because of its too great sincerity). Harnack's method as well as teaching are severely criticized and proved to be entirely wrong. What H. calls the "essence of Christianity" has no historical basis, and is nothing but his personal ideal of Christianity. For it cannot be proved by any authentic text that the "kingdom of God" was to Jesus something interior and present. All texts, on the contrary, evidently show that it was to him a future general state of things "of which a presence is only pronounced because the 'end' is already approaching or can be anticipated by hope." (This has already been shown, some time ago, in a most convincing manner by the celebrated Professor Pfleiderer). Just because of the nearness of the expected kingdom of God, Jesus' doctrine was antisocial; he earnestly demanded to give up not only one's property, not only the ties of family, but even work, and to put one's entire confidence upon Him who feeds the birds of the sky and the lilies of the field, "the complete renouncement of their property demanded from the rich, furthering *their own eternal* welfare rather than being a temporal help for the poor, to whom, indeed, the 'kingdom' is promised as a compensation." So the essence of the teachings of Jesus is an illusion, viz., that of the immediate nearness of a universal catastrophe, and, consequently, we can no longer believe in him (von Schnehen's opinion), although there is some reason in the symbolical interpretation of our intrepid Catholic priest and his allusion to the seed and the tree. Then follows the "Magic Metathesis or almost instantaneous corporeal transposition of living persons into distant surroundings by occult powers," by Franz Hartman, M.D., narrating some very interesting cases of the latest time, and partly, from his own experience, and pointing out a general explanation of such phenomena. The next papers are "The Riddle of the Eternal Pyramid," by Dr. A. K.; and "Worpswede" by Helene Zillmann, and the end or rather second part of the No. is the usual rich "Review."

Broad Views, for March, opens with a paper on "Indian Emigration," by Nasavanji M. Cooper. The countries which he considers most favorable for the Indian emigrant are, 'British Guiana, Jamaica, Trinidad and other West Indian Islands.' Mr. Mallock's serial romance is continued. Mr. Sinnett's chief contribution is on "Former Lives of Living People." Arthur Newbold takes a liberal view of "Religion and Sunday Observance." "Two views of loyalty" are expressed by Chester Warren and Walter Pierce. "The New Theology," and "Clairvoyant Experiences," are unsigned. Christiana Duckworth

contributes an article entitled "Life's Mosaic," and Margaret Kilroy gives her views on "An Overworked Virtue."

The Lotus Journal, for March, is a very creditable issue and will certainly please the young people.

Theosophy in India,—The March number opens with a sympathetic tribute to the memory of our late President-Founder, from the pen of the General Secretary of the Indian Section. Following this are notes of a lecture by Mrs. Besant on "The Religion of the Divine Self," Mr. B. Keightley's circular letter, Mrs. Besant's Address at the funeral of the late President-Founder, "The Present Position of the T.S.," by Miss Edger, "A Critical Examination of the Dasopanishads and the Śvetâśvatara." Under the heading of 'Notes and News,' we find a variety of matter connected with the passing on of the late President-Founder.

The Central Hindu College Magazine, for March gives us the first portion of an address by Mrs. Besant on "The Ideals of the C. H. C.," in which she explains her theory that education should be fourfold: physical, moral, intellectual and spiritual. The article on "Primary Education in South India" treats of the great movement established by the late Colonel Olcott, for the education of the lower classes, and asks for help for these schools from any who wish to raise these poor outcasts to a more decent level of living." To establish this work on a permanent basis would be a fitting memorial to the deceased. "Hints to C. H. C. School Players," is an excellent paper by George S. Arundale, Head Master of the College, which would be of practical use in all lands. "Tiles and Tile-making," by S. C., treats of a new kind of tile in the construction of which asbestos is the main factor. They possess great advantages, as asbestos is incombustible and a non-conductor, and the tiles are light and nearly unbreakable, and can be attached to laths like shingles. It is thought that they could be made in India at about one-third the cost of imported ones. "Some Characteristics of Sanskrit Poetry," by K. S. Ramasvami Sastriar; and "A Hindu Catechism," by Govinda Dâsa, are each continued.

Theosophia for February has the following articles:

"Old Diary Leaves," by H. S. Olcott; "Use and Object of Art," II., by J. L. M. Lauwericks; "Hints for Theosophical Education," by T. Annerley; "Friedrich Nietzsche's Ideas," by Ph. J. Priesman Jr.; "Foreign Periodicals," by A. Waller; and other matter.

Omatunto for February. The contents are the following: "Practical Occultism," by H.P.B.; "The most important Social Work," by

Pekka Ervast; "Tao = Teh = King," (transl.); "The Stars of Babylon" (concluded), by Subhadatta; "Invisible Helpers," IX., by C. W. L.; "Evidences of Reincarnation, I.," by P. E.; "The Finnish Section of the T.S.," etc., etc.

Theosophy and New Thought (formerly, *Gleaner*). The March number has numerous Editorial notes relating to the passing of the late President-Founder, his nomination of Mrs. Besant to succeed him as President, etc. Mr. J. R. Aria gives a report of the Funeral of Colonel Olcott. Further Articles are on "Our Habits," "The Occult Schools," "An Elementary Lesson in the Higher Science," and the continuation of "Occult Masonry."

Received with thanks: *Theosophisch Maandblad* (February), *Revue Théosophique* (February), *The New Asiatic Review* (February, containing, A.O., a sympathetic obituary notice on Colonel Olcott), *Sophia* (February), *The Mysore Review* (February), *Bulletin of the New York Public Library* (January, 1907; containing A.O., a list of works relating to Muhammadan Law), *The Sanskrit Journal* (February) with an article on "Brihaspati and Tyshya" defending Mr. Tilak against Mr. Thibaut), *The Vahan*, *The Theosophic Messenger*, *The Lotus Journal*, *Modern Astrology*, *Light*, *Phrenological Journal*, *Mind*, *The Arena*, *Teosofisk Tidskrift*, *De Theosophische Beweging*, *The Light of India*, *Indian Journal of Education*, *Christian College Magazine*, *The Grail*, *The Theist*, and numerous Vernacular periodicals.

CUTTINGS AND COMMENTS.

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

An Indian correspondent who writes that he was much interested in reading the dream stories noted in *Verification of a Dream*. March *Theosophist*, sends us the following narrative:

Last night (on the sixth of March, 1907, we lost a necklace worth Rs. 25, which had been worn by my sister aged nine. We felt very sorry for it because of our poverty. My father was always thinking about it day and night, and on the 8th night of March he dreamt that the same jewel was concealed near a tree which stood by the side of a tank which is very near to his house. Accordingly my father and I ran to that place and to our greatest surprise we found the jewel in the very same place and in good order.

* *

The Herald of the Golden Age has very strong objections against flesh-eating, and alludes to the 'finely graded matter of the mental body' which results from pure feeding, and says, in regard to thought-control:

It is in the power of each one of us by right living and right thinking to cultivate a mental body of such purity that every thought shall be controlled, and none but pure ones allowed to go forth into the world; and at any time, by concentration, by pouring one's whole thought outwards to a given object, tasks which before seemed herculean shall melt into insignificance.

Once we have gained this power and knowledge, no longer shall we allow our thoughts to be 'at random sent,' but with a great purpose each one will be directed to soothe the afflicted in their distress, to cheer hearts burdened with the despair of doubt, or souls struggling to free themselves from their lowly standard and to rise to nobler heights. Thus should we make the world around us brighter and better for our presence.

Let us free ourselves from self-imposed fetters, shake off the mud of sloth and sensuality, wave aside the clouding mists which vain regard of worldly things, indifference to the sufferings of others, and the hoarding of treasures which corrupt, have cast o'er us. Let us transform this physical tenement into an earthly Tabernacle dedicated to the service of the Heavenly Father, a fitting dwelling-place for that tiny portion of His Divine Being it has pleased Him to breathe into our lowly frame—and so purify ourselves physically, mentally, and spiritually, that eventually we may attain to the full measure of knowledge, to the great recognition, that of the Higher Self and Man's at-one-ment with God!

* * *

In remarking recently on the work of the Central Hindu College, Mrs. Besant, after referring to the *Right aims in Education*, usual training of the intellect, said in substance:

This is an honorable and rightful ambition which should stir the heart of every young man who has a life to begin. But this is a part only of the work undertaken by the College, the *main* duty being the inspiring of great ideals, the shaping of a noble character, the building up of the citizenship of a free country. For of what avail are the learning and the mere development of the intellect if they are not consecrated to the *common good*? The College aims at teaching three things. The first is, unity of life; students and boys must be taught the idea of corporate work and of rightful sacrifice. They must be trained in habits of corporate endeavours and unselfish work, and must realize the value of discipline and obedience to authority.

The second is, the spirit of sacrifice, without which no nation can be built up. The third is, courage, prompt activity and readiness of exertions. The one great sin is selfishness, to overcome which, habits of right discipline and right obedience are necessary in the highest degree.

Subordination, humility, idea of co-operation, obedience to authority—these are the indispensable essentials of nation-building, and the main equipment necessary for service in the cause of the motherland. That is the main work and the chief aims of the Central Hindu College—to give an inspiration in the service of the country and to send out from its class rooms, boys full of patriotic spirit and a spirit of sacrifice. And if it fails in this, the Central Hindu College will be an utter failure.

* * *

Remember that the law of life is effort, that talk is valueless unless it leads to action, that the truth of opinions is to be tested by their practical efficiency. Prudence, patience, labour, valor—these are the stars that rule the career of mortals. *It is the storm, not the calm, which tests the seaworthiness of the vessel.*

Men are not born equal; . . . but each is given a sphere in which to work. The vessel that holds not water may still hold grain. It matters not so much what a man cannot do as what he *can*.

It is not unusual to hear people lamenting that they cannot accomplish what they desire, that they cannot compete with others in this or that undertaking, that they can never become eminent or great in any direction; they regard this as a calamity, and sometimes use it as an excuse for not exerting the powers they do possess to the utmost.

No one can be sure of the exact limits of his ability. He can limit it himself by not putting it forth, but he cannot tell how far it would extend by steady and persevering exercise.

Many of those who have distinguished themselves have been men of moderate capacity, who have developed it by assiduous effort.

But there must be no wasted effort. Don't turn perseverance into a fault by doggedly going on in the old path. Use new scientific methods, utilize the experience of others. Depend upon it, however brilliant you may be, the tortoise of investigation, method and preparation will always catch up and overtake the hare which leaves everything to the inspiration of the moment.

From "Factors of Success."—By Hugh T. Whitford.

* * *

The good work of the Panchama Schools goes on steadily, and we are grateful for the subscriptions sent to carry on this worthy charity. Perhaps it is not generally known that Colonel Olcott in his Will, begged his friends to keep up their interest in the Schools, in memory of him.

One friend has given a feast to the seven hundred children, in his name. This fact will be better appreciated if we state that before the Food Fund was started, the little ones often fell from the benches from weakness caused by hunger. The average poor Pariah child gets only a little rice water to drink in the morning, and nothing more till night and even then only a little rice and curry.

We have now a little money, enough for a month or two, for food, and we give each poor child a small portion of rice before he begins his day's study. We need more money to help feed these poor children, for the mind cannot apply itself properly to study when the body is starving.

Astonishingly good results follow the efforts of the teachers, and the children are most eager to learn, responding rapidly to the training.

May the hearts of the charitably inclined be moved to help us in this work.

* * *

In *Modern Astrology*, for March, we find an article by Perez Hastings Field, entitled, "The Zodiac a Laboratory creating Aura Stuff," from which we reproduce the following:

And just as there are kinds of atoms in the Sun, which cannot pass through the outer laboratory of the earth, and do not therefore enter into the composition of the earth, so also there are life energies, spiritual principles surrounding man which do not enter into his nature because by his central will he has emanated a shell through which all force must pass to reach his soul.

This shell is his personality, and transmutes some currents of life while ignoring others. Man has many Zodiacs, through each one of which filters an Aura. The kind of composite Aura a man has depends on the penetrability of his Zodiacs or shells. Life bombards us on all sides. Only such life can reach our consciousness as we permit to pass the sentinel Zodiacs. As these shells are created by our will, their conditions may be changed by us if we so desire. The average man is casual. He accepts his fate with resignation, not realising that his fate is his character, and that as he changes his

character he changes his fate, alters his Zodiacs and thus receives more life, with both new force and new matter, to reconstruct his body and soul, giving his spirit greater play. It is because of ignoring the higher currents of life that man suffers pain. The more open his laboratory or Zodiacs, the freer the inflow to his consciousness of the divine floods of nature.

* * *

A correspondent sends the *Daily Mail* the following anecdote, or, as he calls it, "case of thought transference," which was told him by an eminent engineer, whose name we withhold:—"This well-known engineer had been to Buluwayo on the occasion of the opening of the railway to that place. A friend, who accompanied him on the occasion, contracted enteric fever and died on the homeward voyage. Half an hour before he died his hair turned perfectly white. On arriving in England the engineer went to break the news to the young man's sister. He found that not only did the lady know of the death of her brother, but she knew the time, and the circumstance of the hair turning white. The engineer was requested to break the news to the father and mother as gently as possible, but to say nothing of the hair turning white. After a journey of 103 miles he found that both father and mother, whom he saw separately, not only knew of the death of their son, but knew of his hair turning white at the time of his death. Each had had a dream, a vivid dream, at the moment of the death taking place, and each had kept his and her own counsel, and had not spoken to one another of the dream. "It thus appears to me," the correspondent adds, "that thought waves do exist."

* * *

Remarkable We occasionally hear of strange freaks connected with human anatomy and physiology, but the following from *Good Words*, seems exceptionally wonderful.

When she is in a freakish mood Nature seems to revel in making human beings who defy all her most cherished traditions and are a constant mystery to their fellows-creatures. Such a man is Herr Schwarz, "the armour-plated man," who is such a puzzle to the doctors of Europe. Herr Schwarz has been for some years undergoing an ossification of the whole of his body, and is rapidly developing into the hardness and immobility of a statue.

His back has now become quite rigid, the muscles standing out hard and immovable; in fact, he seems to be enveloped in a kind of armour-plating consisting of surface bone as hard as stone. He is no longer able to move his jaws, and is compelled to take food in a liquid form through a tube, some of his teeth having been removed for the purpose. And yet, singular to say, this osseous man enjoys excellent health, and not long ago was married to a charming young Berlin woman.

In curious contrast to this indurated man is Herr Stahl whose bones are so brittle that he can scarcely move without fracturing one of them. By simply slipping on a pavement he has broken a leg more than once. A hearty handshake has broken his arm, and a slap on the back not long ago laid him up for weeks with a fractured shoulder. Herr Stahl has only numbered 24 years, yet he counts two fractures for every year he has lived; in fact, as he humorously says, the only safe place for him is in a glass case.

Captain Vetro, an American, is a "freak" of another order, for he can make a hearty meal of poisons which would provide work for quite a large number of undertakers if others were to partake of it. Not long ago, in Berlin, he sat down to a dinner which consisted of a plate of verdigris, a liberal portion of ultramarine, and a "compote" of sulphur and borax, followed by a dessert of white sulphur.

These edibles were washed down by a solution of strychnine, and a bottle of patent rat-killer, made of powdered glass, arsenic, and atropine. This meal he devoured with evident enjoyment, to the amazement of the Government officials and doctors who looked on, and who, to a man, declined the captain's invitation to join him in his repast.

* * *

The following interesting letter to the Editor of *Theosophy and* the *Toronto World* (Canada) is reproduced from its issue of June 14, 1906
Madame Blavatsky. Editor *World*: In an editorial in *The Sunday World* (Toronto)

of 10th inst. there occurs this passage: "What has become of the theosophy which was to inaugurate the new order of things a few years ago, and was on the lips of every fashionable smatterer? Mahatmas have no credit now. Madame Blavatsky is but a curious memory." Will you permit me to make some comments on these remarks, and pardon me if I become personal? I feel some responsibility resting on me in connection with your question, for I had the privilege of introducing the modern theosophical movement to Canada in 1889. Previous to that it does not appear to have been mentioned here. I remember very well being pointed out on the steamer "Sarnia" of the Dominion line, on the voyage to Montreal, by Mr. J. C. Vinycomb of that city, as a crank who believed that electric messages could be sent without wires. I had said it would be done in ten years. On arriving in Toronto I began a theosophical propagandum which I have maintained according to my opportunities ever since. There are two theosophical societies in Toronto now, and more people have come under theosophical influences in the past year than in any previous one. I used frequently to resort to newspaper correspondence. For some years it has been unnecessary. The present occasion is apt.

What has become of Theosophy? it is asked. I have a volume of "Theosophical Philosophy," published in London in 1891, and have little doubt that in 1706 some persons were asking what had become of it then. Those who want it can always find it, and it is of no consequence to anyone else.

Madame Blavatsky published "Isis Unveiled" in 1875, a generation ago, "Which was to inaugurate a new order of things!" Let any thinking man go back to 1875 and picture the revolution that has occurred since that time. It is needless to put forward the extent to which Theosophy has participated in that revolution. All students are aware of it. "Isis" was largely a work of destructive criticism. In 1888 Madame Blavatsky published the "Secret Doctrine," three volumes of constructive philosophy and science. The developments in science since then are precisely and definitely indicated therein. The X-ray, wireless telegraph, atomic analysis, the nature of the ether, the identity of gravity and electricity and the interconvertibility of the various chemical and physical forces, radioactivity, and the constitution of the sun as a reservoir of energy and the vital heart of the solar universe, are among these. As an index to future scientific progress, the study of cosmogenesis and the origin of mankind, the book is a mine of suggestion. In philosophy it does for the student what he may only accomplish for himself after toilsome years.

It is, however, in questions of religion that the theosophical movement has been of most assistance to the army of its students. There is an outcry in the churches at present as to why men avoid them and young men fail to undertake pastoral service. Men are in search of a reality in their religion, and they do not feel that throughout the churches, religion possesses any intimate connection with life. They seek a religion which shows itself to be as much a component element of life as business does, or diet or dollars. Quarrels fought over young-lady-seminary codes of ethics, or church furniture, or verbal definitions, or the authenticity of parchments twenty hundred years old, or the speculations of unknown persons on unascertainable facts, do not engage thoughtful men. They have more important issues in contemplation. The world has almost abandoned the theory of Archbishop Ussher that it was created 6,000 years ago. Geologists and other learned people estimate from one to five hundred millions of years, with liberal disagreement. Blavatsky, not without reasons furnished, suggests 320,000,000 years since the palaeozoic age. Also that

man, becoming skeletonizable, first appeared with the limestone strata of 1,000,000 or 5,000,000 years ago. On which wider outlook immortal persons delay not to extend their gaze forward as well as hindward. One result of which is a fuller consciousness of what immortality means. Whence is born the prophet to perpetuate the ancient struggle with the priest.

Organized opinion, which is orthodoxy, always fears independent thought, which is heterodoxy. The elder brother of Nazareth was not welcome to organized opinion. Organized opinion provided for the stoning and persecution of prophets, Savonarola, Huss, Luther and their like, and maintains the principle, with benevolent modifications in practice. Men, consciously immortal, facing eternities, naturally waive consideration of young-lady-seminary codes and kindred problems, in favor of main issues. Men, not only problematically immortal hereafter, but actually immortal now and here, do by no means rest satisfied with seminary codes.

"We preach Christ crucified," says the master theosophist, St. Paul. Preachers would do well to read the passage in the Greek, I Corinthians, i, 23, 24. Christ crucified is the Greatest problem in the world. He is crucified daily, says the apostle. The churchmen teach that He was crucified on Calvary.

As I understand it, here lies the difference between Theosophy and the churches. The church of old was taught by symbols. The sacrifices and ordinances of the Old Testament were considered by St. Paul as symbols and parables. The question is then, Does the Cross only mean what the churches commonly understand it to mean? Is Calvary all that is to be considered? Do not deeper things lie behind the mystery of Christ, the Word made flesh, than the churches generally have dared to dream? "Even though we have known Christ after the flesh," says St. Paul, "yet now we know Him so no more." (II. Corinthians, v, 16, revised version.) With no desire to twist texts, there are many who feel that St. Paul's range was wider than the modern pulpit. He knew diversities of ministrations, but one Lord; Him who had other sheep than the flock in Galilee.

There are only a few in any age deeply concerned about such questions, and it seems unfortunate that the expression of their interest should lead them to be anathematized. But the number of the Christian mystics is growing. The marvelously beautiful invocation which Dr. Robertson Nicoll uses to close his recent volume, "The Garden of Nuts," is the aspiration of them all.

The group of literary occultists oversea who began their work in the Dublin Theosophical Society, under Madame Blavatsky, among whom W. B. Yeats, "A.E.," or George W. Russell, and John Todhunter are prominent, represent one development of theosophical influence. The scholarly work of Mr. George R. S. Mead in numerous volumes on the origins of Christianity is a direct product of the movement. So also is the brilliant work of Charles Johnston, the Sanskrit scholar of Columbia University, New York. And these are by no means alone. Such works are not always labelled as theosophical, but they are contributions to the age from workers in the ranks which are considerably affecting current thought. The work of Professors Crookes, Wallace, Lodge, Myers, Maxwell, James of Harvard, and others, is inseparable from the movement inaugurated in 1875. The writers who appeal directly to theosophical students are very numerous, but they are "caviare to the general." Wisdom is still spoken in a mystery.

Man's immortality, the integrity of conscience, and the law expressed in the last word on the subject in the New Testament, which renders to each man according as his work is, are perhaps the chief ideas in this philosophy of the Mahâtmas who have no credit now, says your editorial. After twenty years I still find them most credible and most benign.

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* *

Mr. Henry Fancis, in a recent letter to *The Pioneer*, makes the following statements concerning the Andamane-
ese are dying
out.

"Little is known about their religion, and it does not appear that they are much concerned about it themselves. As far as is known they have no forms of prayer, worship

or sacrifice. They believe in a God who sends storms as a punishment, and they believe also in spirits of the sea, and forests, and rivers, but they do not appear to trouble themselves about propitiating them. Seeing their reflections in water they think they see their souls, which after death will inhabit some mysterious region, but they have no ideas of future punishment or reward.

"All the traditions of the people date back to some great cataclysm which submerged the greater part of their country. This would appear to be some vague tradition of the submerging of the land which formerly connected the Andaman Islands with the continent of Asia. Fire, so they say, first came down from the skies, but whether this refers to the lightning or to some volcanic eruption, it is impossible to say.

"Such are the people whose descent comes down unmixed from a period so remote that neither history nor fable knows anything about it: a people compared with whom the ancient Egyptians were mere upstarts. There can be little doubt that at some remote period of the world's history they were in the van of progress and civilisation. How it came to pass that they lost their place and were outstripped by other races, whether worn out by age or crushed by superior numbers, is a question that may never be answered; but here, in a back-
eddy of the world, are preserved the last survivors of what was once a mighty race, and their only mission now appears to be to teach us how men lived in the days of old.

"The greatest care is taken by the Government of India to preserve them from extermination, but so far all measures have proved unsuccessful, for there can be no doubt that their numbers have decreased considerably during the last half century, and the total population at the last census was estimated at only eighteen hundred souls. Diseases strange to them and from which they have not acquired immunity, have had something to do with this, for both measles and pneumonia are fatal to the Andamanese: but most fatal of all to the continuance of the race is the paucity of children. Few households have two, many have none, and it is feared that the dawn of another century will see the extinction of the ancient Negrittos."—

*
* *

"Yes, doctor," said the broken man, "I will do as you say. "With God's help I will show myself a Modern man."

Novel

"Pray for help," said Dr. Woods.

"Ah, yes, certainly," said the Professor, with a return to his brusque professional manner. "Prayer two or three times a day in moderation has a soothing effect, and I have often known it help a patient considerably by a sympathetic reaction on the nerves. But be very moderate in its use. Constant prayer I have sometimes found as harmful as Chloral, especially among women. Never pray, upon an empty stomach. It produces hysteria. It is a drug which is very little understood by professional men, and I always hesitate to prescribe it except in extreme cases and then only in moderation."

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TRANSLITERATION OF SAMSKṚT.

The following system of transliteration of Samskr̥t letters will henceforth be followed in the *Theosophist*, as it is that approved by Indian scholars, although at variance with that adopted by western Orientalists. The idea underlying it is to give in English letters, where possible, the sound of the Samskr̥t, and to use a dot under a letter where the Samskr̥t letter differs from the sound of the English letter. Thus the ऋ or ॠ is an indescribable closed sound, and is written *r̄*. The ordinary ऌ and ॡ are soft dentals, like the French, and are not the hard *t* and *d* of the English, they are dotted. The ट and ड are the hard English *t* and *d*; they are left undotted. The peculiar sound often given to the ढ, making it an entirely different letter, is shown by two dots, *ḍ*. The श is the clear English *sh*, and is therefore so written; the ष is a curiously closed sound, with no English equivalent, it is therefore marked *ṣh*. The न has four different sounds, ण, न, ॢ or ॣ, and ।, distinguished as *n̄*, *ṅ*, *n̈*, and *n̉*, the last the English. The *visarga* is a breathing, after a vowel, best shown as *ḥ*, but it may be omitted.

Hence :

ऋ or ॠ	is written	<i>r̄</i>	example	Kṛṣhṇa.
ॡ	"	<i>n̄</i>	"	Shaṅkara.
ॢ	"	<i>ṅ</i>	"	Jñāna.
ॣ or ।	"	<i>n̈</i>	"	Prāṇa.
॥	"	<i>n̉</i>	"	Indra.
ट	"	<i>t</i>	"	Virāta.
ठ	"	<i>t̄</i>	"	Putra.
ड	"	<i>d</i>	"	Pāṇḍava.
Ḍ	"	<i>ḍ</i>	"	Gudakesha.
ढ	"	<i>ḍ̄</i>	"	Deva.
श	is written	<i>sh</i>	example	Shaibya.
ष	"	<i>ṣh</i>	"	Bhīṣhma.
:	"	<i>ḥ</i>	"	Vyāsaḥ.

ANNIE BESANT.

[The above is reproduced here as some mistakes occurred in the previous printing.]

ERRATA.

In the last sentence on p. 480, in March *Theosophist*, for 'undefined' please read spontaneous.

At the bottom of p. xxx in i Supplement, please read three hundred rupees as the contribution towards Dr. Schröder's travelling expenses, instead of three rupees, as the printers put it.

आ.

THE THEOSOPHIST.

(FOUNDED IN 1879).

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"THERE IS NO RELIGION HIGHER THAN TRUTH."

[Family Motto of the Maharajahs of Benares.]

THE BROTHERHOOD OF RELIGIONS.

[Continued from p. 488.]

COMMON DOCTRINES.

LET us now pass on to a consideration of the doctrines which are common to the great religions, and we shall find that the fundamental verities on which each religion is built form a common basic structure.

What are these main doctrines? The unity of "God;" the Trinity of divine manifestation; the superphysical Hierarchies and their worlds; the Nature of Man; his Evolution; the great Laws. There are others, but in this brief summary I must confine myself to the most important.

1. *The Unity of "God."* Which religion can claim a monopoly of this doctrine? Question the Hindu; he answers: "One only, without a second." Question the Parsi; he tells of Zarvan Akarana, the Boundless. Question the Hebrew; he replies: "Hear, O Israel! the Lord our God is one Lord." Question the Buddhist; he speaks of one uncreated, universal, whence creation and particulars come. Question the Christian; he answers "There is one God." Question the son of Islām; he cries: God is God, and there is none other."

The great doctors of Islām and the great Vedānta paṇḍits of Hinduism reason on the one universal Existence exactly on the same lines, and these reasonings form one of the bridges between Hinduism and Muhammadanism over which, we may hope, many a foot will pass in days to come. Religions, in face of these categorical statements from each, cannot quarrel as regards the question of the unity. All each can do is to clothe the one great truth in a different dress, to label it with a different label. But a man remains the same man, though he may change his coat, and a truth remains the same truth, though spoken in different languages. Each religion has its own tongue, and the varieties of tongue mask the identity of belief.

2. *The Trinity of divine manifestation.* To which religion does the teaching of the Trinity exclusively belong? The dead religions of the past re-inforce on this the living religions of the present—as indeed they do on all root-truths. The philosophical Hindu says: Saṭ, Chiṭ, Ānanda; the popular voice proclaims: Brahmā, Viṣṇu, Mahādeva. The Buddhist tells of Amitābha, the Boundless Light, Avalokiteśvara and Mañjuśrī; the Parsī, of Ahura-Mazdao, Spento-(and Angro-) Mainyush, and Armaiti; the Hebrew, of Kether, Binah and Chockmah; the Christian, of Father, Son, and Holy Ghost. The Musalmān only, for obvious historical reasons, does not join in the chorus; “He begets not, nor is begotten,” says he, alluding to the Christian teaching, and yet out of *Al Qurʾān* shine the attributes, the Mighty, the Merciful, the Wise, so characteristic of the triplicity of Being. This triplicity is best traced by keeping clearly in mind the characteristic marks of each factor—the First, the Fount of Bliss Eternal, of Self-establishment, of Power; the Second, the Fount of Consciousness, from whom incarnations proceed; the Third, the active creative mind which gives existence to the universe.

3. *The Superphysical Hierarchies and their worlds.* Here the difference of tongue, of expression, spoken of above, has given rise to much misconception. In the West, “God” and its equivalents always mean the One, it being further declared by Christianity that each of the Three Persons of the Trinity is “God,” though in their totality forming one God, not three; there is a unity of nature with a diversity of characteristics. But this word God is never applied in

the West to the huge superphysical Hierarchies, who crowd the upper rungs of the ladder of Being. These are Archangels, Angels, Cherubim, Seraphim, Powers, etc., etc., revered, invoked, often worshipped, but recognised as the ministers, the agents, of the Supreme. These beings are recognised by the Parsī as the Ameshaspentas and their hosts; by the Hebrew and the Muhammadan as Angels; Hindus and Buddhists call them Devas—literally Shining Ones, a most appropriate descriptive epithet. Unfortunately, Westerns have translated the word Deva as God, and hence we have the thirty-three millions of Gods, about whom ignorant people make fun. The word “Brahman” is the true equivalent of the English word “God,” and Deva is Angel. Every reader of English literature knows that John Bunyan, in his *Pilgrim's Progress*, uses this very term, “the Shining Ones,” to designate the Angels; and it is the natural word for any seer to use, who has seen them flashing through the empyrean on their missions of administration, of succor, of deliverance. The Deva, to the Hindu and Buddhist, is exactly the same as the Archangel and Angel to the Christian and the Musalmān, and his existence no more takes from the unity of God in the one case than in the other. It might as well be argued that the Viceroy, the Judges, the Magistrates, the Commissioners, the Generals, the Admirals, of the Empire detract from the supreme authority of the King-Emperor, as that the Devas detract from the supremacy of God. They administer the laws of nature; they help men, women and children, save them from many a danger and encourage them in many a trouble; it is not that they are God—save as we also are God but that God is in them as in us, and those only can understand the “polytheism” of Hindus and Buddhists who realise that “for the sake of the Self is the Deva dear.” How dreary, how lonely, the world would be were the only intelligences men and God. How empty it would be, were it not for these Shining Ones who occupy every rung of the ladder above us. There is a vast ladder of consciousness from mineral to the Lord of the universe, and we are on one rung of the ladder, differing not in essence from those below us and those above. Devas do not, any more than men, mar the unity of God.

It is true that the Hindu and the Buddhist, like the Greek and the Roman Catholic, take advantage of this “ministry of Angels,” and invoke these divine Ministers. Why not? The Angel, the Deva,

incarnates a fragment of the Universal Self, and the light of Brahman shines through him ; is it wrong that the weak tendrils of piety, love and worship in the most ignorant, most foolish, and most undeveloped of the children of the universal Father, should twine around the radiant form of some benignant Intelligence, more readily to be understood, more easily to be worshipped, than the all-pervading Self ? Idolatry ? Ah no ! not in the evil sense ; wrong idolatry is to worship the separated self ; right idolatry is to worship the Universal Self in any form that stimulates the intelligence, that quickens the heart.

The worlds of the Hierarchies are the worlds subtler than the physical, incognisable by the physical senses. The Hindu and Zoroastrian books speak largely of these worlds and give many descriptions of them. The Buddha tells us that He has seen these worlds, "the world below with all its spirits and the worlds above." Christian and Musalmân believe in heaven and hell, and their scriptures tell thereof. It is not worth while to dwell on facts so well known.

4. *The Nature of Man.* Man is divine, a Spirit, in his innermost nature, and wears garments of matter. The Hindu proclaims : "I am He." The Chinese Buddhist speaks of "the true man without a position," the jewel Spirit in the lotus of the body. The Fravarshi of the Zoroastrian is the Âtmâ of the Hindu. The Hebrew declares : "Ye are Gods," and the Christian exultantly proclaims that the body is the temple of God. Not so clearly speaks the Muslim, and yet when we find immortality asserted of man, and then read that all will perish save the Face of God,* we are forced to conclude that he also recognises the identity in nature of God and Man.

And this unity comes out clearly in the Sufi teaching. Jâmi declares :

Thou art absolute Being : all else is but a phantasm,
For in Thy universe all Beings are one.
Thy world-captivating Beauty, in order to display its
perfections,
Appears in thousands of mirrors, but it is one.

Al Quran, Chapter XXVIII.

In *Gushan-i-Raz* we read :

Thou art the eye of the reflexion while He is the light
of the eye :

. when thou lookest well to the root of the
matter,

He is both the Seer, and the Eye, and the Vision.

It is sometimes asked : "Has man a Spirit ?" No, he has not. He *is* a Spirit and *has* a body. The body does not possess the Spirit, but the Spirit possesses the body. It does not own the Spirit, but the Spirit owns it. The body is transitory, the Spirit is eternal ; the body is born into a world and dies out of it, the Spirit is unborn, undying. If you have ever watched a dying man, who knew his own nature, and have seen how the living Spirit rejoiced in the wider, more potent life, opening before him as the burden of the flesh was slipping off, you must have realised the truth of the saying that there is no such thing as death, in any real sense. Death is the passing from one room to another, in the house of the universe ; death is putting off a heavy coat, and standing in lighter garments. Man loses by death none of his spiritual, intellectual and emotional powers ; he loses nothing but the flesh. We are Spirits, sparks of one Fire, rays of one Sun ; we are in the image of God's eternity ; we are enduring as Himself.

5. *His Evolution.* Here a question may burst from the lips of some : "You cannot say that all religions teach the same on this. How can you reconcile the re-incarnation of the Hindu with the special creation of each Spirit of the Christian ?" Obviously I cannot ; the doctrine of a special creation of each spirit is modern, unphilosophical and blasphemous, and is wholly indefensible. But I may urge that as Christianity did not, till A D. 533, deny the pre-existence of the Spirit, it is for Christians to explain why they denied the ancient doctrine and forced a heresy on the Christian world. The doctrine of re-incarnation—the unfolding by the Spirit of its divine powers through a series of evolving, improving vehicles—is a doctrine common to all ancient faiths. Hinduism and Buddhism taught it, or, more accurately, founded their teachings on it as a well-established natural fact. The Egyptians based on it their views of the after-death life ; Plato, Pythagoras, and the Greek and Roman world asseverated it. The Jews taught it, as may be

read in Josephus, the *Kabbalah*, and elsewhere. It was the current doctrine in the time of Jesus, and was alluded to by Him on more than one occasion ; several Church fathers taught it ; the doctrine persisted in the Christian Church among such sects as the Albigenses ; it re-appeared strongly in the Church of England, in the 17th and 18th centuries, and was taught by clergymen of that Church as well as by learned laymen. A little later Wordsworth sang :

“ Our birth is but a sleep and a forgetting.
The soul that rises in us, our life's star,
Hath elsewhere had its setting,
And cometh from afar.”

Once more, in our days, is the doctrine being preached in Christendom by clergymen of the Established Church. There is one sentence, believed by Christians to have been spoken by their Master, which is a far more compelling argument than one which turns on the meaning of disputed texts : “ Be ye therefore perfect,” He commanded His disciples, “ even as your Father which is in heaven is perfect.” Perfect as God is perfect. Is it pretended that any one of us, frivolous, foolish, limited, can—before the tomb receives us, or the fire consumes—become perfect as God is perfect, all-knowing, all-powerful, all-holy ? What human words may compass a description of the perfections of the Supreme ? Yet Jesus did not hesitate to say : “ Be ye perfect as your Father in heaven is perfect.” How can this command be obeyed, save in many, many lives, in which we shall slowly climb the long ladder of perfection ?

Let not the Christian, then, fail to claim his splendid heritage as a son of God : let him claim his birthright to reproduce the divine likeness in himself.

The position of the Musalmân with regard to re-incarnation is doubtful : some maintain that it can be drawn from *Al Qurân*, but it certainly forms no part of the ordinary Muhammaḍan religious education. But in the 13th century A.D. we have the Darvesh Jelâl, whose teachings are preserved in the *Mesnavi*, and he says :

“ I died from the mineral, and became a plant.
I died from the plant, and reappeared in an animal.
I died from the animal, and became a man.
Wherefore then should I fear ? When did I grow less by dying ?

Next time I shall die from the man,
That I may grow the wings of the angel.
From the angel too must I seek advance ; all things shall
perish save His Face.
Once more shall I wing my way above the angels ;
I shall become that which entereth not the imagination,
Then let me become naught, naught ; for the harpstring
Crieth unto me : ‘ Verily, unto Him shall we return.’ ”

The position of the Zoroastrian also is doubtful on this point ; some Parsis affirm it, some deny it, and we can only point to the fact that Zoroastrianism is “ a religion in fragments,” and say that in the Greek, the neo-Platonic, writings, which appear to reproduce the Persian teachings, after the destruction of the library of Persepolis by Alexander, the doctrine is taught.

6. *The great Laws.* By “ the great Laws ” I mean the Law of Karma, or that of cause and effect ; and the Law of Sacrifice, or that of the propagation and the maintenance of life.

The Law of Karma is stated by Science in the invariable sequences which it calls “ laws of nature ; ” the theologian calls it Divine justice. It is the rock on which all is built, the true support of all thinking and all activity. It prevails in all worlds, gross and subtle ; it is a universal law. It is well stated in a Christian verse : “ Be not deceived ; God is not mocked ; whatsoever a man soweth, that shall he also reap. ” * Says the Buddha : “ If a man speaks or acts with an evil thought, pain follows him, as the wheel-follows the foot of the ox that draws the carriage. . . . If a man speaks or acts with a pure thought, happiness follows him, like a shadow that never leaves him.” Hinduism abounds with such passages, and they may be culled from every scripture.

The Law of Sacrifice is the statement of the fact that all lives live by the surrender, forced or voluntary, of other lives ; that the out-poured Life of the Supreme is the support of the world. In the lower kingdoms sacrifice is compelled ; minerals disintegrate that plants may live, plants that animals and men may live. In the human kingdom, with the great growth of intelligence, the voluntary association of the individual with the universal will becomes possible.

* Gal. VI. 7.

In proportion as that association becomes completer does spiritual life unfold, and ultimately realise itself. The symbol of the cross incarnates, for the Christian, the ideal life of sacrifice; and every aspirant for Brahmanhood, for Buddhahood, for Christhood, treads the Way of the Cross.

The student may expand this brief *re'sume'* into a book, and the more he studies the more clearly will shine out the Brotherhood of Religions, as expressed in Common Doctrines.

We have still to consider Common Stories, and Common Ethics.

ANNIE BESANT.

(To be concluded)

THE AURA OF ZARATHUS'TRA.

THERE was a time when the halo painted on the pictures of saints and holy men was considered, even by men who presumed to know, as the artist's fancy. The investigations of Mesmer, Baraduc, Charcot and others, however, taught us that there is a magnetic substance emanating from the body of every man and thing, invisible to the naked eye, though sufficiently perceptible under certain conditions, by the seer. Theosophical students and experimentalists went further and gave us a store of knowledge regarding this emanation, and instructed us that not only bodies of all things emanate magnetic fluid but there are higher and "living lights" emanating from every *tattva* (principle) of man. These shining lights are called by various names in the scriptures of the world-religions; and Zoroastrianism, though claiming at present very scanty literature compared to other systems, contains numerous hints regarding these lights. The aura is known by the name of *Khoreh* or *Khareno*. Many of the social and religious injunctions and rules are based on the principle of keeping the aura pure, though they are very much neglected at present by us when we presume to have been "better educated than our forefathers." According to Zoroastrianism, "three steps" at least are considered enough to prevent defilement under certain conditions; and "trained psychics seem to agree that the aura of an 'ordinary person' extends about a foot and a half all round. Then about three feet from a person

might just prevent the two auras from touching; while the 'three steps' or their equivalent of seven feet mentioned in Zoroastrianism would certainly ensure freedom from 'pollution.' This, it must be remembered, is only in the case of the average man; as people progress, the size of their auras increases, and we have it actually stated in the sacred books of the Buddhists that the aura of Gautama Buddha extended three miles on either side, that is, that those who could see astrally knew of His presence at that distance by the appearance of the peculiar and characteristic colours in His aura among them."*

The "living lights" of various celestial beings and lofty existences are praised and adored in the Zoroastrian "prayers," and a fragment called "Zamyâd Yasht" is full of praise of such lights. What these various lights are cannot be understood from the liturgy, as is usually the case; but the Dinkard a Pahlavi book, gives us some idea about the Auras of Lord Zarathustra and His mother.

"Thereupon," says the Pahlavi book, "when Aûhar-Mazd had produced the material (*dahišnô*) of Zaratûst, the glory [Aura] then, in the presence of Aûhar-Mazd, fled on towards the material of Zaratûst, on to that germ; from that germ it fled on, on to the light which is Endless; from the light which is Endless [*Anaghra*] it fled on, on to that of the sun; from that of the sun it fled on, on to the moon; from that moon it fled on, on to those stars; from those stars it fled on, on to the fire which was in the house of Zoîs; and from that fire it fled on, on to the wife of Frâhîmravanâ-Zoîs, when she brought forth that girl who became the mother of Zaratûst."†

When Dûkdâûb, the mother of Zarathustra, was brought to her father, "her whole destiny (*vakhsh*) was afterwards set forth by that manifest radiance of fire, where it brought out radiance from all over her in the dark night. When this girl sits in the interior of the house, wherein there is no fire, and in the chamber (*sarât*) of fire they increase its intensity (*bârzo*); it is lighter there, where and when this girl sits, than there where they increase the intensity of the fire; one is dazzled by the radiance from her body. . . . "‡

This was when the holy girl was young; but while the time

* "Extracts from *The Upanishads*," p. 537.

† "The Sacred Books of the East," Vol. xlvii, pp. 17-18.

‡ Ibid. p. 19.

approached to hear that mighty Soul, the holy Zarathuṣtra, her condition became wonderful, and the whole village was awestruck. "It is then," it is stated, "when in those last three nights during which Zarātūšt was in the womb, where he still subsisted three days till afterwards born, that the village of Pōrūshāspō [father of Zarathuṣtra] became all luminous. Then spoke the horse-owners and cattle-owners of the Spītāmas, in running away, thus: 'It is requisite to be forgiven; the village of Pōrūshāspō, on which that fire is in every crevice, is disturbed by confusion.' Then, on running together again, they said: 'It is not fully forgiven for the village of Pōrūshāspō; fire is on it in every crevice and it is disturbed by confusion; unto him is born, at his house, a brilliant man-child.'"^{*}

Of Lord Buddha we have read that His aura was perceptible even at a distance of several miles. We have a similar evidence in the life of Lord Zarathuṣtra. According to the Vth Book of "the Dīnkard," "In the pure light and equal to the archangels—collected together and reckoned together, since the original creation, and completely unmixed—Zarātūšt was spiritually fashioned and provided undefectively for the acceptance and propagation of the religion in the world. And when he is sent for the manifestation of restrained saintliness (*mōksh*) and bodily substance, great glory and radiance become as much discernible in him as the same had come into the posterity of Yim, who are Pōrūshāspō, his father, and Dūkdaûb who is his mother; and also while He is being born and for the duration of life, He produced a radiance, glow, and brilliance from the place of His own abode, that issued intensely and strongly, like the splendour of fire, to distant lands."[†]

Thus we find in the holy Zarathuṣtra a being of unusual nature, of marvellous power, of the luminous body, and worthy of adoration.

"The strong Kayānian Glory (*ughrem kōcayem khreno*) created by Mazda, praise we, the victory-giving, working on high, salutary, shining, possessing strength, which is placed over other creatures, which attached itself to the holy Zarathuṣtra for thinking the Law, speaking the Law, fulfilling the Law, because He was of the whole corporeal world, in purity the purest; in rule the best ruling; in

^{*} "The S. B. E.," Vol. XLII, part V, pp. 30-31.
[†] Ibid, p. 122.

brightness the most shining; in majesty the most majestic; in victory the most victorious."^{*}

There is no need to say more to the readers who have studied the subject of aura in the theosophical literature to show how marvellous and lofty such a being may be. It is no wonder that some people to-day, unable to grasp His nature, unable to understand His power, unable to fathom His being, consider Him as a mythical person!

N. F. BILIMORIA.

THE GREAT PYRAMID.

[Continued from p. 341.]

MYSTIC THEORIES. I.

AMONG the later authors who have written about our subject, Marsham Adams holds a place entirely apart from the former writers. Most of the theories we have dealt with hitherto agreed in one respect with each other and often had the same issue. Marsham Adams however, in his works, "The Book of the Master," and "The House of the Hidden Places," points out to us quite a new train of thought, which I am about to detail. The religious ideas of the Egyptians are chiefly expressed in "The Book of the Dead," and the Egyptians, knowing full well that the papyrus on which those ideas were inscribed, was not durable, wished to make known their thoughts to coming generations and to leave them to posterity. Hence their never-tiring labour to represent in beautifully artistic forms their religious ideas and their history, on the walls of temples and on other edifices. But even thereby the element of transitoriness was not eliminated.

One means was left, one which with this people of huge architectural monuments was natural enough, namely, to express these doctrines symbolically in a building. This had another advantage besides, for it was a peculiar characteristic of this religion, that the profane as well as the gradually ascending degrees of priests were taught the ethics and the wisdom of their religion by symbols and

^{*} Zamyad-yasht, xiii, 78-79.

by ritual. The edifice might at the same time serve as a temple of initiation into the mysteries of religion.

Concerning these widely different means of transmitting their religious ideas to posterity, Marsham Adams remarks: "It is difficult to conceive a greater contrast than is presented by the two forms in which the record of Egyptian doctrine was preserved. The papyri are fragile, numerous, varying in length and order. The monument in stone is unique, solid almost to indestructibility, incapable of variation, and standing unchanged and unchanging, regardless of the assaults, whether of time or of man."*

In the two works above mentioned, Adams deals with other aspects of the Pyramid-problem as well, but these aspects chiefly consist of a short survey of the theory of star-worship, while his views regarding some symbolizations of natural phenomena in the edifice are very superficial and not to be proved. This is seriously to be regretted as, of course, the whole complex of his theories is somewhat discounted by this circumstance. Nevertheless the principal idea of his explanations is of great value to us as Theosophists, because in connection with other data from our own literature we here find our assertion corroborated, that the Great Pyramid was a temple of initiation. Perhaps that is the reason why his works always have been recommended for study by our competent teachers. Surely we may find much that is beautiful in his theory and therefore I shall quote it in detail. For a better understanding of what we are going to say about it, we have in the first place to form a correct idea as to what "The Book of the Dead" is.

The general scientific explanation is as follows: "The Book of the Dead" consists of a number of chapters, the text of which was found engraved on temple walls as well as written on papyri. These papyri were discovered hidden among the vestments of mummies. According to the period in which the different copies were taken, from temple walls or papyri or in some other way, they are divided into four collections, namely: that of Heliopolis, in hieroglyphics; that of Thebes, in hieroglyphics; † further, that of the Twentieth Dynasty, in hieratic writing, and finally that of Sais or of the twenty-

* M. Adams, "The Book of the Master," p. 105.

† Published by M. Naville.

sixth Dynasty. * On these papyri it is said, the life history of the mummy was told, his sins, his virtues and actions, his expectations as to a future after this life, what happened to him or was to happen to him on the other side of death, and principally the supplications directed to the "God of the city" and to other gods by the relatives of the defunct, to help him on, to sustain and protect him on his way to peace on the other side; those supplications being uttered by the "priests of the *ka*" (the double). They were written on papyri and buried together with the mummy. When this custom began to suffer degradation, papyri were written, on which only the place for the name was left open. They were sold, and when somebody died the name was filled in, and the papyrus, swathed with the mummy. Probably this was done to save time and money. Concerning the history and the origin of "The Book of the Dead," Budge, in his translation of the Theban collection of this work, says:

"No investigations nor discoveries have until this day given us any information regarding the home, origin and earliest history of 'The Book of the Dead.' It seems to be sufficiently clear that the very first form of 'The Book of the Dead' consisted of the words or supplications on behalf of the defunct, directed to the 'God of the

* The Heliopolis collection of "The Book of the Dead" (5th and 6th dynasty), being the oldest form of this work known to us, has been published with a French translation by Maspéro in *Recueil de travaux* and separately as "Les inscriptions Pyramides de Saqqarah," Paris 1894.

The collection of the 11th and 12th dynasty was published by Lepsius and Maspéro (see Birch's "translation of the text on the Mummy case of Amamu.") This translation is published with a facsimile by the British Museum under the title of "Egyptian texts of the earliest Periods, from the coffin of Amamu," London, 1886.

The Theban collection (18th till 26th dynasty) was published by Birch, Mariette, Leeman, and Devéria; Maville gave a complete edition with introduction in 1880.

The most important edition of the Saite collection is that of the Turin Manuscript by Lepsius in 1842, entitled "Das Totenbuch der Egypter." In 1861 Ede Rougé published the same MS. as *Ritual Funéraire*. Later editions of complete or partial collections are to be found in "Proceedings of the Society of Biblical Archeology," Vol. VII, Leiben, "Le biere Egyptien que mon nom fleurisse." Leipzig 1895; Birch, translation of Bunsen's "Egypt's Place in Universal History" Vol. V., page 123—333; Pierret, "Le biere des morts des ancient Egyptiens."

For further particulars concerning the "Book of the Dead," I advise my readers to consult "The Book of the Dead," The Chapters of "Coming forth by day," by E.A. Wallis Budge: London, Kegan Paul, Trench, Trübner & Co., 1898.

city," or to a number of supernatural forces by the friends and relatives of the dead man."*

"And further : Where and by whom the texts of the 'Book of the Dead' were compiled is likewise unknown to us."†

While we read : "From time immemorial the God Thôth, who was both the divine intelligence which at creation uttered the words that were carried into effect by Ptah and Khnemu, and the scribe of the Gods, was associated with the production of the 'Book of the Dead,' and, though he was primarily the God of time and chronologer of heaven and earth, he appears frequently as the advocate and helper of the deceased. In the "Book of the Breathings" (part of the "Book of the Dead)," we read : Thoth, the most mighty god, the lord of Khnemu, cometh to thee, and he writeth for thee the "Book of the Breathings" with his own fingers."‡

From a Theosophical standpoint however, we should like to give another view concerning this "Book of the Dead." Adams too thinks differently about this work. He would wish it to be named, especially the papyrus of Turin, not the "Book of the Dead" or better (as Champollion called it), "Funeral Ritual," but "The Book of the Master of the Secret House" is its name,§ the title which it assigns to itself. Now my opinion is this : I should like to read instead of merely the 'Dead,' the "Dead unto the Flesh, Initiates," or simply "The Book of the Initiations," or "Book of the Initiates."

Thôth is, in my opinion, the great Teacher, Hermes,|| who acted as instructor in the mysteries of ancient Egypt, and from the quotations given above, it is fairly clear that here reference is made to the custom of giving to the disciple a scroll in which the ritual wisdom was inscribed for his further illumination, which at the same time served as a testimony of his promotion to a certain degree. Adams also thought in this line, though he did not go so far, but he remarks that the title is very unfortunate, "for it gives the idea of regarding the holy departed as dead, whereas the whole conception of the doctrine was the instruction in Life and Light."¶

* E. Budge, "The Book of the Dead," p. XLV.

† P. XLXI. do.

‡ P. LXXV. do.

§ "The Book of the Master," p. 96.

|| In connection with this read "Hermes, the Thrice-Greatest," by Mead.

¶ "The Book of the Master," p. 97.

Knowing what was meant by the "Book of the Dead" and assisted by the knowledge we have gained concerning the Great Pyramid, we can now proceed to construct a theory in which these two data are the principal factors and by it try to harmonise what Adams gives us in his works with what masonic writers (adherents of the principle of Freemasonry originating in the Mysteries) express as their opinion, and finally what theosophical authors have asserted. Therefore it seems to me impossible to treat of these different theories separately, because they have so much in common and one supports the other. In these final chapters I shall therefore confine myself to describing the masonic and theosophical views concerning these points, taking Adams as a guide. In his "Book of the Master," Adams says :

"Only when we compare that Secret House with the Secret Book of its Master do we understand the meaning of its secret places—darkness illuminating darkness and mystery revealing mystery. And only then also do we perceive how, in those places, we possess the key to the 'Words of Order' of the Secret Book. Thus, then, the determination of the Egyptian Theosophy is removed from the indefinite domain of archaeological speculation, and referred to the comparison of two existing and well-defined records. Here is a papyrus claiming to be the secret scroll peculiar to the Master of the Secret House ; there is a secret house in which, according to Egyptian tradition, the secret Wisdom to which that scroll relates was communicated to the postulant. That scroll commenced with the Entrance on Light ; and Light was the name by which that house was known. The scroll is full of references to secret passages and chambers ; and secret passages and chambers make up the whole interior of that secret house. Prominent among all those chambers mentioned in the scroll is the Double Hall of Truth ; and prominent among the chambers of the house is the Double Hall of Sculptured Splendour. In the scroll the final chapter tells of the Resurrection of the Body, and in the house the final chamber is the chamber of the Open Tomb. And while each record is in accordance with the other in expressing the Truth in Light, the images, conveying the doctrinal truth expressed in the Ritual, are in accord with the relations of scientific truth expressed in the building." *

* "The Book of the Master," pp. 123 and 124.

Perhaps it is necessary here to observe that Adams uses in flowery speech and in accordance with his own views, other expressions than those which are commonly known. His "Book of the Master of the Secret House" is the "Book of the Dead," his "Secret House" the Great Pyramid, his "Hall of sculptured Splendour" the Grand Gallery.

From that which is quoted we therefore see that Adams holds that the religious doctrines of the Egyptians were contained in the "Book of the Dead," and that the Pyramid was the Temple in which those doctrines were embodied symbolically in stone, but was also the place where they were communicated. The manner in which these doctrines were taught would have been in the main as follows: The postulant sees certain conceptions symbolized, or experiences some of these symbolically. After that he is told the meaning of what he saw or experienced. This is true in general and is identical with the initiatory rites of Masons, where the disciple makes the travels in the Lodge, after which the Honourable Master explains to him the significance of this symbolical procession. The difference of opinion between Adams and the Masons regarding these passages must necessarily become clear to everybody after some reflection. The travels of the postulant for initiation in the Pyramid symbolized his passing through the planes on the other side of death, and with the explanation of these travels he was taught many important facts concerning those planes. This, of course, took place before the earlier initiations. During the higher initiations he was instructed about the different bodies of man, their origin, functions and finally their connection with the Logos of this system. For the earnest student all this is to be traced out in the "Book of the Dead," as I hope to point out some day. Now I am of opinion that the travels at initiation of a candidate for Freemasonry originally had the same meaning, but that the right understanding of this has disappeared together with the knowledge of the value and significance of the symbols. It is my earnest conviction, however, that a freemason thoroughly versed in the knowledge of different symbols and ancient customs of his Order, would, in earnestly studying the "Book of the Dead," find out the analogy, and by so doing would have found a corner-stone for proving the connection of this order with the ancient Priesthood of Egypt. For though it be my opinion and that of many others, that

Freemasonry is connected with the ancient Egyptian Mysteries, I do not think that this fact has ever been proved conclusively, and so there still is a vast field of labour for the adherents of this assertion. G. Oliver, in his work, "History of the Initiations," says: "No doubt the pyramids have been erected as copies of the huge tower in the plane of Shinar, and just as the latter served for the celebration of initiations, the former were used for that same purpose." Now Brother Oliver is an authority among the Brethren; the perusal of his work may be satisfactory to those who hold the same opinion, but does not present proofs to an antagonist. What Clavel says concerning the initiations in the Pyramid, cannot be quoted either, as a proof. The idea is common to many, but it has still to be proved.

From a theosophical standpoint I would observe in opposition to Adams' theory as well as to the masonic one, that I cannot agree with them where they think that these initiations were passed in the *physical body*. I may be permitted to conclude, I think, that all communications of theosophical authorities point to the fact that all those initiations were passed in the astral or in higher bodies. The physical body was indeed led from the Temple to the Pyramid by a subterranean passage and kept there in trance till the ceremony was completed, but initiation itself was, from beginning to end, passed through in the astral body. If this be the case we also can understand why it did not cause any difficulty that the entrance of the Pyramid was covered over by the marble casing-stones. The first trial consisted in testing whether the entity was so far conscious in his astral that he knew that this did not prevent his passage. This fact tallies with what other writers have informed us concerning this subject.

Here we also find answer to the objection that there should have been any light. Astral light surely there was, and would not the auras of the hierophants give light sufficient for the candidate? With a physical initiation this difficulty certainly would exist if artificial light was not known, which has been the case as some writers assert.

If we have dwelt rather long on this point it was necessary for a right understanding of much that follows. Let us now proceed with our original subject, to wit, the tracing out of the initiatory rites in the Great Pyramid according to the "Book of the Dead."

In the numbers of June and July of the *South African Theosophist* Br. G. D. Stonestreet says, in a treatise entitled, "The Origin of

Freemasonry," that he thinks it unnecessary to point out to freemasons the analogy between Adams' writing and the teachings of Freemasonry. This is certainly true ; and to those who are not acquainted with the symbols and customs of Freemasonry the analogy cannot be demonstrated. Therefore it will suffice to describe in detail what Adams has written.

Adams divides the ceremony of initiation into three degrees, namely : First degree : *The Initiation of the Postulant*, which degree is symbolized by a scarab—Symbol of the "Eternal One," the self created being who knows no beginning and no end.

Second degree : *The Illumination in Truth*, which degree was represented by a figure standing before "Amen," the hidden deity.

Third degree : *The Master of the Secret*, which degree was pictured by a tomb-stone or steli.

Before we now give the description of the ritual of *The Initiation of the Postulant*, according to the "Book of the Dead," we will first give some particulars concerning certain Egyptian conceptions of these things.

According to the Egyptian doctrine the union of the inner man with the Deity was prepared very gradually to be effected by a great ceremonial act in its final instance. The Man-God, Osiris, was united in consciousness with the God, Osiris, by the growth of the inner man to the stature of Osiris. Hence we have always to give special attention in the ritual to the difference between the Initiate Osiris or the real man, and the God, Osiris. As soon as the Man-God, Osiris, has reached his stature he participates in the consciousness of the Deity. This unification was accompanied by the gaining of higher knowledge concerning the microcosm and the macrocosm.

In words of wondrous beauty Adams describes this gaining of knowledge, and it is worth while to quote this part in its entirety for the benefit of those who do not read English, as the author says in the Dutch original, and for the benefit of those who do not know the book (Note of Translator).

Adams then writes :

"The soul, instantly illumined by the fulness of the Godhead, became forthwith capable of corresponding with the divine Energy. The senses, restored to incorruption, were gradually fashioned into

instruments capable of expressing the soul's assimilation to that infinite power, for which the bounds of space and time exist not, but past and future alike stand open in endless present ; that transcendent freedom, wherein Act is coincident with Will, and Will commensurate with Thought. In order then that the senses may be so quickened and irradiated as to perceive the action of the Creative Mind in the exterior universe, that progress must be made by the departed in person, which, while still unreleased from subjection to the senses, the student of science makes, dimly, through intellect. For whoever would understand the framework of the heavens, the structure of man's sacred dwelling-place, must commence with the polestar, and tracing out the horizon of the point of Equinox, which equally divides the light from the darkness, must apprehend how the axis of the earth is for man the prime measure of space, and the standard rule of the Depth. If he would learn the secret of living form, the ocean will be his teacher, as he passes from there to profoundest depths and fathoms the secret places of the teeming waters. The measure of the celestial orbits will be revealed to him by the moon as from that companion orb he watches the rotation and revolution of our planet. To understand not merely the motion but the evolution of our globe, he must dare the place of the earth's central fire, undismayed by the cavernous glooms of the lurid abysses. And there gazing backwards for uncounted ages, he will trace amid convulsions and cataclysms inconceivable the 'Lord of Law' and the 'Words of Order ;' as the huge mountain chains rise higher and higher from the chaos, to prepare the surface of the globe for the dwelling place of man. Before him next stretches the shadow of the earth, that dim and vast expanse ; where the majesty of the open heaven is enshrouded in night ; and he perceives how the conjunctions of eclipses are due to the same power as the orbits of illumination, and the hour of darkness is measured by the Giver of Light. That shadow traversed, a yet more awful vision, the terrible splendour of the solar fount in all its fulness, bursts upon his sight ; and as he mounts the sevenfold ascent of the planetary spheres, he gazes undazzled on the stupendous jets and sprays of flame that dart on a sudden, thousands and myriads of miles on high. Then far beyond infinite depths of space, his eyes, now radiant 'as the eyes of Athor,' seek out the well-loved Sothis, the

harbinger of new dawn, the portal of the illimitable heavens, 'that land of a million fortresses.' " *

From what is quoted here it will be seen, that Adams regard the knowledge of the solar system and of the universe as part of wisdom which was imparted to the candidate for knowledge in Great Pyramid, imparted chiefly by way of *contemplation*.

Before going further it may be as well to gain an idea as to what may be understood by these Mysteries. Though we do not know what is given in the higher mysteries, we can say as much as that they were an initiation into the highest knowledge concerning the microcosm and the macrocosm and the relation between the two. How far this knowledge may go it is impossible for us to conceive with our lower mind. But I should think that the knowledge of what now is given to the world as popular knowledge, which belonged to the mysteries in those ancient days. We have men capable of grasping knowledge for which men were not ripe in remote times. This opinion is based on a fact which is also true in the "Secret Doctrine." A few initiates or poets who had gained this knowledge by their intuition, knew about the real motion of the earth and sun, and in general the true construction of the solar system, and when the masses did not know better than that the earth was the centre of creation and everything turned around that point, they refused to accept this fact, and as they (the poets) thoughtlessly gave out this fact to the masses, punishment ensued: death or banishment. Now, however, things are no longer secret or hidden. On the whole it is well understood that the teaching regarding the building of the kosmos, its regulating laws were part of the mysteries, a very important part indeed. Probably the simplest laws and truths were taught to the people in symbolical form, in the temples, and so we see that the astronomy of the ancients, namely, astrology and astrolatry, was the exoteric form in which the mighty laws of the macrocosm were symbolized. The doctrine of the stars was beautiful and true, but its origin was mightier and more wonderful still.

So I can imagine that, in the mysteries, explanation was given of these outer symbols and of the doctrine of the stars, and more than that, namely, that the doctrine of the cycles, that great law which rules the macrocosm, was taught and explained there.

* "The House of the Hidden Places," p. 192-196.

If this be the case, then it is clear why the sidereal cycle plays so important a part in the theories concerning the Great Pyramid, and also why such a close connection is pointed out between the Pyramid, in astronomy, astrology and astrolatry generally.

Madame Blavatsky says: "The Serpents of Wisdom have well preserved their records, and the history of humanity is written in the hieroglyphs as well as on subterranean walls. Mankind and the stars are indissolubly bound together, on account of the Intelligences, joined in rule the latter."

I might not these subterranean walls refer to the walls of the "Aspidochamber"? I think this to be the case, for, later on, sent the Blavatsky remarks that Staniland Wake is right when he utters the words: "It is indisputable that the Deluge in the legends of Eastern peoples has been connected not only with the Pyramids but with the mountains as well." This seems to bear a direct relation to the

The fact is not unnecessary to observe that according to the Egyptian their ignorance it was not sufficient to know the fundamental forces of acquirement, as well as all the phenomena of the heavens and the

The influence of the most distant suns. Though a man wielded the wand of Magandhu with so masterly a grasp as to evolve at will an organic being from the atoms of the abyssal depths it was not sufficient initiation into the inner mysteries of divine realities. No mere

of the intellect, however pure and lofty; not even the definition of absolute truth could suffice to open the secret

God, any more than the most exact acquaintance with the

Order and proportions of the Secret House would disclose their meaning, significance, without the teaching of the hidden wisdom, the teachings of Thoth (God of Wisdom) being assimilated.

For no man can contemplate the Deity who has not been instructed in truth; nor can any one receive that initiation until he be dead to the flesh.

H. J. VAN GINKEL.

[To be continued.]

evening went to the monastery, carrying with her flowers and frankincense.

Now at this time the five hundred relatives came to the monastery and joined Visakha. After making an offering of the flowers and frankincense, she repaired to the Lord to hear Him preach, when some of these five hundred, through the effects of drink, surrounded her, and in the presence of the Lord began to dance and sing, while others began to quarrel amongst themselves. Thereupon the Lord emitted from his body luminous rays which frightened them greatly. These rays converted the place into total darkness so that it resembled the Lokanthariya hell. This dreadful scene created in them a mortal fear, which made them sober. Upon this the Buddha disappeared from his seat and appearing on the summit of a hill emitted rays which lit up the place with great brilliancy. Seated thereon he preached to the women, who at the termination of the discourse attained to the state of Sowan. The Lord then returned to his seat, in the monastery, upon which Visakha approached Him, and paying Him obeisance said, "Lord tell us, I pray, the origin of intoxicating liquor, which deprives people of the sense of shame and fear," to which the Lord replied as follows :—

"Once upon a time when King Brahmadata reigned in Benares, a hunter named Surā, belonging to the country of Kāśi, went in search of game to the Himālaya mountains. In the jungle there was a large tree, whose height was that of three men. There was a fork in the tree from which three branches spread, and in the fork there was a hollow about the size of a big pot, which became filled with water when it rained. Around this tree there were gall-nut (*Terminalia Chebula*) and nelli (*Phyllanthus Emblica*) trees, and pepper creepers covering it. When the fruits of these trees and creepers became ripe, they fell into the hollow fork. Hard by there was a hillock sown with paddy. Now parrots used to pluck ears of paddy from the hillock, carry away and eat them while sitting on the branches of this forked tree. While they ate, some of the seeds, husks, and grains fell into the hollow. When the water became heated by the rays of the sun, it resembled the blood of a rabbit in colour. During the hot weather when parrots, doves, mīnas, felt thirsty, they went to this hollow and drank the water in it. As they drank they became intoxicated and fell at the foot of the tree. After the effects of intoxication were removed

they flew away. Monkeys also on the trees close by used to come and drink water from this hollow; they also became intoxicated and fell at the foot of the tree. When the effects of the drink passed off they got up and frolicked about near the tree. This drew the attention of the hunter, Surā, who thought that if the water in the hollow was poison it would kill all the birds who drank it. But he noticed that when the birds drank out of it they dropped down insensible, and after a time they flew away again in great hilarity. So he concluded that it was not poison. The hunter now drank of it and becoming intoxicated yearned to eat some flesh. Instantly he kindled a fire near the tree, and seizing snipes and other birds, which had fallen to the foot of it, he roasted them on the fire and ate them. As he took the meat to eat with one hand, he waved the other over his head, indicating ecstasy. Drinking and eating in this manner he passed three days at the foot of the tree. In a place near this tree there lived a hermit named Varuna, who visited the hunter. In his turn when the hunter visited the hermit he took some water from the hollow of this tree in a bamboo, and some fried meat. Telling the hermit that the water was sweet, he desired him to drink it and eat the meat. Accordingly both partook of the same. As the liquid was first discovered by Surā the hunter, and was seen by Varuna the hermit, it was named Surā and Varuna.

These two friends after spending some time in the forest wished to come into a village and also thought of bringing this newly discovered liquor with them. Accordingly they filled the bamboos with the liquor and passing through the villages arrived at the town. They sent a message to the King informing him that they had brought some delicious drink. So they were summoned to appear before him. They then presented what they had brought to the King, who drank it during three days and became intoxicated. The King then asked the visitors if they would bring some more of this liquor, and they informed him that they had found it in the hollow of a tree in the Himālayas, so they were ordered to bring a further supply. They accordingly went into the forest and bringing this liquor gave it to the King. Three times they did so, and when ordered again to get more they complained of the great difficulty of the journey, but promised to get it made in the city, provided they were supplied with what they needed. Thereupon they sent

some servants and had all the contents of the hollow of the tree, viz., gall-nuts, nelli, paddy, rice, pith of the tree, brought and placed in a huge vessel, so that for the first time liquor was manufactured in a town. On this day the townsmen also drank the liquor and all became intoxicated. For some time they continued to drink the liquor, which made them abstain from their usual work. This continued absence from work made the men poor, and they became unhealthy and unpleasant, and this town at last verily became like the sporting ground of devils.

Now Surâ the hunter and Varuna the hermit left this town and went to Benares. The King being informed of the arrival of two new merchants, who had brought a delicious drink unseen before, sent for them and, ordering them to prepare the new drink, gave them whatever expenses they asked for, so they collected the requisites and prepared the liquor. The King and the townsmen now drank and became aware of the taste of it. The townsmen having drunk again and again, became intoxicated and began to refrain from their various vocations, owing to which they were reduced to poverty and the towns became inopulent and ruined.

The two merchants then left Benares and went to the town of Sâkethu. On arrival there they introduced this liquor to the King and the townsmen, and gradually brought ruin upon this town also.

Leaving this place they went to Savaththi where King Sabbamiththa reigned. Enquiring from these merchants what they needed for the preparation of the newly discovered drink, the King was informed that they required nelli, gall-nuts, rice flour, and other requisites, and five hundred large pots. These being duly provided, the ingredients were now put into the 500 pots, and near each pot a cat was tied. The contents in the pots began to overflow after fermentation, and the cats near the pots, observing the liquid coming out, drank it, and becoming intoxicated fell down unconscious. As they remained in that state, rats came thither and bit their noses and ears, and cut off the fur and hair from their tails. The sentinels observed this and immediately despatched a message to the King, who, thinking what these two new merchants wanted to prepare was nothing but poison, had them taken and executed. Before being executed they cried out asking for liquor. Thereafter the King decreed that all the 500 pots be smashed and the contents destroyed, and sent a company

of men to carry out his order. On the men going there they noticed that the cats had regained their senses and were amusing themselves, whereupon a message was immediately sent to the King, who now thought that if the preparation had been a poison all the cats would have died, and that this indeed must be some kind of delicious drink and he determined to try it. The King had the town decorated, a special pavilion erected within the palace grounds, and a seat placed thereon for himself. All the ministers and the townsmen were summoned in order to partake of the newly manufactured drink.

Now at this time the Sakka Deva looked around the abodes of men to see who were supporting their parents, aunts, uncles, brothers and sisters, and to observe those who were kind and saintly and did virtuous acts in body, speech and heart, also those who practised charity and respected those that are deserving of honour. Looking at all these with his one thousand eyes, he observed king Sabbamiththa, who was just ready to indulge in intoxicating liquors, and thought that if the king were to cultivate a desire for drinking intoxicating liquors, it would bring ruin upon the whole of Jambudweepa (modern India). Thereupon deciding to make him abstain from the use of liquors and placing a pot filled with toddy on his opened palm he assumed the form of a Brahman and coming to where King Sabbamiththa was and standing in the sky he cried out and said to the king, "Here, buy this pot that I have in my hand."

The king looking at the Sakka Deva, who had come in the disguise of a Brahman, enquired, "Brahman, from whence have you come? Oh Brahman, you shine in the sky even as the full moon. The rays emitted from your body illuminate the sphere round you like flashes of lightning. Are you therefore a Deva who has come hither from the Tantisva heaven? Say unto us without concealment how you stand in the air as a cloud carried by the wind and walk about like a current of air. Are you possessed of the Irdhi powers as a Deva?"

The Brahman walking about in the air again spoke and said, "Here, this pot is for sale, buy it will you?"

The king replied, "Who art thou? What form of Deva are you? What have you in this pot?"

The Deva then said, "Rajah, this pot is not filled with ghêe, is not filled with gingelly oil, is not filled with molasses, is not filled

with honey. The contents of this pot are productive of much evil. Hear from me and understand well the many evils produced by the contents ;" and having thus spoken he uttered the following verses, depicting the evil consequences of indulging in liquor :

1. Rajah, when one becomes intoxicated by taking liquor and walks about even on level ground, he staggers and trips up, and will also fall down over a precipice, pit, hole, cesspool, waterstands for cattle, and will eat much of what is not fit to eat. Rajah, this pot containing liquor, which is productive of such evil, is for sale. Here, buy it.

2. Rajah, when one by taking liquor becomes intoxicated, he loses the control of his mind and wanders about like an ox in search of grass and water ; though helpless he will hasten to places where others sing, dance and play instrumental music, and will join in with them. Rajah, this pot containing liquor, productive of such evil, is for sale. Here, buy it.

3. Rajah when one becomes intoxicated by taking liquor, he will remain without putting on his clothes, like a naked ascetic or as one just born ; and without any sense of shame will go walking through the town and highways in the villages, and bye-paths in the hamlets, and being in a dissipated state will sleep for a long time wherever he may have fallen. Rajah, this pot containing liquor, productive of such evil, is for sale. Here, buy it.

4. Rajah, when one becomes intoxicated by taking liquor, and gets up from the place whereon he has fallen, his head, hands and feet will shiver just like a puppet made of wood, and even in a state of nudity, he will dance about without the least shame. Rajah, this pot containing liquor, productive of such evil, is for sale. Here, buy it.

5. Rajah, when one becomes intoxicated by taking liquor, he may fall upon burning embers, his body may be eaten by foxes, and yet he will be unconscious of it, being unable to regain his senses. For doing what should not be done he will be incarcerated in the Jail and will suffer loss of riches. Rajah, this pot containing liquor, productive of such evil, is for sale. Here, buy it.

6. Rajah, when one becomes intoxicated by taking liquor and goes to an assembly he will give utterance to unbecoming expres-

sions, will be heedless of any consequences, and will not care even if he is with or without clothes ; he will sit on what he has himself vomited ; when he moves about, his body will be covered with the vomit and saliva from his mouth, thus presenting a most abominable sight. Rajah, this pot containing liquor, productive of such evil, is for sale. Here, buy it.

7. Rajah, when one becomes intoxicated by taking liquor, though a fool, he will become proud and think, " Who is there above me in this world ? " his eyes will be inflamed, and he will think, " I am greater than a universal sovereign, and there is none to bear comparison with me." Rajah, this pot containing liquor, productive of such evil, is for sale. Here, buy it.

8. Rajah, this liquor causes one to be proud, conceited, quarrelsome, tale-bearing, ugly in appearance, careless of being naked, and causes one to run as a madman and fatigue himself. It will cause one to do whatever he is told by a drunkard, or gambler, and will also cause him to commit crimes of various kinds and to frequent places where questionable things are done. Rajah, this pot containing liquor, productive of such evil, is for sale. Here, buy it.

9. Rajah, owing to this liquor, thousands of families, which have had everything that was necessary, every form of clothes and comforts, have been entirely ruined, and their riches have been squandered. Rajah, this pot containing liquor, productive of such evil, is for sale. Here, buy it.

10. Rajah, when one becomes intoxicated by taking liquor, he will ruin himself, and lose gold, silver, garments, ornaments, grain, fields, gardens, oxen, buffaloes, and different forms of riches. Rajah, this pot containing liquor, productive of such evil, is for sale. Here, buy it.

11. Rajah, when one becomes intoxicated by taking liquor, he will become conceited and in that state will insult his parents, and without any sense of shame, will hold his aunts and nieces by their hands. Rajah, this pot containing liquor, productive of such evil, is for sale. Here, buy it.

12. Rajah, when the wife of a person takes liquor and gets intoxicated, she would insult her brother, her husband, and incited by lustful feelings hold the servant by the hand and drag him aside.

Rajah, this pot containing liquor, productive of such evil, is for sale. Here, buy it.

13. Rajah, when one becomes intoxicated by taking liquor, he would harass and tease Sramanas and Brahmans, who abide by the precepts, and as a result of such wrongful action he would be born in hell. Rajah, this pot containing liquor productive of such evil, is for sale. Here, buy it.

14. Rajah, when one becomes intoxicated by taking liquor and commits sins, either by body, speech, or heart, he will be born in hell. Rajah, this pot containing liquor, productive of such evil, is for sale. Here, buy it.

15. Rajah, when one becomes intoxicated by taking liquor, he will utter falsehoods, though he could not have been induced to do so prior to it, even by presenting him with gold and silver, and after great supplication. Rajah, this pot containing liquor, productive of such evil, is for sale. Here, buy it.

16. Rajah, when a master sends a message by a servant in an emergency, and that servant goes on the errand intoxicated, he will lose his memory and be unable to deliver the message, when the party to whom the message is sent, questions him. Rajah, this pot containing liquor, productive of such evil, is for sale. Here, buy it.

17. Rajah, even when a man, who has the sense of fear and shame in him, becomes intoxicated by drinking liquor, he will behave in such a manner as to indicate that he is devoid of the sense of shame and fear. Even though he be a very wise and learned man he will utter useless things. Rajah, this pot containing liquor productive of such evil, is for sale. Here, buy it.

18. Rajah, one who takes liquor and becomes intoxicated, will join the company of those who are far below him, and lie down anywhere, heedless of any filth as a pig; on that account he will lose his reputation and his body will become unpleasant in appearance. Rajah, this pot containing liquor productive of such evil, is for sale. Here, buy it.

19. Rajah, just as a bull beaten with a sledge-hammer will fall to the ground, so will a man intoxicated by drinking liquor fall to the ground unable to withstand the evil effects of it. Rajah, this pot containing liquor productive of such evil, is for sale. Here, buy it.

20. Rajah, men should avoid liquor just as a venomous serpent is shunned. No one should ever consent to use this liquor, which is verily a poison.

21. Rajah, when ten Andaka Venu Rajahs were playing they drank liquor, and becoming intoxicated prepared to fight one another with uplifted rods and bars. Rajah this pot containing liquor productive of such evil, is for sale. Here, buy it.

22. Rajah, as Asura Devas were cast out of heaven for drinking illusory liquor and becoming intoxicated, so men should not drink this liquor, knowing its evil consequences. Rajah, this pot containing liquor productive of much evil, is for sale. Here, buy it.

23. Rajah, there is no curd in this pot, there is no honey in this pot. I have now told you the effects of the contents of this pot. King Sabbamiththa, now understand well. Here, buy this pot."

But King Sabbamiththa hearing the evil consequences of drinking intoxicating liquor as described by the Sakka Deva, and being greatly pleased, thankfully said to him thus :—

"Oh Brahman, you have, like a father, given such advice out of compassion, and it will be of advantage to me in this world and in the world to come. I heartily accept all the advice that you have given me. In acknowledgment of all this kindness I pray you to accept the following, viz., five villages replete with grain, gardens, and clothes, two hundred boys, two hundred girls, seven hundred heads of cattle, ten chariots with the best available horses."

Thereupon the Brahman, assuming his usual form, appeared as the Sakka Deva, and standing in the sky said, "Rajah, take back all the five villages, the two hundred boys, the two hundred girls, the chariots and the horses. In accordance with what I have told you, give up the use of intoxicating liquors, and rule over your kingdom with righteousness. Eat well, dress well, and perform meritorious deeds." Thus saying the Deva returned to his celestial abode.

King Sabbamiththa thereupon had all the pavilions and vessels containing the liquor destroyed, and reigned over his kingdom with righteousness, performing a great many meritorious deeds, and after death was born in heaven. Yet intoxicating liquor prevailed over the Jambudweepa.

In this manner the Lord delivered this sermon to Visakha. At that time Ananda Thera was King Sabbamiththa, and Buddha himself the Sakka Deva.

[Humba Jataka.]

D. J. SUBASINHA,
(Translator).

[To be Concluded.]

THE MISSION OF THE THEOSOPHICAL SOCIETY.

The primary object of the T.S. is to hasten the time when true brotherhood shall reign on earth, when vice and ignorance shall disappear, and virtue and truth shall be supreme. That object can be achieved only as the Society utilizes the forces that work for good in the world and keeps free from the forces that work for evil. Some of these forces are very well known. Humanity has learnt them through its thousands of years of evolution, and it uses this knowledge in formulating laws to prevent the evil and to insure the good. The common virtues which these laws emphasize and safeguard make up the accepted moral standard of civilization. While to some that standard seems too high and to others too low, it is at least the result of common sense and practical experience and it represents the best conception that most of the people have of the things which tend to prosperity and peace and of those which tend to ruin and disturbance.

The individual is supposed to live up to that level. He may live above it if he can, but he dare not fall below it. If he does, he thereby violates the rights of others, and the community, through its police officials, seizes him and puts him out of harm's way. This is equally true of combinations of individuals in a society or association. A society must typify at least the common moral code if it would enjoy the rights and privileges necessary to its continuance. If it does not, the community will step in and break it up.

Of course, every honorable organization works within the law, for that is a matter of common sense and common decency. And what is obviously the proper thing for an ordinary association, is

made even more emphatic in an ethical organization like the Theosophical Society which stands avowedly for the right and against the wrong. To fall below the accepted moral standard, to tolerate common evils in its midst, would be illegal, would make the Society a cloak to conceal crime, and would be absolutely ruinous to the attainment of its object. If that were permitted, the Society would be arrayed on the side of wrong-doing, would augment the forces of darkness, and would prevent the spreading of the spirit of brotherhood.

Naturally, the Society has not permitted it, but has, on the contrary, steadily arrayed itself on the side of right-doing, has augmented the forces of light, and has facilitated the spreading of the spirit of brotherhood. And for that reason it has steadily grown in influence and in the esteem of the community, and is drawing into itself more and more people who are respectable and law-abiding citizens, who obey the commands of honesty and decency, who are eager to help others, and who recognize that the Theosophical Society is even now a great factor in the upliftment of humanity.

Yet do all of its members know that this is the traditional policy of the Society, that it has been reaffirmed, when necessary, by the removal of those who have violated it, and that on a steadfast adherence to it depends the successful continuance of this movement? A study of the situation discloses the fact that some of its present members, as well as some of those who apply for membership, have an erroneous idea of what the Society stands for, what is its plan of operation, and what are the responsibilities that devolve upon members. But if people do not know these things and are not prepared to act accordingly, it is far better that they should not be in the organization. It is better for them, because it is not well for people to take upon themselves obligations that they cannot fulfil. It is better for the Society, because such people hinder its work, interfere with the efficiency of the movement as a whole, and delay the time when its object will be achieved.

When these perfectly obvious facts are carefully considered, it is apparent that there is need for appropriate action. And some of the Branches are most wise in their action. They have standing committees, composed of a number of older members, who pass upon all applicants for admission into the Society. They carefully consider

the character and sincerity of purpose of applicants before they recommend admission. In one Branch, three months is the time allotted to the committee so that it may decide fairly and intelligently as to the fitness and desirability of those who wish to join. In others the time is less, though the idea is the same.

This is an admirable plan and usually commends itself on sight. For it tends to a higher average of efficiency, a more hearty co-operation in a Branch's activities, and a better understanding of the dignity and nobility of the mission of the Society. If it is intelligently followed, it will improve the personnel of a Branch and help to keep it free of those "whose retention would be the cause of internal friction and external reproach."

Unfortunately this plan has not been pursued everywhere. In some places, where the traditional and official policy of the Society has not been fully known and followed and where there has not been applied the sound maxim that, in this work especially, quality is more important than quantity, very undesirable additions have been made to the membership. Branches have admitted people who are not really in sympathy with the objects of the Society, who are not in accord with its dominant principles, who are not ready to perform the duties that devolve upon members, and who do not even realize the fundamental fact that immorality is not compatible with membership.

Naturally such people do not remain in the Society long after this condition becomes evident. They are like cancers in the system, and they must either drop out because they cannot vibrate in harmony with the rest of the body, or they must be forcibly removed. The dropping-out process is going on quietly all the time. The forcibly-removing process is necessary only now and then when the growth becomes unusually obnoxious and dangerous; this method is rather noisy and painful, but it is as indispensable as the other.

The purifying and strengthening of the system must go on unceasingly. To permit poison to remain in it is to invite death. The elements that cannot respond to the dominant key-note of the organism must be removed. It is better for them and it is better for it. In consequence of getting rid of what is injurious and undesirable, the body will draw into itself what is healthful and desirable.

This process of purification is rather pronounced in the Society just now. When understood, it is seen to be the occasion for rejoicing. It means that poisonous material is being eliminated from the Society and that greater health and strength will be the result. It means that vice will be removed and that virtue will be substituted. It means that finer and nobler work is to be done. All of which is encouraging and inspiring.

Those who have the Society's welfare at heart will facilitate this process. If they do so without bitterness, hatred or anger, they are to be commended. They thus place themselves in the group of real truth-seekers who put principle above personality and Theosophy above its unworthy exponents.

There need be no cause for uneasiness so long as the Society is true to its traditional policy of morality and right-doing; so long as it keeps itself unpolluted from taint of crime and filth, and so long as it can continue to receive the support of self-respecting, decent and unselfish people. There is no reason to think that it will recede one inch from the splendid position it now occupies. There is every reason to think that it will steadily advance to greater heights of morality and usefulness. So let enthusiasm fill our hearts to overflowing and impel us to work with fresh fervor for the victory that will be ours.

HENRY HOTCHNER.

SELF-CULTURE

OR

THE YOGA OF PATANJALI.

[Continued from p. 517.]

THE question, How do roots come to express general ideas, instead of being specific names of all the objects with reference to the sounds they emit? can be easily solved if we examine it in the light of the Sankhya-Yoga theory of evolution, or, what to my mind is the same in principle, the theory, propounded by Modern Theosophy. This is, that every individual and concrete state of existence is an output of the general and abstract, and tends always to rise to that state, and does always so rise. It can not do otherwise. The same idea is sometimes expressed by saying that the effect always tends towards its cause. The individual tends towards the species, the species towards the genus, and so on, higher and higher. Evolution proceeds from the one to the many, and the many are always tending to the one. This truth is rendered quite lucid by explaining the manifested Universe, as a *whole* in which several planes exist—the *tattvas* as they are called—each being related to the other by a well-established sequence; and further postulating that the individual of the lower planes in the scale has always latent in himself the powers of the higher, which must show themselves in the individual, under the influence of the Macrocosmic planes. If we examine the opposite theories of different philosophers with reference to the relation between the concrete and the abstract, the specific and the general, in the light of this theory, all of them seem to take their natural places in this grand conception of life. Everywhere in the universe the abstract is appearing as the concrete, and the concrete again as the abstract; or in other words the general puts itself forth as the particular, and the particular expands to the general; or, in other words yet, the one becomes the many, and the many always tend to become the one.

For, let us see, what is the greenness of green things? Why does any thing appear as green? Because the green thing reflects

only a certain class of vibrations of ether, which creates that particular impression upon the mind. Greenness is therefore only a particular mode of motion of ether, having besides the particular motion, a form, a flow, a temperature and a note, of its own. The same may of course be said of redness, blackness, whiteness and so forth.

Different things show different colours, because ether vibrating in a certain way is present in those things, and the result of that particular output of the etheric power is, that different vibrations are set in Macrocosmic ether, from those objects as centres. The same is the case with forms, flows, temperatures and notes. Really therefore all the abstract qualities of physical objects are all *bodies* made of the matter of the higher plane of physical ether, which inhabits the lower.

As, however, the etheric body appears in the physical body as having different qualities, so also does the *tānmātrika* body appear as having different qualities in the etheric body, and in the same way the *manasic* and other *tattvas*.

The abstract is really the type of the concrete existing in the higher plane. The *idea* or *mānasic murti* of every object is the ultimate type of the lower quaternary. This type again is the generic representative of every specific (individual or particular) form on the physical plane and, comparatively, the one source of the many.

This is true of every abstract idea on every plane—courage, wisdom, benevolence, passion, emotion,—all the abstract ideas of the world in fact, that are found manifesting in the world's individual form, are *tattvic murtis* of the *mānasic* plane originally. It is from the materials of the lower types as they manifest in the lower planes, that newer and higher types are formed, and these again manifest in the lower kingdoms. Thus evolution proceeds, giving birth constantly to higher species. And the *ideas* of these species go on developing the powers of showing forth innumerable individuals of the species. From each individual manifestation of this *ideal* group soul, is again abstracted the idea of an individual—a higher idea of the principle of individuality, which shows the group souls of the lower kingdom tending towards a higher individualized appearance. It is at this stage that we come in contact

with the rays of *buddhi-ahankāra* which hold in them all the powers separately manifesting in the lower worlds. Thus the philosophy of the planes of the universe, explains beautifully the idea of the one becoming many, and the many again becoming one. And yet it is the same one idea running all through the process, the process of making higher and higher individuals on every plane of the universe.

The process of articulating indefinite sound, and the joining of these articulate sounds into words, and of the words into sentences, is nothing else but the process of this evolution in the branch of sound, and this is done by the mind, as in every other case.

It is in accordance with the same law that the general ideas of *meaning* become associated with specific sounds. In the first place the same kinds of sounds are found emitting from different objects. Hence the idea of sound is abstracted from its specific manifestations. The sounds *ku*, *ki*, *ka*, &c., are found proceeding from many animals and hence it is naturally seen that these roots signify really the genus sound, and not the individual sound of a particular bird or species. At this stage the idea of sound only is called into the mind by hearing the sound of the word *ku* and not of any individual bird as sending forth that sound. The word is then applied to the note of a bird, because it is *a* sound, and not because the particular bird emits *the* sound.

Sanskrit Etymologists have laid down a general rule that every root carries with it the idea of motion (गत्यर्थः सर्वधातवः). This is evidently from the fact that all sounds are on the physical plane connected with some sort or other of motion. There can be no sound without motion. So far as our roots are concerned, the sound gives the root, and the motion the meaning.

The root *srīp* means to creep, because it is the sound emitted by creeping serpents on grassy or mossy land; the sound *pat* means to cover, because the fall of rain on hard earth, while it produces that sound, also results in water moving over the surface of the earth and covering it. The root *Chi* means to collect, because the greatest effect of this sound is produced upon the mind, when certain birds collect together and fight and play with each other, emitting the sound all the while, and also because if one single bird at any time begins to emit that sound, its mates are seen collecting

round it. Take again several allied roots:—*Do* (दो) to cut; *dā* (दा, da) to cut, to give, *dāy* (दाय) to give, *dam* (दाम) to tame, to quiet to tranquilize, *day* (दाय) to give, *dal* (दल) to cut, to divide, to display, to wither; *das* (दास) to bite, to shine; *das* to throw, to plunder, to see, to bite; *dr* (दृ) to tear, to fear; *dr* (दृ) to kill.

Now *dri* *dā*, *do* are sounds produced by tearing a thing to pieces. Tear a piece of paper, a piece of cloth, a branch from a tree, and you will find that you can imitate the sound produced as *dri* or *da* or *dā* or *dal* (because *dri* and *dal* are the same), and so while this sound is produced, the result of the concomitant motion is division into more than one. Hence the meaning of these sounds is given as *cutting* and *dividing*.

Now let us examine the other meanings given to some of these roots. The root *dā*, with *dāy* and *day* (दाय), means *to give*. Giving means dividing between two or more, cutting something from what is your own, and making it over to another. The root *dal* (दल) besides meaning cutting and dividing, also means withering, because, say, the limb of a tree when divided from the trunk withers. It also means to display, because many things, say flowers, are constantly taken off the trees for the purpose of showing and displaying.

Now take the root *das* (दास) to bite. This root is composed of two sounds *d* (da) or *dā* (dā) to cut and *s* (S'ri) to injure, to wound, because the latter is one of the sounds emitted by one who has received an injury. It therefore signifies the cut and the injury, or to inflict an injury by cutting, hence biting. This root also means to shine, and it is plain why. If you bite a man you expose more shining flesh. Hence the root means to shine—a necessary consequence of biting. Take again the root *das*. It is the same as *das* (दस), as *S'ri* (श्री) also the same as *S'ri* (श्री) to injure. Now this root also is given the meaning of *biting*. But it also means to plunder, to throw, to see. Now plundering means the inflicting of injury, by tearing off any property from the proprietor. Hence the idea of plundering attached to the sound. This also leads naturally to the sense of throwing, from the fact of robbers while depriving their victims of their effects, at the same time also throw them away to their comrades to take care of, or run away with. It also means to see, because the plunderer takes always good care to see where their victims may have concealed

their things. Take again the root, *dam* (दम्). Now this root also is a composite of two other roots द (*da*) or म् (cut) and मी (*mi*) to die. The original idea is killing by inflicting injury. Thence comes the idea of stopping motion by injury, and hence the ideas of tranquilizing, quieting, and punishing.

All the known roots of the language—and also such others, which have not been preserved in Sanskrit, but which can be recovered by a comparison of the languages of the world—may thus be connected with the sounds of nature, and their various meanings explained. This however is not our present purpose. The above is meant to illustrate how in the domain of language, we find the particular always leading to the general. It is effected by the process of thought, which is in Indian Logic known as the process of *Sāmānyato-dṛiṣṭa*, the seeing of similarity or uniformity. When the same sound is seen emitting from several objects, the idea at once becomes general. When the antecedents and consequents of a sound are found existing in several places, the meaning of the sound at once becomes general.

This is the process with which nature always begins the education of man. From particulars she leads him to generals. And then makes him deduce particulars from generals. The object of this exercise is to show man that generals and particulars both exist in nature, that both have a *substantive existence*. It is not that the abstract exists only in the human mind. It exists in nature, in the universe outside the human mind, as the *individual* existence of a higher plane. In the manifested universe the general and the abstract exist simultaneously with the particular and the concrete. The education of man consists in his rising from the conception of the concrete to that of the abstract, from the more limited to the less limited. To him therefore the concrete always exists before the abstract. But when he becomes capable of deducing the particular from the general, then he begins to see that the general exists before the particular. The Sankhya Yoga philosophers have established in one grand sequence, the evolution of the particular from the one Universal, and then back again, the merging of the particular into the universal. The study of language furnishes us with one of the most interesting examples of both these processes of education. The history of the development of human thought tells us that at

different times, either the one or the other process of thought has obtained the favour of mankind. At one time induction is all in all, at others deduction is everything. This establishes a law of cycles in the development of human thought. To begin with, man is made to abstract certain general ideas from the particulars he comes in contact with. Then is he set down to deduce other particulars from the general conceptions already in his possession. Then again is he brought back to the inductive method, deeper and deeper instances of individualization are brought before his ken, and thence higher and higher conceptions of the general and abstract. The whole of this process is reduced to a law by the Sankhya Yoga conception of *three gunas*—the *sattva*, the *rajas* and the *tamas*.

But both induction and deduction are necessary processes of education, and the true process of education must combine both these.

The study of language illustrates both these laws for us in the formation of words, and the connection of meanings with sounds. At first particular sounds are heard as proceeding from particular objects. Then their similarities are perceived, and the particular sounds are perceived as outputs of a general sound. (This general sound exists in the universe independently of its particular outputs, just as much as the particular outputs themselves). At first the particular movements, &c., of objects, were perceived as only connected with particular manifestations of sound. Then the sound was applied to general movements, which were seen as manifesting themselves as particular movements of different objects. (These energies also exist as independent of their particular outputs in the universe). When sounds thus became the exponents of general movements (a stage represented by the dictum referred to above, that all roots mean motion), then the general sounds began again to be applied to their particular forms. Thus the sound *dā*, from first denoting the separation of the limb of a tree from the trunk, comes to mean *to divide*; and from the general idea of dividing, it again comes to denote *giving*, which is a particular output of the mode of motion denoted by dividing. It is the same with every root meaning. Every general idea being thus conceived as an output of energy, we may now say that every specific output of energy is now conceived as showing forth several conditions and

relations. The process of naming consists in applying the general ideas to their specific outputs. The act itself for example becomes *dānam*, the donor becomes *dātrī*, or later, *dānī*. Now this *dātrī* is a compound of two roots—*dā* to give, and *trī*. The latter root is given the meaning of swimming, crossing. As however the original idea of every root is motion, the word *dātrī* means one who puts the act of giving into motion. It therefore means the giver.

All our words are made in this fashion.

By studying all the ways of language, we arrive at the general conclusions that at different stages of the development of speech, the processes of induction and deduction are both at work.

It is by an extension of these processes of thought, that the ancient seers of humanity have pushed the art of naming to the highest possibilities of human thought. Humanity has to evolve along this line. When a man has observed a thing well and has given it a name, he has succeeded a good deal in making the thing his own, and his further march along the path of knowledge has become easier. Hence have the ancient seers extended the names to the gods, and above the gods also to the one source of all life. Hence also to the real seers of the world the names of the deity represent all the powers of the universe.

If we study the words of our language properly, we shall find not only our powers of generalization and particularization daily increasing but we shall also, in the most natural fashion, familiarize ourselves with the highest conceptions towards which humanity is tending.

But this will lead us into the domain of mythology, which it is not my present purpose to enter. What I wish to make clear just now is that the study of language convinces us of the simultaneous existence in the universe of two powers—the one which leads man from particulars to generals, and the other from generals to particulars. We obtain knowledge by the former process, and apply it and make it our own by the latter.

We learn that man is the creator of language, and that sound is a creative power, which the thinker behind uses for the creation of language. Carrying every word back to its root, we still further find that every root is an articulate output of sound. The letters of our

language, again, are only outputs of the energy of sound. We then find that not only man but every other object in the world has the capacity of sending forth sound. The fact then that one sound has the power of appearing in so many different forms in the world, leads us to the inevitable conclusion that the energy of sound belongs really to a plane which is above the ordinary physical plane of our senses. The generalization of all the sounds of nature in the mineral, the vegetable, the animal and the human worlds, leads us to a power which is common to all these manifestations. And from this abstract and general power we can trace back every individual manifestation. Nay we see that this power can be utilized in creating beautiful forms out of dust. Then we also see that, in man himself there are different kinds of manifestation of this power. All this leads us to the conception of a Universal aspect of this power existing independently of its individual manifestations and this power is subordinate to the power of thought. Hence the Hindus have recognized the existence of a goddess of speech, variously known as Vāk or Sarasvati. Like every other god and goddess, Sarasvati also works independently on the plane of Heaven, but with a purpose, which is breathed throughout the universe by the God of Evolution.

It is a matter of the most ordinary observation that growth is only possible by the accession of the appropriate kind of matter from without. The power of speech cannot grow except by the accession of fresh energy from outside. And grow it does, as the growth of human speech shows, without the possibility of a doubt. Hence are we inevitably led to the conclusion that the power of speech exists outside man as a *fatheic mūrti* of the Universe. No other theory except the theory of the Universe consisting of several planes of matter with a well-established sequence of manifestations, satisfactorily explains the phenomena of life, as we see them. To banish the gods or angels, as they are variously called, from the Universe, is to banish all life, and to reduce it to a meaningless void.

Man by physical work becomes hungry. The body requires food and it is supplied from the physical plane. In the same way man by working with the power of speech, creates a hunger; and if there were no food ready at hand in the Universe, the power would prey upon itself and die.

A more detailed discussion as to the nature of the subjective

Power of Speech, or in other words the goddess Sarasvati, will lead us very far off our present line of inquiry. At present we are only concerned with finding the truth of the Hindû belief that language has a divine origin and we see that the belief is amply justified. At every step in the growth of language from indefinite sound we find the gods working. Without them there would be no growth, no evolution.

"We require," says Professor Max Müller, "no supernatural interference, nor any conclusions of ancient sages to explain the realities of human speech. All that is formal in language is the result of rational combination; all that is material the result of a mental instinct, call it interjectional, onomatopoeic or mimetic."

Now there is nothing supernatural in the world, but there is a good deal that is superphysical. And we have seen how there must constantly be a pouring in of superphysical energy, before the growth of language becomes possible. "All that is formal in language is the result of rational combination." Yes! But the power of rational combination, such as makes the growth of language possible, and such as is not found in the lower animals, is due to the pouring in of another branch of superphysical energy—the energy of *Buddhi Ahankâra* or *Buddhi Manas*. It is this fact which in Theosophical language is described as the incarnation of *Mânasaputra* the sons of *Mânas*. Or take again a quotation from the *Mahâbhârata*.

मानसो नाम यः पूर्वो विश्रुतो वैमहर्षिभिः ।

अनादिनिघ्नो देवस्तथाभ्यस्यो ऽजरामरः ॥ २१ ॥

अव्यक्त इति विख्यातः शाश्वतो ऽथाक्षयोऽव्ययः ।

यतः सृष्टानि भूतानि जीवन्ति च म्रियन्ति च ॥ २२ ॥

सोऽसृजत् प्रथमं देवो महान्तं नाम नामतः ॥ २३ ॥

महान् ससर्ज हङ्कारं..... ॥ २४ ॥

तस्मात्पद्मात् समभवत् ब्रह्मा वेदमयो निधिः ।

अहङ्कार इति ख्यातः सर्वभूतात्म भूतकृत् ॥ २१ ॥

Mahâbhârata S'antiparva Mokshadharma parva 132.

Then further on in the 187th Chapter we have :

आपोमयमिदं सर्वमापो मूर्तिः शरीरिणां ।

तत्रात्मा मानसो ब्रह्मा सर्वं भूतेषु लोककृत् ॥ ५३ ॥

आत्मा क्षेत्रज्ञ इत्युक्तः संयुक्तः प्राकृते गुणेः ।

तेरेवतुविनिर्मुक्तः परमात्मेत्युदाहृतः ॥ २४ ॥

"The first Deva, heard from the Mahârshis (the great seers), whose name is *Mânasâ*, who has no beginning, no end, is unbroken, undecaying, and immortal, and is known as *Aryakta* (unmanifested), is eternal, does not waste, and does not change, and from whom the living beings are born and live and die——He at first created *Mahân*; *Mahân* created *Ahankâra*."

"From that Lotus came out *Brahmâ*, the treasure house of the Veda; known as *Ahankâra*, the maker of all the *bhûtas* and the *Âtmas* (selves) of the *bhûtas*."

"All this is made of the *tattvas*, the *tattvas* are the forms of the embodied ones. In them the *Âtma* (self) is the *Mânas Brahman*, the creator of the *lokas* in all living beings. (This) *Âtma*, when joined to the *gunas* of *Prakriti* is called the *Kshetrâjña* (the human thinker), when apart from them he is called the *Paramâtmâ*."

Thus *Mânas* becomes the *Mânasaputra*, the son of *Mânasâ*, when involved in the *gunas* of *Prakriti*; and it is the principle *Ahankâra*, or which is the same as *Buddhi Ahankâra*. If this power existed in the lower animals, they would have the power of 'rational combination' (*manaya*), and would possess language such as we possess.

"All that is material is the result of mental instinct." This is nothing more than the power of the lower *Mânas*, which can take in the sonorous impression of the world without.

"Nor do we require any conclave of ancient sages to explain the realities of human speech."

It appears to me that at the beginning of the present human race there must have been in existence a conclave of sages, who gave us not only our religion, but also our language. This subject I shall take up in the next paper.

RÂMA PRASÂD.

(To be concluded.)

THE (UNREAL) BASIS OF THE T.S.

MRS. BESANT'S article, "The Basis of the Theosophical Society," in February *Theosophist* and March *Review*, unquestionably, as she predicts, does impress many good people as containing a most dangerous doctrine, the more dangerous because founded on a number of propositions undeniably true. Assuredly it is the case that no Theosophist can be disciplined for doctrinal opinions; that the T.S. possesses no moral code; * that the moral code of an age or a locality cannot be enforced, it being transient, not eternal; that public opinion has neither accuracy nor sanctity; that the T.S. must be vigorously guarded against becoming a sect; that the only belief exacted of members is in the doctrine of Universal Brotherhood, and the only needed qualification that an applicant shall be a "fit and proper person to become a member." Mrs. Besant holds that the fitness and propriety necessary are a recognition of the Truth of Brotherhood and the effort to further it.

But suppose that a member violates the obligations of Universal Brotherhood by outraging the rights of his brothers or by practising upon them immoralities disastrous to their highest nature; is he therefore to be expelled? The cases cited are murder, theft, adultery, and seduction, and it is intimated that they constitute no ground for expulsion. If we add to these the debauchment of small boys, the area of moral liberty in the T.S. would seem to be practically unlimited. If it is objected that acts against Universal Brotherhood mean more than mere vocal assertions of it, and that profession of a creed has less potency than conduct in denial of it, we are told that it is then cogent to inquire whether the culprit *has* ever helped any to realize Brotherhood, testimony to which fact closes the case. It would

* This is a most important statement, for herein Mr. Fullerton admits, as undeniably true, the words which form Charge III. on which, with others Mr. Jinarajadasa was expelled from the Society, as by saying this he was held to have "thrown wide open the door for unlimited license and crime within the Theosophical Society," I repeated the terrible words, and now the General Secretary of the American Section says they are undeniably true.

seem, then, that a temporary effort to induce the feeling of Brotherhood in another gives *carte blanche* to future deeds of opposite character, and that no evil-doer who has ever done any good can be justifiably expelled.*

The difficulties in the practical execution of the doctrine would indeed appear many. But let us turn rather to a member who is guilty of flagitious conduct but who has no prior missionary record. What is to become of *him*? Is he to be expelled? Not at all; for this would be to violate the all-inclusive quality of the T.S., and—worse yet—to enforce our private moralities on a Brother. Nothing can justify the expulsion of a member save that formal, deliberate denial of the doctrine of Universal Brotherhood which would have barred his entrance at the beginning.†

Here again difficulties arise. One of them is that all civic communities protect themselves from internal ravage by expatriating the criminal or by his immurement in jail. All voluntary associations reserve the right to drive out any member who violates the terms of membership. Why not then the Theosophical Society? Other organizations are not, indeed, avowedly based on the doctrine of Universal Brotherhood, but the erection of a loftier platform implies a greater rather than a less exaction of duty.‡

Another difficulty arises from the source wherefrom T.S. memberships come,—the surrounding community. If it is proclaimed that the T.S. is an organization—the only organization—wherein evil-doers of every kind are safe, will not right-moraled citizens take alarm at the proclamation and shun the Society as the home of the criminal classes? The more right-moraled, and therefore the more desirable,

* I said nothing about a "temporary effort." Each case would have to be judged on its merits, and a great record of service done might justifiably be pleaded against a grave moral lapse. As a matter of fact, a good man will always be ready to resign, when he finds his own canon of morality clash with the received standard of his country and time. Where a man commits a crime, evil intent may be presumed, but every court of law allows a man to prove good intent if he can; similarly, in case of a man committing a crime, his "unfitness" for a body seeking to realise Brotherhood may be presumed; but if he can prove good intent, his judges may consider the plea, and a long course of self-denying service renders good intent likely, however false may be his view on any given subject.

† This is a perversion of what I said. I asserted a right to exclude, if the recognition of brotherhood was only a lip, not a life-recognition.

‡ I agree, if the exaction of duty be not penal, as regards the loftier platform.

the possible applicants, the more their repugnance to a society repudiating moral obligations. Are we to receive and retain only people who defy Universal Brotherhood? Popular odium would soon end such a Society as a nuisance.*

Mrs. Besant is correct in stating the difficulty of drawing the line between evils in the T. S. which are permissible and those which are not. Yet this is only the difficulty which inheres in human action of every kind. No individual, and therefore no aggregation of individuals, possesses either mental or moral infallibility. Judgment is never beyond the possibility of error. Yet we do not for that reason vacate our intelligence and our moral sense, saying that as we cannot be inerrant we will do nothing. We use the highest thought we can grasp, the healthiest moral principle we can attain to, knowing both that this is all that is possible and that reason and the moral sense strengthen as they are exercised, not as they are laid aside.†

The thousands who revere Mrs. Besant for her priceless services to Theosophy and the T. S. rejoice that the doctrine of immunity to iniquitous F.T.S. has not heretofore guided her course. Quite the contrary. In 1894, when the then General Secretary of the American Section was shown guilty of forging Mahâtmic names and messages, she came nobly forward at the sacrifice of much personal feeling and presented the offender for trial, avowing that the Master had Himself directed her to purge the Society from the scandal. As late as last year, 1906, when finally convinced that an eminent F.T.S. had emitted teaching which she described as "earthly, sensual, devilish", she again came forward in sorrow of soul and emphatically asserted that no such things could be tolerated in the T.S.; that the evil-doer had been justly extruded from the Society, and that he could no longer work with her. And if hereafter any moral enormity

* This is the kind of exaggeration offered as argument! It needs no answer; what has the T.S. to offer as an attraction to the enterprising burglar?

† But Mr. Fullerton does not help us in the difficulty. For what ill deeds would he exclude? Where there are no clear ideas as to the faults which should justify exclusion, we have such cases as those of Mr. Jinarâjadâsa, who was expelled, and is now re-instated by the decision of the late President-Founder and the supporting vote of the General Council by 16 to 2. My article was written because of the excesses in America, growing out of the action taken against Mr. Leadbeater. It referred in no way to Mr. Leadbeater, who had resigned, but to the dangerous results of the outburst of the spirit of hate, which had not sought simply to exclude—his own resignation being sufficient for that—but to disgrace and brand.

should upraise itself in the Society, we may rightfully expect that eloquent voice to be again heard in condemnation of wrong and in vigorous assertion of the fact that the Temple is open only to the pure in heart.*

Others also have a duty. We may be very feeble F.T.S., we make no pretension to saintship or even to elevation above human frailty, we disclaim infallibility for our judgments mental or moral, and we make no demand for impossible virtues or ideal conditions, but this we may do,—we may insist that if some gross iniquity manifest itself in the T.S. it shall be put out. This need not be accomplished in self-righteousness or contempt, but with firm purpose and unvacillating resolution we may see to it that the Theosophical Society shall not be the home of him who would prey upon the spiritual instincts of adults, or of him who would desecrate the minds and the bodies of children.

ALEXANDER FULLERTON.

THREE PROBLEMS.

"THE simplest observation. . . involves (an) antecedent condition—the *knowing what to look for*. How hard to find the cat in the picture. . . till the precise image of what one *wants to see is already in the mind* (underlined by J. M.), and then, how easy."

"There is some *way of looking at things*, some preconception, already at work, in all cases, which determines or helps to determine, what we see, and how we see it." †

* Mr. Fullerton is right in saying that I stand against wrong within the T.S. In 1894 I stood against the illegitimate use of holy names; but when, at the anniversary meeting, the expulsion of the offender was demanded, I spoke against it. Publicity and repudiation of the wrong were enough; I pleaded Mr. Judge's past services, against the motion for expulsion. In 1906, I condemned the teaching of Mr. Leadbeater on one point of morals, in no uncertain language, and wrote to the President in May, saying that I had advised that gentleman to lay the matter before him, and offer his resignation. I found my letter among the Colonel's papers. Mr. Leadbeater had agreed to this course, and the Society would have been thus freed from any imputation of sympathy with, or of responsibility for, his peculiar views. But reprobation of wrong is not inconsistent with good feeling to the person with whom we disagree. I trust that in the future, as in the past, I shall be able to stand firm against wrong, yet not trample on my brother.

† From "The Art of Creation," by Edward Carpenter, pp.64-65.

At the present moment our Society is passing through its most critical period. It therefore behoves us all to consider calmly what course to pursue. The documents printed at the end of *The Theosophical Review* for March, will no doubt cause much disquietude. Having carefully read these, and also Mr. Mead's circular on "The coming election to the Presidency," the question arises, what kind of "preconceptions" are we going to bring to bear upon them, how are we going to look at them, and what are we going to look for?

To my mind, these documents present us with three problems for our consideration.

First: What are the relationships between this Society, and Those who are called Masters?

Second: Who shall be President of the Society?

Third: Who shall not be members of the Society?

First: With regard to this question, I am not aware that the Masters are members of the Theosophical Society, paying a yearly subscription for its maintenance. From this point of view then, it is evident that They have "no standing" in the Society, and therefore can have no voice in its management. So what is Their position with regard to the Society? It seems to me that 'They are to the Society, exactly what a father is to his son, whom he has set up in business, having provided him with the capital, but having no voice in the management of the concern as a partner, but, as a father, always ready to give advice and words of counsel, as the need arises.

But now it seems that Their right to do this, is being questioned. "The authority of psychism (I suppose, psychic phenomena are meant, such as the visitations of the Masters to Colonel Olcott) has for long been on trial in the Theosophical Society. Were its authority to be now accepted as supreme and unquestioned, the Society would commit intellectual and moral suicide, and condemn itself publicly to the well-deserved reproach of fatuity; for psychic tyranny spells theosophic slavery."

This is a curious paragraph, with, I should imagine many "preconceptions" behind it, in the writer's mind.

To my mind, it is intellectual suicide, to begin to deny psychic phenomena after 31 years of investigation into the psychic and other powers latent in man, in accordance with our third declared object; after 31 years' combat for psychism, and psychic phenomena, as

against materialism, and its contentions for only physical phenomena. And further, it would not only be intellectual but also moral suicide to begin to deny the existence of Masters, and Their power and right to appear to Their disciples, to instruct them and to counsel them; and especially is this the case, when we remember that, but for the existence and appearance of These Masters to such disciples, this Society would never have had an existence. It is Their offspring, with that other great psychic phenomenon H.P.B. as its Mother. In infancy it lived and became famed on account of the psychic powers manifested by or through its Mother. The wonderful information which has been given to the world, during the last 31 years, concerning all departments of nature, physical, psychical, intellectual, and moral, has come mainly from One Source, namely, these Masters, who are now, somewhat contemptuously styled "apparitions," and whose "psychic pronouncements" we are told, "spell theosophic slavery," and *if accepted*, would cause the "Society to commit intellectual and moral suicide!"

The approaching death of our late President, announced a critical time in the history of the Society, and was therefore one of those occasions when the Fathers might be justly referred to for advice. Accordingly, as on previous occasions, so on this, the Master's advice was forthcoming, and joyously accepted by the President. But alas, once too often!

The ungrateful son—the British Section of it at any rate—in effect says "Begone, Father; your authority in this concern has long been on trial, and I have now decided to have done with your apparitions, and your psychic tyranny, which means my intellectual and moral suicide, and theosophic slavery." Whether such apparitions denote theosophic slavery or not, of this I am certain, that such an exhibition of ingratitude, is a sure sign of intellectual pride, and moral deformity. I ask where are the signs of any greater "psychic tyranny" being exercised now, than has been the case during the whole of the Society's existence? Does the Council of the British Section mean to tell us that Colonel Olcott had no right to consult these Masters, whom he reverently calls his Teachers, and himself Their "humble servant," on such a momentous question as 'who shall be President of our Society? To expect him to do otherwise, would be contrary to all reason. The

Masters were more to the front in H.P.B.'s time than They have been since. Why didn't the British Lion growl then? Was it because the Russian Bear was too near? The Colonel tells us he has taken counsel with the Masters on former occasions; why didn't our Executive Committee raise this cry of "psychic tyranny" then?

And what is all the growling about?

Is it 'the cat in the picture,' or only the frame, or is it both? Partly the picture, and partly—principally it seems to me—the frame. The Committee seem agreed that the Acting President can soon regularise the picture,—by changing the word "appoint" into "nominate." Simplicity itself—all, in fact, that is needed for things to go on smoothly. But smoothness is evidently not in the mind as a preconception, and so it is not the thing looked for. They look at the frame, and see all sorts of ugly elementals, peeping round the corners, with threatening attitude, and subtle, mischievous tyranny issuing from their glaring eyes, just as sick people imagine similar things in wall-paper designs, which to others—in a normal condition—are simply lovely. It is as Carpenter says, the "way of looking at things." If the frame does not suit them, why do they not fix their attention on the picture? Surely the picture is of more importance than the frame—at least any man in his normal state of health and mind would say so.

The "blunder" made by our President in using the word "appoint" we are told must be ascribed largely to his exceedingly weak state of health.

In this respect I think the Colonel is not alone, if the mis-use of words be a sign of weakness, as we shall see presently. For instance, Mr. Mead speaks of "the present appointment under psychic orders." Now, throughout the whole of his letter, the Colonel never uses the word "orders." These so-called "orders" are first mentioned on page 91 as "certain words of counsel given to me by the Masters." Please remember—'to me,' not to the Society, but 'to me.' No "orders" for anybody, not even the Colonel. Again we read, "I trusted to Those behind the movement to give me Their advice (not 'orders') in the matter."

Result :—"They told me to appoint Annie Besant as my suc-

cessor." Surely we must interpret the words "They told me" in the spirit of the context, as "advice," as "words of counsel," and not in newspaper parlance, as "psychic orders from apparitions to Theosophists." Then the Colonel adds, "and I cannot but feel glad that Their decision confirms the view that I had myself already taken." Remember this italicised part is the 'picture'; the one important point; for the Colonel had evidently fixed his mind on her before the Masters recommended her to him.

If Mr. Mead were questioning the *bonâ fides* of our late President, I could understand this topsy-turvy translation of "words of counsel" into "psychic orders," and of such "Sacred Presences" into mere "apparitions," as though the Masters had degenerated into 'empty shells'. However, as he says he is not questioning the *bonâ fides*, I can only conclude that, like the Colonel, he also is suffering from an exceedingly weak state—perhaps of his psychic nature, or else that his 'way of looking at things' is not mine. Mr. Mead says, "I can recognise nothing in these pronouncements that is of the slightest authority for myself or that can be helpful to others"—of course not; there is nothing in the President's letter that says he should, but he and others *imagine that there is*, and it is these vain imaginations that are really "prejudicial to all concerned, and are involving everybody in quite needless turmoil." The President never says nor intimates that these "words of counsel"—not of authority—were given to anybody but himself, and in the first direct message from the Masters Themselves sent through him to the Society as a whole there are no "psychic orders," not the slightest suspicion of a whisper, to "vote straight for Mrs. Besant," but simply an urgent appeal to cease from causing disturbances, turmoil and strife; to work together in harmony, to have faith in the Law, to remember that They are "obliged to use imperfect instruments, and are powerless sometimes to prevent disturbances arising from individual karma."

So where the "psychic tyranny" comes in, in any of these documents, I fail, utterly fail, to see. To my mind the Masters have not tyrannically interfered with the management of the Society, nor with the right of any member to vote which way he chooses.

Second. Who shall be President?

In accordance with our Constitutional Rules, our late President,

let us say, "nominated" Mrs. Besant as his successor. Now let us see what Mr. Mead's objections to this "nomination" are worth?

1. The "appointment" made "under psychic orders."

I have already shown that this word "orders," is quite as objectionable, and illegitimately pressed upon us as the word "appointment."

2. The appointment he seems to grant can be regularised by the Acting President, using the word "nomination" instead.

3. Still the nomination "labours under the accusation of being illegitimately forced" upon us.

I reply, there is nothing in our Constitution which could prevent the President from asking anybody's advice. It is therefore immaterial to us whether he consulted the Shah of Persia, or the Sultan of Turkey. Like an honest man he tells us whom he consulted, but he also adds that their decision confirmed his own. We ought then to regard the nomination *as his own*.

4. "Improper pressure." I ask where? how? I have sought for these "psychic orders" in vain. My preconceptions do not allow me to conceive it possible that the Masters would use "improper pressure, for I believe They hold that there is nothing so sacred as the human will.

5. "Unsuitable temperament." Mr. Mead says: "when last in Europe he (the President) informed myself and others categorically that he did not consider Mrs. Besant as suited by temperament for carrying out the duties of a constitutional President, and that he would not nominate her." Such may have been the President's opinion about Mrs. Besant at that time, and even so recently as December last. Nay more, we are not sure that in the Master's eyes, she is perfectly fitted for the office, for They ask, where can you find us perfect instruments, at this stage of evolution? We are simply told "that taking everything (and I presume this would include temperament) into consideration, They most decidedly considered her the *best fitted* for the office."

Without any inconsistency, then, on the President's part, he may have retained his opinion about Mrs. Besant's temperament, but failing to find anybody with fewer disqualifications, and after consultation with Those whom he loved and trusted as his Teachers, he changed his mind as to his decision given in Europe. "A wise

man changes his mind (especially after consultation with Wiser Ones) but a fool never."

6. Over-riding constitutional procedure.

"Mrs. Besant herself, by her unqualified endorsement of the present attempt to over-ride constitutional procedure by the authority of psychic pronouncements, warns us that we have no guarantee, with her as President, that she will not at any moment force other similar pronouncements upon us and hold them *in terrorem* over the heads of the unknowing and timorous." What a nightmare tale this is! Smithfield! Can you smell the fires? Oh Abraham! give me a drink of water! I thirst, I faint, I die with terror!

I'm better now, but I did not think Mrs. Besant capable of such diabolical actions, nor Mr. Mead capable of imagining such torments in store for us, let alone penning them!

Who are these persons who are planning the present attempt to blow up our constitution? So far as I can gather, these terrible beings are no other than the two "apparitions" and Colonel Olcott, who finally succeeded in getting Mrs. Besant to join him in this diabolical plot against the Kingdom which he has spent 31 years in building up, and over which he wished her to preside! How very inconsistent this was! But he was in a weak state of health. As the "apparitions" are not to be caught, and as the President is dead, Mrs. Besant remains as the sole surviving culprit. With her as President of a Society, whose constitution she has destroyed, we, at any rate, have nothing to fear. We may be amongst the unknowing ones, but we do not share Mr. Mead's "timorousness," for which we are very thankful.

Will Mr. Mead kindly inform us of a single instance in which Mrs. Besant has shown any sign of claiming authority, or of terrorising over any single person, or corporate body? If he cannot do so, why does he attempt to frighten the wits out of us, by drawing such a lurid picture as this, of a coming Inquisition? Mrs. Besant is Co-editor with him of the *Review*; has she ever tried to gag him? He freely expresses his own opinions in it; does she try to stop him, or does he do this in spite of her?

When Mr. Mead produces some substantial evidence—not nightmare stories—of Mrs. Besant's "*in terrorem*-ness" we will give it due consideration.

7. Mrs. Besant's 'forgetfulness,' is the next charge against her. He says that in a letter to himself dated December 6th, 1906, Mrs. Besant declared her intention to persuade the Colonel to nominate somebody, say Mr. X, but when she reached Adyar he says she 'forgot' her intention.

Is Mr. Mead sure of that? for his next sentence is "and after several consultations with Colonel Olcott, the pronouncements of the apparitions finally won the day." *Finally won the day.* Who had Mrs. Besant been contending for, previously? For herself or for Mr. X? If she had "forgotten Mr. X's claims, why didn't the apparitions immediately win the day," without the necessity of repeated combats? This word "forgot" is more out of place, than the word "appoint"—and here follows another.

8. "Mrs. Besant now *proposes* to undertake the Presidency of the Theosophical Society," instead of "now *consents*" or "*agrees*," having been previously *proposed* by Colonel Olcott.

9. Multiplicity of Offices. The question is not how many offices does Mrs. Besant hold, but rather does she fulfil, or cause to be fulfilled the several duties demanded by each? If so, should we not regard this fact as a "good character," an "excellent testimonial" of her ability to undertake the Presidency of our Society? Can any instances of negligence be produced against Mrs. Besant? If so, let us hear what they are, and if Mrs. Besant already does more work than we do, is it not because she is less easyful, more orderly, more diligent and more determined? And are these qualifications to be despised in a President? True, we might get one who would devote all his time to the office of Presidency, but would he do as much work and as thoroughly as Mrs. Besant? My experience teaches me that there are various kinds of workers.

10. Mrs. Besant's autocracy, in the E. S. is the next objection raised. At home I am autocratic, but in the T.S. I am democratic. Similarly, and without any inconsistency, cannot Mrs. Besant be autocratic in the E.S. but democratic in the T.S.? I do not see why these two offices should clash, any more than the office of the heart clashes with the function of the lungs. Is it necessary to have two brains for one body? Moreover, Mrs. Besant as President will not have anything like as much power, autocratic power, as our late President had. Mr. Mead seems to 'forget' the First Rule of our

Constitution which reads:—"The General Council which shall be the *governing body* of the Theosophical Society shall consist of its President, &c., &c.," from which it is evident that Mrs. Besant could not rule autocratically even if she wished; or, if he does not forget this, perhaps he means to imply that in her presence, the other members of the General Council would be dumb or hypnotised! If our best representatives are no better men than that, then I maintain that an autocratic ruler is absolutely essential for the government of this Society of Children. Instead of claiming any autocratic authority over us, or showing any signs of tyranny or despotism, is it not true that Mrs. Besant has several times warned us not to accept her utterances as authoritative, nor to look upon her with more than ordinary respect,—if we have so much?

11. The death of our Constitution! We are told that the ratification of this nomination, "by a two-thirds majority vote means the death of our Constitution and the handing over of the Society to the mercy of an irresponsible psychic tyranny." This is absurd, disgracefully absurd! For, if a two-thirds majority vote will ratify or confirm any other nomination, it must of absolute necessity ratify this one. Surely that is clear. If a two-thirds vote for Mrs. Besant "means the death of our Constitution, so also will a two-thirds vote in favour of Mr. X, likewise mean the death of our Constitution. The sooner such a Constitution dies the better; it must be rotten already.

What does Mr. Mead mean by "handing over the Society to the mercy of an irresponsible psychic tyranny? Does he mean that Mrs. Besant is beyond recovery an insane person for life? Is this the truest friendship that he with others can show her! Save me from my friends! Such dear friends! Or does he refer to the last sentence in the President's letter: "In case she does not find it possible to remain in office the entire term, I beg her not to appoint (nominate) a successor unless They approve of her choice."

In other words, the Colonel wished that whoever was President of this Society, it should be some one of whom the Masters approved and whom They would overshadow, as They had overshadowed him and had promised to do so in the case of Mrs. Besant. Is it this overshadowing by the Masters—apparitions rather—that Mr. Mead refers to as "handing over the Society to the mercy of an irresponsible psychic tyranny?"

If so, again I ask for instances of past tyranny, exercised by apparitions, during the 31 years of the Society's existence, and then we shall feel justified in taking precautions against a recurrence of it in future. Surely Mrs. Besant, as a member of the General Council, will have the same right as the other members to make a "nomination," according to Rule 11, subject of course to the ratification thereof by "a majority of two-thirds of the recorded votes."

I do not ask anybody to vote either for or against Mrs. Besant, but I do ask everybody not to be blinded by such sand as we have just picked out of our own eyes. If we do this, we shall probably come to the same conclusion as the Masters, namely, that if Mrs. Besant is not perfectly qualified to be the President, she is, *all things considered, the best fitted of any of us.*

The third problem is, Who shall not be members of the Society? As the first object of our Society is, "To form a nucleus of the universal brotherhood of humanity, without distinction of race, creed, sex, caste or colour," it follows that whatever a person's 'creed' may be, it can form no barrier to his entrance into our Society. But when a person teaches doctrines which are only his own opinions, and which moreover are in direct opposition to the moral teachings of every creed, then I think we have the right to say that such a person is acting contrary to universal belief, and is to that extent offending against universal brotherhood, and he should be asked to retire, or be expelled; or, if only applying for membership, should be refused.

J. MIDGLEY.

A SPECIMEN OF OUR FORTHCOMING UPANIṢAD EDITION.

(THE BEGINNING OF C'ĪLIKĀ UPAṢAD, CALLED
MANTRIKĀ IN THE SOUTH).

[*Preliminary Notice.* This Upaniṣad edition is intended to be, as far as possible and advisable, an edition of all Upaniṣads not included in the Daśa, because they most urgently demand a critical treatment on account of the generally bad state of their text. The edition will be complete in six volumes containing from fifteen to thirty separate numbers of the "Adyar Library Series" under the following heads: (1) Sannyāsa Upaniṣads, (2) Yoga Upaniṣads, (3) Sāṃkhya-Yoga and S'akti Upaniṣads, (4) Unsectarian Vedānta Upaniṣads, (5) S'iva Upaniṣads, (6) Viṣṇu Upaniṣads. The transliteration of Saṃskṛt words is to follow the international system fixed at the Geneva Congress of Orientalists, and the separation of words will be exactly indicated (by the accent) even in the case of vowel Sandhi (e.g., *ā* = अ + अ, *ā* = अ + आ, *ā* = आ + अ, etc.). Special types now under preparation will enable the printers (The Oriental Publishing Co., Mylapore, Madras) to perform a most perfect work of typography. The *Notes* will, of course, not always be so long as in the following Specimen of one of the most difficult texts, nor will all the three kinds of notes be necessary in every case. The *Critical Notes* mainly bearing on philological questions and destined for scholars, will not interrupt the text (as they do below), but will follow as an appendix at the end of each Upaniṣad.—For this Upaniṣad (belonging to the third Group) seven printed editions (two with various readings), and six MSS., further five quotations, have been compared, but the work of comparison, in this, as most other cases, can be completed only by a journey to the north of India to be undertaken by the editor in the current year.]

अष्टपादं शुचिर्हंस^a तिस्रं मणिमव्ययम्^b ।

द्विवर्तमानं^c क्षेत्रज्ञो ऽयं^d सर्वं^e पश्यन्न पश्यति^f ॥ १ ॥

(1) The eight-footed² light-swan,¹ the three-threaded jewel,³ the imperishable one having two paths,⁴—[him] this Knower-of-the-Field,⁵ seeing the All,⁶ does not see.

READINGS.

a. शुचिर्हंस "the bright swan," Mantr. (all), Maitrāy. VI, 35 (all but ग), and mentioned by Nār.; शुचिर्हंस Maitrāy. ग.—b. तिस्रमणुमव्ययम् "three-threaded, subtle, imperishable," Mantr. (all) and Maitrāy (all).—c. ex conj.; द्विवर्तमानं Cāl. (all); त्रिवर्तमानं "having three paths," Mantr. (all); द्विधर्मोन्धे (instead of द्विधर्मोन्धे) "blind to the two-fold dharma (good and bad, Kāth. Up. II, 10)," Maitrāy. (all)—d. ex conj.; तेजसेद्धं (for तेजसेद्धं) "kindled (or shining) by tejas, Cāl. (all); तेजसेद्धं "kindling by tejas," Maitrāy. save क; तेजसोन्धे "blind for tejas," Maitrāy. क; तेजसोऽहं "because of tejas, the I," Mantr. save M³; तेजसो हंस M³.—e. Thus Maitrāy. except क; सर्वः "every," Cāl. (all); सर्वतः "everywhere," Mantr., (all); एनं "him," Maitrāy. क.—f. पश्यन्न पश्यते "seeing . . . is not seen," T.

EXPLANATORY NOTES.

This S'loka must be studied in connection with Maitrāy. Up. III, 2 where the ātman is called "elemental self" (bhūtātman), i.e., empirical ego, when he "overpowered by the Guṇas of Prakṛti. . . did (does) not see the mighty, holy ordainer standing in himself, but . . . having fallen into the state of self-conceit, binds himself by himself by conceiving 'I am this, mine is this' (aham so, mamēdam);" and with Mahābh. XII, 318, 70—77 (theistic contra atheistic Sāṃkhya): the Other or Twenty-fifth (puruṣa "soul") seeing the Twenty-fourth (prakṛti "nature") which cannot see him (because of its unspiritual character), does not see the Twenty-sixth ("highest soul," God) by whom he is seen, and that as long as he mistakes the empirical for the highest self, thinking: 'There is no other (Other) higher than me' (73, also 315, 4).

1. Not the haṃsa of S'vet. Up. I, 6 is meant (corresponding to

the Knower-of-the-Field of our verse), but the ātman in the above sense of the puruṣōttama "highest soul" or īśvara "ruler" of Sāṃkhya-Yoga philosophy. Comp. S'vet. Up. VI, 15 and Kāth. Up. V, 2 (haṃsaḥ śuci-ṣad "the swan dwelling in the light") where, however, the absolute (Brahman) is understood. The "light-swan" was originally the physical sun, but, owing to the identification of the "sun spirit" with the metaphysical self of man (Taitt. Up. III, 10, 4, etc., comp. the Sandhyāvandana), the image was soon transferred, in Advaita as well as theism, to the higher self which (in Yoga trance) is "seen in the self like the radiant sun, like the fire of the lightning in the sky" (Mahābh. XII, 306, 19). The word haṃsa = German gans (English goose), Greek chēn, is said to be derived from a root meaning "to open, yawn, gape" (comp. vijihīte, and māsa : mo-n-th), but this is evidently also connected with Lith. s'engti "to open the legs, stride," German gang "walk," Skt. janghā "leg," jaghana "pudenda" and the strange hanti gacchati of native etymologists.

2. "Earth, water, fire, wind, ether, manas, buddhi, ahankāra : thus my prakṛti is divided into eight parts," Bhag. Gītā VII, 4, quoted by Nār. In Mahābh. XII, (210, 27, 28, etc.), avyakta ("the unmanifest") stands for manas, and so does mūla-prakṛti ("root-nature") in Sāṃkhya-kārikā (3) and Tattvasamāsa where, further, the five elements appear as tanmātrāṇi. Deussen explains: "irradiating the eight regions of the heavens," and he translates the next word by "bright."

3. The divine self is veiled and bound by the three Guṇas (sattva, rajas, tamas) like a precious stone enclosed within the tissue of three threads (or in the net of one threefold thread? Brahma Up. 2). Comp. the next S'loka ("the Guṇaless in the thicket of the Guṇas") and S'vet. Up. I, 3 ("the self-power of God hidden by His Guṇas,") and ibid. III, 1 the "net" of God, further the comparison of the ātman to an interred gold-treasure (Chānd. Up. VIII, 3, 2), the ancient simile of the spider, the simile of the silk-worm ("husk-maker") in Sāṃkhya-Sūtra III, 73, and of the crystal, ibid. 35, and that one of the cleansing of the diamond in Mahāyāna-S'raddhō't-pāda-S'āstra (p. 116) corresponding exactly to the demand of becoming free from the Guṇas. The word Guṇa in its original sense ("strand, string, thread," etc.) is rather frequent also in classical literature.

4. The "two-paths" are, according to Nār., the gross and the subtle body, according to Deussen, the sun-bird visible to everybody and the invisible *ātman*. Comp. Maitrāy. Up. VI, 34: "The gold-coloured bird having his seat in the heart [and] in the sun (*hṛdy āditye pratiṣṭhitah*), the diver, the swan, the chief of lights (*tejo-vṛṣaḥ*), [him] we worship [thinking that] he is [present] in this fire." If a passage like this be alluded to, yet our author, being a decided Sāṃkhya-Yogin, most probably understood the "sun" and the "heart" to be a reference to the objective-subjective Prakṛti of Sāṃkhya-Yoga, as, e.g., taught in Bhag. Gītā VII, 4—6: the eight-fold lower *prakṛti* (see above note 2), and the higher *prakṛti* called *jīva* (life, soul) "by which this universe is upheld," these two being the same as the two Puruṣas in XV, 16, *ibid.* (*sarvāṇi bhūtāni . . . kṛtā-stha*), and coinciding, in S'vet. Up. (I, 8. 10. 12; V, 1), with *kṣaram—akṣaram*, *pradhānam—harah*, *bhogyam—bhoktā*, *avidyā—vidyā*. Perhaps, however, we have to think of the "master" (*īśa*) and "non-master" (*an-īśa*), the "wise" (*jñā*) and the "ignorant" (*ajñā*), i.e., the empirical and the highest soul, of S'vet. Up. I, 9. The "three paths" of the southern recension (Mantr.) would be explained by the three states (waking, sleeping, *suṣupti*), or (better) by the "three-fold Brahman" of S'vet. Up. I, 12. [App. says that the *mūlādhāra*, *anāhata*, and *ājñā*, i.e., the first, fourth, and sixth of the six mystical circles (*cakra*) of the Tantra-Sāstra, are referred to].

5. This is the individual soul, as below in the nineteenth S'loka. If, however, we had to read *tejaso'nyaḥ* "because of *tejas*, the Other," the explanation would be as follows: (a) *Tejas* (heat, glow vigour, passion) is attributed to Brahmā, but it is also a synonym of the *rajo-guṇa*. When this *guṇa* predominates in the "I-maker" (*aham-kāra*), the latter is called *aijaso 'hankāra* (Sāṃkhya-kārikā 25, Suśr. III, 1, Bhāg. Pur. II, 5. 24, etc.), and in this state it is declared (in Sāṃkhya philosophy) to be the (macrocosmic) cause of the ten organs of sense (five organs of perception and five organs of action) and the (microcosmic) cause of all selfish actions. Consequently, "because of *tejas*" would mean as much as "following the senses," "blinded by worldly desires," the opposite being the *sattva-stha* of the following S'loka. (b) The "Other" (*anya*), i.e., that one who is different (*vīc.*, from Nature), is a name

for the *puruṣa* of the Sāṃkhyas (Mahābh. XII, 318, 72, etc.). He reaches redemption [according to Nirīśvara-Sāṃkhya, by recognizing himself to be absolutely different from *prakṛti*, but] according to Sāṃkhya-Yoga, when he, "standing in *sattva*," recognizes the "highest *puruṣa*" to be the true "Other," the real self (S'vet. Up. I, 6; V, 1; etc.; comp. Bhag. Gītā XV, 17).

7. "The unmanifest is said to be the All; the Twenty-fifth does not belong to the All" (*sarvam avyaktam ity uktam, asarvāḥ pañcaviṃśakah*), Mahābh. XII, 306, 50. Comp. introductory note, also Bhag. Gītā XV, 16.

CRITICAL NOTES.

I. The correction of the obsolete शुचिर् (preserved in all Cāl. MSS.) to शुचि, like that one of मणिम् to मणुम् (अणु being often found with अव्यय) is intelligible, but hardly the opposite case. That शुचिस् (comp. शोचिस्) must once have been an independent noun (as which it is also understood by Nār.), is proved by the Vedic शुचिम्भन्त (Rgveda VI, 6, 4.)

II. It is hardly possible to take तिसूत्रं मणिम् in the sense of a jewel through which a three-fold thread is running (comp. मणिसूत्रं), not even with an appeal to Brahma Up. 2 ("In the heart the goddesses abide . . . and that great threefold thread,") because nothing more is expressed there but a dependence of all things on the *ātman*. But perhaps तिसूत्रं and मणिम् need not be combined.

III. तेजसेष्टं would nicely correspond to तेजोवृष in Maitrāy. Up. VI, 34 (see above, note 4). But I would rather believe it to be a (Vignitic) correction* induced by this verse or S'vet. Up. V, 4, along with the change of सर्व to सर्वः (and, possibly, of त्रि to द्वित्रिनि), when the passage was already corrupt, than the original reading. The latter might, however, have been तेजसेऽन्धः; or, as supposed in note 5, तेजसेऽन्धः.

IV. For अहम् used as a noun with the third person of the verb, no instances are known to me (Piṇḍa Up. 3 of the Calc. ed.

* Comp. also सर्वं पश्यन्पश्यति (Maitrāy. Up. VI, 35) !

being a false reading. Else I should think तेजसोऽहं to be an acceptable reading.

V. Perhaps we have to correct तेजसो to तेजसो. But comp. Sāṃkhya-Kārikā 45 : संगरो भवति गजसाद्रागान्.

भूतसंमोहने काले भिन्ने तमसि वैष्णवे^a ।

अतः^b पश्यति^c सत्त्वस्थो^d निर्गुणं गणगह्वरे^e ॥ २ ॥

2. When [however] the creature-infatuating, black, darkness of the Lord,¹ has [once for all] been torn [by him], then he (the knower-of-the field), firm in *sattva*,² beholds the Guṇa-less in the thicket of the Guṇas.³

READING.

a. चैश्वरे C; वैश्वरे P; (वैश्वरे L¹. (विश्वरे Weber, ex. conj.); वैश्वरे Mantr. save L₄; वैश्वरे L₁.—b. अन्तः “inside,” Cūl. (all), and B.—c. पश्यन्ति “they see,” Mantr. (all).—d. thus, L¹; सत्त्वस्थं (Acc. Sgl.) Cūl. save L¹; सत्त्वस्था (Nom. Plur.), Mantr. (all).—e. गुणकोटरे “in the hollow of the Guṇas,” C¹; गुणगह्वरे L₂.

EXPLANATORY NOTES.

For the connection of this S'loka with the preceding one compare *Maitrāy. Up.* : . . . sammūḍhātād ātma-stham prabhuṃ . . . nāpaśyad (III, 2); . . . sammoham chittvā . . . tatah śuddhah sattvāntara-stham acalam acyutam dhrūvam Viṣṇu-sam-jñitam sarvāparam dhāma . . . paśyati (VI, 38); and *Bhag. Gītā* VII : guṇamayair bhāvair . . . mokṣitam [jagat] nābhijānāti mām . . . (13); dvandva-mohena . . . sarva-bhūtāni sammoham sarge yānti . . . (27); yeṣāṃ te anta-gatam pāpam, etc., (28); further *Kāth. Up.* II, 1.

1. God is the sorcerer who blinds the beings by his *māyā*, e.g., in *Mahābh.* III, 30, 32 (*mohayitv'ātma māyayā*) and 36 (*chadma-kṛtvā*). *Vaiṣṇava* is simply “*māyāvic*,” without a sectarian implication, just as in *Garbha Up.* 4 : “touched by the *Vaiṣṇava* wind (*vaiṣṇavena vāyunā*) he (the embryo) loses the remembrance of his births and deaths.” Comp. also the wide use of the Vedic : *tad Viṣṇoḥ paramam padam. Vaiṣṇavī māyā* occurs, e.g., in *Kṛṣṇa Up.* 7, of course with reference to Viṣṇu.

2. The highest Guṇa, denoting “light, lightness” (obj.) and “purity, harmony” (subj.). Comp. *Bhag. Gītā* XIV, 17 (*sattvāt samjāyate jñānam*) and 18; II, 45; *Maitrāy. Up.* VI, 30 (*śuciḥ sattva-sthaḥ sad-adhīyānaḥ sad-vādī*); further *dydha-sattva* (*Kathāsar.* 88, 49, etc.), and mainly *Bhag. Gītā* VII, 28 : *te dvandva-mohan-nirmuktā bhajante mām dydha-vratāḥ*.

3. The highest *puruṣa* is like a precious stone secretly shining in the midst of a thicket or hollow. Comp. note 3 to S'loka 1, and the pattern to this passage : *Kāth. Up.* II, 12 (*tan durdarśam gūḍham anupraviṣṭam guhāhitam galvare-stham purāṇam*) where, however, we have not yet the idea of the hiding Guṇas, but simply that of a secret spot in the body (the heart).

CRITICAL NOTES.

1. *Aṅgādikṣita* explains : *Bhūta-sammohane maraṇa-kāle khare kaṭhine tamasi pūrva-jñāna-baleṇa bhinnē sati, atah pratyag-ātma-jñānato nirguṇam brahma paśyati*, i.e., he refers the passage to the death of the *jīvan-mukta* who enters the “world of Brahman” and there gradually attains *mokṣa* (the *nirguṇa-brahman* of this system being characterized by *sa-cchid-ānanda* and therefore considered different from the absolute called *nirguṇātīta-brahman*), and *Weber* (whose only help was *Antequil du Perron*) gives quite a similar explanation, viz. : “By the *elements* (*bhūta*) the gross materiality, by their *confusion* its vanishing must be understood. Not before man, free from its bonds (either during his life-time or at death) reaches true being (*sattva*),” etc. Both the Pandit and the German scholar seem to have had before their mind such passages as *Kauṣ. Up.* IV, 13 : *na parā kṛtī sammoham eli*, and they rightly saw that, if death was alluded to, only the death of the *sattva-stha* and *jīvan-mukta* could be meant. But *nūh + sam* in the sense of a disappearing never denotes the vanishing (dissolution) of material things (elements), but always that of a consciousness only. So *bhūta* must needs be translated by “beings,” as *Deussen* does. Herewith, however, the passage is not yet explained, the author being supposed to speak of the death of the knowing only, not of that of the “beings.” *Sammohana*, consequently, cannot be death, but must be explained by “*confusion*,” etc., in the sense of *Bhag. Gītā* VII, 27 (see above). Thus the temptation arises of understanding “time of the delusion of beings” to be a period of the process of the world (comp. the period of

neikos in Empedokles' poem and that of *pratyiti* in the Nepalese *svabhāva-vāda*). But this would be a very bold and, I fear, anachronistic interpretation, and besides *bhinne tamasi* could only refer to the end of that period so that we should expect *bhūta-prabodhane kāle* or something similar. By all this we are finally led to think that *kāla* cannot have here the meaning of "time" at all, but must be taken in the sense of "black" (with an original 𑀓 preserved, e.g., in the Pāli word) as *Nārāyaṇa* does. The "black darkness" sounds, indeed, a little strange, but comp., e.g., the seventh verse of the famous Bhaktāmara-stotra of the Jains where the awakening of the soul is illustrated by *ali-nīlam . . . sūryāmsu-bhinnam . . . sārvaram andhakāram*.

II. In वे खरे (Mantr.) वे would be expletive, and so would be वा if we had to read वैश्चरे. But both the particles seem to be extremely ill-timed here.

III. सत्वरथ is most probably a later correction. For the idea of the Lord standing in *sattva* is not found in any text prior to or contemporary with our Upaniṣad, the last three Prapāṭhakas of Maitrāy. Up. being decidedly more modern (contra Deussen, see our introduction to Maitrāy. Up.), and is (comp. Maitrāy. Up. V, and *sattva-dhāman* as a surname of Viṣṇu) nothing but a later Viṣṇuitic answer to the objection that the Īśvara, if *nirguṇa*, would be unconscious, because unconnected with *prakṛti*. Comp. note 5 to Śloka I.

DR. OTTO SCHRÄDER.

PERSONAL BELIEFS IN T.S. MATTERS.

THE publication of some accounts of certain manifestations, that are said to have taken place at Adyar, has recently given rise to differences of opinion in the T.S. One of the strongest objections has reference to the statement of the adept Teachers, that Mrs. Besant, and Mr. Leadbeater (who was found to have given some objectionable teachings) did work together under their guidance on the higher planes. Owing to his psychic constitution Mr. Leadbeater seems to have been made use of by these Teachers for over twenty years, to carry on Their work. Those who have carefully studied the history of the T. S. must have observed that in various instances, both within and without the Society, the Teachers have made use of

persons psychically constituted, as instruments for Their work, in spite of grave defects in the character of such persons. It must not therefore surprise any one, that particular persons, some of whose acts we may have reasons strongly to condemn, may be found suitable, for some other reasons by the Teachers to serve as Their instruments.

The question was asked—"Why C. W. L.'s Master could not have warned him of the danger of his teachings and so have avoided the disastrous consequences," and the reply was—"The Ego must lead and *feel first* that it is doing wrong, then we may help it to overcome; we cannot interfere with Karma individually or collectively." The answer implies that these Teachers would employ a person to do Their work for years, but They would not budge an inch to call the attention of the worker, and warn him, as to any grave error or defect he may be labouring under, although such defect may cause very disastrous consequences to others and to the Society. It was not a case at all of interfering with any accumulated Karma, but simply of giving a warning to prevent the making of new and harmful Karma. What would become of us if we acted on such a strange principle, and refused to point out to our children, our pupils, our friends and fellow-beings, the dangers of any serious and far reaching mistakes they were about to commit? Such however was also the policy of these Teachers in previous instances. Their ideas of withholding help and advice from Their erring pupils, seem to be radically opposed to our ideas of helping, wherever we may find that grave errors were about to be committed.

We can scarcely understand or appreciate the reason given for not putting a stop, in time, to the sad error that a distinguished pupil of Theirs, of many year's standing, was committing under a mistaken idea.

Whatever the morality of their procedure may be, this peculiar explanation ought to serve as a somewhat rude corrective, to a considerable number of over-enthusiastic members, who think that by acting under a blind belief, and always calling upon Them for help, the Masters will come to them to set them right, and push them onwards. These who form imaginary ideas about the ways and methods of their particular Teachers ought to take note of this fact. Very little is really known regarding Them and instead of dogmatizing, or trying to create an ill-founded belief, every lover and investigator of Truth ought to try and collect reliable evidence, such as may throw some further light on this mysterious question.

Just as we have in the Society men with different religions, philosophical and spiritual ideas and beliefs, so there are some who believe in the existence of these Teachers and their connection with the Society. These believers now and again put forward their Masters, and attribute all good done in the Society mostly to Them. The members having real experiences are very few, but the enthusiasts in this matter are comparatively large in number, and more danger is to be expected from them. We shall now and again find some of these

coming forward with messages, hints and ideas from their Masters, concerning matters connected with the Society. We can avoid conflict and bitterness, by saying that we shall consider the proposals made as coming from the members who put them forward, without recognizing any authority whose claims it is not possible to prove and investigate according to our human methods, and our ideas of truth and morality.

Those to whom a manifestation happens, seem mostly to forget that it is a peculiar experience of theirs, which will carry very little conviction to any one else, but will rather raise doubts and suspicions, particularly as all the details and information, necessary to form a correct opinion as to the nature of the manifestation, are almost always wanting, and are not carefully and accurately supplied. Baha Ullah, the new Prophet of Persia, has rejected miracles altogether, on the ground that the evidence as to a miracle can come under the observation of a very limited number of men only, who may have been present at the time, and therefore to the vast majority it will be of little value. The personal beliefs of some members as to the existence of certain Masters and Their connection with the Society cannot be shared alike by the large body of the T.S. members, and it would be wrong directly or indirectly to force this belief by mere assertions and statements.

The Masters are said to be men who have calmed down all desires and ambitions, and it must be distressing to Them to see themselves, spoken of in and out of season, and praises bestowed upon Them, a great part of which praises They would know must justly be attributed to the united efforts of our members in different places. Instead of the members saying they were doing "*Master's work*," their Masters would I think prefer to see our members doing such work as Truth, Duty and Unselfishness would dictate, for such work could easily be understood and would appeal to our conscience.

It is very much to be regretted that an account of these manifestations should have been published at a time when some very important matters, upon which the members of the Society had to give their opinion, were coming up for consideration. Leaving aside these manifestations, we must give our votes regarding the election of the new President according to our personal opinions and free choice. The qualifications of Mrs. Besant are too well known and need not any recommendation.

Mr. G. R. S. Mead in his letter of protest says that "Mrs. Besant is the absolute autocrat of the E.S., and it is highly inadvisable that this autocracy, and the constitutional office of President of the T.S., should be in the hands of one and the same person. All discussion about the E.S.T. is tried to be ignored, on the ground that it is a 'Secret' institution about which nothing can be said. The E.S.T. is an institution which has no official connection with the T.S., and yet it has come to be intimately connected with the latter, large numbers of whose members join it in the hope of learning occultism. The outside members of the T.S. know nothing regarding

the E.S.T. The late Mr. Wm. Q. Judge made use of his position as Outer Head of the E. S. T. to wreck the late American Section, and carry away almost the whole of it in his secession. The organization of the E.S.T. is not in accord with the rules and constitution of the T.S.* The former is ruled and carried on according to the ideas of a single person who is responsible to no one. The progress of the T.S. has been retarded somewhat by the presence in its midst of an irresponsible institution which tends to divide the Society. It is very necessary that the members of the T.S. should have a clear idea as to what the E.S.T. is, how it is conducted and whether in spirit and in fact, it is in any way detrimental to the well-being and progress of the T.S. As a matter of principle it is very desirable that one and the same person should not exercise the office of the President of the T.S. and be at the same time the irresponsible Head of the E.S.T. . . .

As one who has been in the Society for the last 26 years, I have faith that if we try to do our duty, with a jealous regard for the rules and constitution of the T.S., and the spirit in which it was founded, we shall be able to help it forward in its onward and proper course, and that Mrs. Besant herself with the weight of the responsibility of the high office of President of the T.S. will be able to guide it safely towards its true goal.

N. D. KHANDALVALA.

THEOSOPHY IN MANY LANDS.

GREAT BRITAIN.

THE British Section is in a very disturbed condition, owing to the extraordinary action of its Executive and the violent electioneering address of Mr. Mead. One of the most respected members of the Executive, Mrs. Hooper, has resigned office, rather than be responsible for the action taken, and has sent in the following letter :

DEAR MISS SPINK,

It is with great regret that I ask you to place in the hands of your committee my resignation from the Executive body of the British Section.

My reasons, briefly, are these :

I have not sufficient confidence in the policy and methods of some of my colleagues to be willing to hold official responsibility.

I have no confidence that I am fully informed as to policy and methods.

This is not a hasty judgment but is the fruit of observation.

* [Being composed of members of the T.S. all of whom are subject to the "rules and constitution" of the T.S., we do not see why there need be any friction between the two.—E.]

I do not feel that I can identify myself with the official procedure of the Society.

Please read this letter to your committee, and announce my resignation from the Executive in next month's *Vāhan*. Print the letter, if your committee wish to do so. My kindly feeling towards all my colleagues is unimpaired.

Yours very sincerely,

I. HOOPER.

The General Secretary of the Dutch Section sends the following to *The Theosophist* :

"Mr. Mead's circular of March 1907, entitled 'The coming Election to the Presidency,' in which he disputes the nomination of ANNIE BESANT as candidate, and also urges the members to vote against it, certainly throws more light on the situation and is the logical sequence of that which preceded it.

To arrive at the conclusions which Mr. MEAD forms we must deny the truth of the interview with the Masters through which the nomination was established. The denial of the truth of these interviews is maintained even after the receipt of a letter from Mrs. BESANT in which she completely corroborates the genuineness of the interviews and manifestations, on the ground of her personal observations, and stakes her word of honour for the truth of it. *This letter has been sent for publication to all the Sections of the Theosophical Society.*

And now Mr. MEAD comes with an open attack on the nomination of Mrs. BESANT; a personal attack which in all its force is based on the unreliability of the above mentioned facts.

Before the interview took place, writes Mr. MEAD, Colonel OLCOTT did not consider Mrs. BESANT to be the most suitable person. She herself also did not think of herself as a candidate, which is proved by her sayings in confidential letters addressed to Mr. MEAD and his wife (whether it be desirable to use private correspondence against anyone, we leave to the judgment of every man).

In her open letter Mrs. BESANT says: "When friends had mooted the question of my becoming President, previously, I had said that only my own Master's command, addressed to me personally, would induce me to accept it."

"On reaching Adyar however," continues Mr. MEAD, "Mrs. BESANT forgot her intention."

And justly so, for when she reached Adyar she herself received the command of her Master to accept the nomination and, though contrary to her own wish, she did not hesitate to take the burden upon her.

"Hallucinations and influences from a wrong quarter," say her opponents.

And here we come to an important point :—

On one side we have the testimony of the late Colonel OLCOTT and ANNIE BESANT, and on the other side the suppositions and conjectures of Mr. MEAD.

Colonel OLCOTT has, in the long course of years that he ruled the Society, always been in contact with the Masters, by whose orders he, with H.P.B., founded the Society.

In different paragraphs of his *Old Diary Leaves* one finds this fact mentioned, and never has any doubt arisen as to the truth of these statements.

Mrs. BESANT has, through her life, works and writings, proved to be in possession of first hand knowledge about superphysical things.

In opposition to them we find Mr. MEAD, a highly respectable, aye, learned man, an old member of the Society, who however has never shown any possession of higher faculties and never was in contact with the Masters, so far as I know, and who now on his own authority wishes to impress us with the idea that both Mrs. BESANT and Colonel OLCOTT have lost their power of discrimination and are no longer capable to distinguish between their own Master and an "apparition" or an instrument of the dark powers.

And is it not rational that the Masters, who founded and guided the Society, should appear and act at an important crisis?

It is not for me to defend Mrs. BESANT against the attack of Mr. MEAD on her character, where he accuses her, *viz.*, "that we have no guarantee, with her as President, that she will not at any moment force other similar pronouncements upon us and hold them *in terrorem* over the heads of the unknowing and timorous," and, at the end of his circular, that by ratifying her nomination "the Society will be handed over to the mercy of an irresponsible psychic tyranny."

ANNIE BESANT need not be defended.

Her whole life lies before us as an open book, that life of truth, honesty, and uprightness, on which all efforts to throw suspicion on her will rebound as on solid armour. It is useless to defend her on this point. Whoever has not been convinced of this by Mrs. BESANT's life, will certainly not be convinced by my words.

Furthermore, Mr. MEAD tries all through his circular to belittle Mrs. BESANT. For he mentions a number of posts which Mrs. BESANT occupies at this moment and argues that every one of these posts would occupy "the full time of most of us." But is not exactly this fact that she has occupied all these posts and fulfilled all their obligations in a way far above our praise, that she is not like "the most of us," but stands far above us all; and does it not follow from this that we can safely leave it to her judgment whether she can also take upon herself the burden of Presidentship of the Society, *besides* these or *in the place* of these? for who told Mr. MEAD that she will occupy all the posts mentioned, in the future also? And have not all, who believe in the command of the Master, given

to her to accept this post, the feeling of certainty that she will also get the strength to fulfil the obligations of the post as should be?

Perhaps the reader may think it a little preposterous that I should write all this, but it must not be forgotten that in the Dutch Section the Theosophical life has run a quieter course than for instance in England and America; that also the preparations for the presidential nomination, which, according to Mr. MEAD'S letter, has filled for a long time both the heads and hearts of the leaders in England, has passed unnoticed in our Section; therefore an opinion of one who has the honour to stand at the head of that Section, has more claim to be unprejudiced than the opinion of one of those who had already long beforehand formed a fixed opinion as to the election of the President.

Therefore I have thought it necessary to make my voice heard in this matter, the more so, as I am fully convinced of the truth of the words with which ANNIE BESANT ends up her letter to the members of the Society, "that the members, in their vote, will decide the future fate of the Society, whether it shall continue to be the Servant of its true Founders, who stood behind H. P. B. and Colonel OLCOTT, or shall reject Them as its Masters and Guides."

If the nomination of Mrs. BESANT be rejected, the Society will enter upon a new course, a course of intellect only; then it may perhaps flourish as so many other societies in the world, but then it will die off spiritually, and the object for which it was founded will be lost; then all of that, for which H. P. B. and Colonel OLCOTT gave their life, will be undone.

It is against this that I deem it my duty to protest thus strongly.

AMSTERDAM,
March 13th, 1907.

W. B. FRICKE."

INDIAN SECTION.

The principal event of the past month has been the memorial meeting to our late President, held in the Town Hall, Benares, on March 27th, when Mrs. Besant gave a most interesting lecture on "Colonel Olcott; his Life and its Lessons," at which there was a large attendance of members and of the public.

The several Theosophical Federations in India have been holding their usual Easter Sessions. The first session of the Bengal Federation was held in Calcutta, presided over by Mrs. Besant; the Federation meetings of the Central Provinces were held at Raipur and presided over by Miss Lilian Edger, and Mr. Bertram Keightley presided at the meetings of the Behar Federation.

During Mrs. Besant's visit to Adyar at the beginning of April, she laid the foundation-stone of a Theosophical Hall at Salem; the number of buildings now in existence belonging to Branches is a most encouraging feature of the work, showing that there is a general feeling of earnestness amongst the members

M. J.

An Important Resolution.

We have refrained from publishing the numerous notices sent us from Indian Branches, hailing with joy the nomination of Mrs. Besant as Colonel Olcott's successor—as Branch notices should appear in *Theosophy in India*, the organ of this Section—but, as one of the *Resolutions* adopted by the Bangalore Branch relates to the Adyar Head-quarters we give it space:

Resolved, further, that not only this Branch gives its hearty co-operation in the matter of any all-India Memorial which the Indian Section of the Society may contemplate to adopt for perpetuating the sacred memory of the late President Founder in recognition of his valuable services to India, but also takes steps to found local Memorials as below:—

The establishment of a Panchama School under the designation of "Olcott Free School," in the Civil and Military Station of Bangalore to give elementary education in Tamil to the children of the Panchamas, whose elevation occupied the serious attention of Colonel Olcott in the latter part of his career; and the construction, in accordance with the long expressed wishes of the President Founder and with the permission of the Authorities, of a Hall over the roof of the "Theosophist" Office, Adyar, for the use of the delegates attending Annual Conventions and of the visitors to Adyar in general. A tablet will be put up to denote that the Hall has been "erected by the Bangalore Cantonment Branch, to the memory of Colonel Olcott."

ECHOES FROM THE PAST.

IN April, 1883, H.P.B. was at Adyar, and the following letter was written by Damodar to Colonel Olcott, describing a visit paid to her by her Master. At that time, such visits were made fairly frequently, and the dwellers at Head-quarters had the inestimable privilege of thus seeing the Masters from time to time.

PUBLICATION OFFICE OF THE "THEOSOPHIST,"

Adyar, Madras, India,

19th April, 1883.

MY DEAR COLONEL,

Last night was a memorable one. As usual, Narasimhalu Chetty and myself were seated on a chair quite close to Mme. Blavatsky's bed, fanning her and talking together, so as gradually to induce sleep in her. She said, just two hours before she had seen her Reverend Guru, who was displeased with the fact that when, some time ago, He came to your Bungalow, about seven or eight of us had rushed forward on Mme.'s balcony to see Him, as He had gone to your bungalow on business and not to show Himself to any one. Then for a few minutes we were talking about some caves and so on. Suddenly Mme. B. gave a start and exclaimed, "I feel Him." She enjoined on us strictly not to leave our places, nor to get excited, but remain where we were, without moving an inch, one way or the other, and be perfectly calm and quiet. Suddenly she asked for our hands and the right hand of each of us was held by her. Hardly two minutes had elapsed since then, and we saw Him coming from the screen-door of Mme. B.'s bed-room and approaching her. The door is perfectly movable and in an open place, as we ourselves moved

it immediately afterwards for more air. His manner of walking was so gentle that not a footstep, not the slightest sound, was audible; nor did He appear to move, by His gestures. It was only the change of position that made us see He had come nearer and nearer. He stood exactly opposite Mme. B.—not quite an arm's length from us. We were on this side of the bed; He on the other. You know I have seen Him often enough to enable me to recognise Him at once. He then bent over the bed, taller than the curtain-rod of which He was, when standing erect. His usual long white coat, the peculiar Pagri as in the portrait you have, long black hair flowing over the broad shoulders, and long beard—were as usual striking and picturesque. He was standing near a door the shutters of which were open. Through these the lamp-light, and through the windows which were all open, the moonlight, were full upon Him. And we being in the dark, *i.e.*, having no light on our eyes—we being turned against the windows through which the moonlight came—could see distinctly and clearly. He held and put His hands twice over Mme. B.'s head. She then stretched out her hand which passed through His—a fact proving that what we saw was a *Mâyâvi Rûpa*, although so vivid and clear as to give one the impression of a material physical body. She immediately took the letter from His hands. It crumpled, as it were, and made a sound. He then waved His hands towards us, walked a few steps, inaudibly and imperceptibly as before, and disappeared! Narasimhalu at once recognised Him, so distinctly and close did he see Him. It appears that in 1874 your venerated Guru was in Madras, and both Subbiah and Narasimhalu saw Him, although they knew nothing more. What made an impression then upon their minds was the fact of His sudden disappearance before their very eyes. Narasimhalu swears that He is the same he had seen in 1874. Mme. B. then handed the letter to me, as it was intended for me. It was addressed, To my revered Master. On the envelope were the words, "Through favour of M." meaning of course that your venerated Guru was kind enough to bring it in person. Inside were instructions from my revered Guru how to answer it. Never shall I forget last night's experience; So clear, vivid and tangible it was!

Ever Yours,

DAMODAR K. MAVALANKAR.

The following is taken from a valuable book, now out of print, *Hints on Esoteric Philosophy*, pp. 75, 76. The Mr. Ross Scott, whose name is among the signatories, is the Judicial Commissioner of Oudh, who has just retired.

"The undersigned severally certify that, in each other's presence, they recently saw at the Head-quarters of the Theosophical Society, a Brother of the First Section, known to them under a name which they are not at liberty to communicate to the public. The circumstances were of a nature to exclude all idea of trickery or collusion, and were as follows:—

We were sitting together in the moonlight about 9 o'clock upon the balcony which projects from the front of the bungalow. Mr. Scott was sitting facing the house, so as to look through the intervening verandah and the library, and into the room at the further side. This latter apartment was brilliantly lighted.

The library was in partial darkness, thus rendering objects in the farther room more distinct. Mr. Scott suddenly saw the figure of a man step into the space, opposite the door of the library; he was clad in the white dress of a Rājput, and wore a white turban. Mr. Scott at once recognised him from his resemblance to a portrait in Colonel Olcott's possession. Our attention was then drawn to him, and we all saw him most distinctly. He walked towards a table, and afterwards turning his face towards us, walked back out of our sight. We hurried forward to get a closer view, in the hope that he might also speak; but when we reached the room, he was gone. We cannot say by what means he departed, but that he did not pass out by the door which leads into the compound we can positively affirm; for that door was full in our view, and he did not go out by it.

At the side of the room towards which he walked there was no exit, the only door and the two windows in that direction having been boarded and closed up. Upon the table, at the spot where he had been standing, lay a letter addressed to one of our number. The handwriting was identical with that of sundry notes and letters previously received from him in divers ways—such as dropping down from the ceiling, &c.: the signature was the same as that of the other letters received, and

as that upon the portrait above described. His long hair was black and hung down upon his breast; his features and complexion were those of a Rājput.

Ross Scott, B. C. S.

Minnie J. B. Scott.

H. P. Blavatsky.

H. S. Olcott.

M. Moorad Ali Beg.

Damodar K. Mavalankar.

Bhawani Shankar Ganesh Mullapoorkar."

CORRESPONDENCE.

To The Editor. Why should there be such a flutter in the Theosophical Camp on the nomination of Mrs. Besant? Is it solely due to the fact that the name of the Masters has been introduced in support of the nomination? Whether such a mention of their name in this connection has been discreet or indiscreet I do not care to answer. But I think that every branch or every member thereof, for that matter, is fit enough, according to its or his own light, to judge with regard to the selection of the proper President. Is there any member in the Theosophical Society who by reason of his past services can possibly have a stronger claim to the general approval of the members of the Theosophical Society to be its President than Mrs. Annie Besant? There may be members who may have cherished the desire of being the President, and aspired to that honoured office, by reason of their learning, their character, their position and their influence. Would these be *right* to disregard the President-Founder's last wish? It is said that Mrs. Besant has too much to do; that she should not combine the two functions of the outer head of the Esoteric School and of the T.S. For, it is said that such a combination would at once be undesirable and unbecoming. But, I ask, would it be unconstitutional too? I think not. As for the anxiety that the assumption of the office of President of the T.S. would mean too much work for Mrs. Besant, she ought to be the best judge in the matter. Her willingness to undertake the additional grave responsibility is in itself a guarantee that the work will be satisfactorily discharged and will not be a burden under the weight of which others need fear that she will be crushed. I would counsel greater moderation and more self-restraint on the part of some of the prominent members who have rushed to print and thereby shown a lamentable lack of self-control and unwittingly given a handle to the non-theosophical world against the Society. We, theosophists, who profess and preach toleration, peace, and good-will among mankind, and who are unceasing in propounding the doctrine of the Oneness of self, ought to remember that by thus cavilling at and criticising the action of a brother we make a poor show of ourselves in the eyes of the public in general, and weaken the cause of Theosophy which is so dear to our hearts. If one brother or sister has made a mistake, the others should overlook it and not emphasize it. Theosophy recognises no autocracy or popedom. There is no room in Universal Brotherhood for worldly superiority or inferiority which is the result of Karma and which difference the Theosophical Society is never meant to accentuate. I am grieved at the tone and spirit of some of the printed communica-

tions that their authors have thought fit to circulate to the members of the Theosophical Society. They ought to set a better example to the world in general in all mundane matters than the recent exhibition which some much esteemed persons have made of themselves.

A member of twenty-four years' standing. —

Mr. M. Subramania Iyer, Secretary of the Rangoon Branch, referring to the regular official notice of the President-Founder, nominating Mrs. Besant as his successor, says: "No 'spiritualistic phenomena' or 'psychic tyranny' and other side issues can in any way alter the fact."

"The letter of the 7th January, the article 'A conversation with the Mahatmas,' and other communications that followed are not official documents. . . . They did not appear in the form of an Executive or Special Notice, but as a piece of information for all members and the Theosophical Society as a whole. The Colonel would surely have reserved these experiences for his 'Old Diary Leaves,' had it not been for the fact that he knew he was not to live to do it. If there be any right for members like Mr. G. R. S. Mead, Mr. Bertram Keightley and Babu Upendranath Basu, to canvas a belief among their brethren in the Society, that the whole affair at Adyar is 'a Spiritualistic Seance,' I think I am only giving expression to the thoughts of almost every member when I say that the revered Colonel, as the Founder of the Society, has every right to give out his own experiences for what they are worth. But no sane man would call the communication copied above the notice announcing his "nomination" of Mrs. Besant, unconstitutional and inconsistent with the safeguarding of freedom and sanity of the Theosophical Society. No doubt Mrs. Besant will in herself combine (if her nomination be ratified) both functions, Spiritual and Executive. It is true Mrs. Besant has several duties and it is also true that she has the power to do them. These have no bearing whatever on the question whether her nomination should be ratified or not. Hence, it is incumbent on us, out of respect to our beloved Founder and the interest and well-being of the legacy he has bequeathed us, that we should at once wipe off from our minds all individual comments and opinions and proceed as desired by Mr. A. P. Sinnett, the Acting President, to ratify the nomination on the appointed date, provided we individually consider Mrs. Besant fit for this responsible post."

We take the following from a letter received from an esteemed correspondent:

"It is much to be regretted that a few of our members are doing so much to stir up turmoil, but the great and timely activity of the Masters must naturally be followed by a reaction; it is the Law—positive, negative; good, bad; equal balance must be maintained, and the persons on either side on the physical plane are instruments of that Law.

The reaction from Adyar seems to have fallen hard on our English and American brothers, who appear to be thrown off their balance and are treading under foot the highest ideals of Brotherhood.

Even Mr. Mead's usually strong mentality has had a rude shock, since he says in his article that he rejects Colonel Olcott's "orders"

from his Master to "appoint" Mrs. Besant, as well as refusing to believe that the phenomena were genuine. Why this change in Mr. Mead? He has never before, to my knowledge, refused to accept an order from them when told of it by Colonel Olcott. On the contrary, one reads in the Pamphlet concerning the Judge case the following: "In the September number of *The Theosophist* Colonel Olcott, cancelling his resignation, mentioned that under date of April 20th, Mr. Judge had sent him "a transcript of a message he had also received from me from a Master." This startled the London workers, as it made them think that they had unwittingly acted against the Master's will, and G.R.S. Mead wrote to Colonel Olcott: "The order you quote from . . . is quite sufficient, and if we had had the ghost of an idea of the existence of such an order the resolutions passed would have been different."

In view of the above, one is forced to draw the conclusion (also because his article attacks Mrs. Besant), that the real cause of Mr. Mead's present attitude is Mrs. Besant's nomination, and not the visit of the Masters to Col. Olcott. Because he says at the time referred to above, that if he had had even the ghost of an idea of the existence of an order from the Master it would have been sufficient. Now the recent letter of Colonel Olcott was not expressing a ghostly idea, which in itself, according to Mr. Mead's own words, would have sufficed, but a clear, definite statement of the Masters, desiring Mrs. Besant to succeed him in office, and also his own wish in the matter; so you must admit, my dear friend, that my above conclusion is correct, and that it is to Mrs. Besant Mr. Mead objects, and his whipping her over the innocent shoulders of the phenomena.

S. R.

To the Editor, "*Theosophist*". Surely other crisis in the history of our movement seems impending, seen how many criticisms have already appeared in the papers, both theosophical and non-theosophical, in respect of the nomination of Mrs. Annie Besant to succeed to the Presidency of the Theosophical Society. Of all of them, the circular letter, dated the 1st March 1907, the Branches, from the pen of Mr. G. R. S. Mead, is the most instructive and at the same time amusing. Certain misrepresentations of facts therein put forth call for immediate correction. Though many of us are convinced that Mrs. Besant is already "over-burdened" with grave responsibilities and has her hands only too full, we fail to understand why attempts should be made to characterise her nomination by the Colonel as irregular and raise such side issues as to the reader. Why discredit points into the background and mislead not in favour of her being the election rather than say bluntly, "I, one of us, I believe, has a right to do—instead of trying to . . . not a desirable one? It is a specious arguments that her election's reputation and scholarship thousand pities that a man of Mr. Mead's Branches all over the world should have thought fit to circulate a mention is a fact or not. I without making sure whether what I am para. by para., for convenience shall deal briefly with this communication of reference.

Officially "appoint" Mrs. Besant:

Firstly:—Colonel Olcott did

as his successor (as many are trying to make out) as is evident from his letter to the address of the General Secretary of the Indian Section, Theosophical Society, dated, Adyar, January 21st, 1907, wherein he simply says: "As already notified to you, I have, under Rule 9, *nominated* as my successor, Annie Besant. It now becomes your duty, under Rule 11, to submit this nomination to your Section for ratification, &c." The responsible officers of the several Sections have not therefore been called upon to ratify the "appointment" under "psychic orders." If it was an appointment in the real sense of the term, it needed no ratification. An analytical scholar like Mr. Mead should have known better than to compose an official executive document issued by the late President-Founder above referred to, with another unofficial communication made to the Theosophists in general, setting forth the reasons by which he was guided in his choice.

Secondly:—The reference here made to "improper pressure" by which the election may be achieved, is most ill-advised and an insult to the intelligence of his "dear colleagues." We are not a drove of dumb cattle to be driven at the point of a stick. Mr. Mead should have been more brotherly in his estimate of the character of his colleagues.

Thirdly:—The fact that the Colonel did not while he was last in Europe consider Mrs. Besant "as suited by temperament for carrying out the duties of a constitutional President" is no guarantee that he could not, and would not, have changed his opinion subsequently. The reasons for changing his mind in this respect and for having thought differently of Mrs. Besant at the time of his death, are fully explained in his appeal to the Theosophists, dated January 25th and printed in the *Theosophist* for March 1907, page xxvii (Supplement).

Fourthly:—I cannot see any way to accepting what he has written about Mrs. Besant's attempt "to over-ride constitutional procedure by the authority of psychic pronouncements." She has made matters clear in March *Theosophist* Supplement, page xxvii.—too clear to admit of any possibility of doubt or misunderstanding on that score—that members are not in the least bound by such "pronouncements" but are quite free to exercise their own judgment and vote for or against her election as they think proper. To say that she would seek to force other "pronouncements" of similar character and thus terrorise "the unknowing and timorous" is, if not libellous, absurd, to say the least of it. It is most uncharitable on his part to have written in such language of one whom he has had greater opportunities of knowing more intimately than ourselves. This is really unworthy of him and must call forth indignant protests. No one who has known her even for a short period can possibly suspect that she is capable of taking unfair advantage of her less informed brethren. It would appear as though a certain feeling to which he could not hitherto give any definite shape—a feeling which he merely sensed—had in his unguarded moments found an expression which is as distasteful to many of us as it is unkind and unbrotherly.

Fifthly:—The paras. in which Mrs. Besant is shown to have acted contrary "to her own declared normal better judgment" betray his ignorance of facts, which is as amazing as it is blameworthy. She did support, as many of us know for a fact, the candidature of—(it is immaterial whether the dash stands for the one whom Mr. Mead has

in his mind or for the one whom she tried her utmost to support). She would not yield to the repeated request of the late President-Founder that she should accept the office of the President. Why then assume that on reaching Adyar, she forgot her intention to do as promised? The inference that by declaring that she had received a psychic message to accept the presidency she got herself "appointed" by the Colonel as his successor, is not warranted by facts. To the very last she refused to yield to the earnest entreaties of her friends to offer herself as a candidate for election. Mr. Mead's strange twisting of facts to suit his purposes is gratuitous. He ought to have been more careful in dealing with facts, which are different from mere conjectures, which he could indulge in to his heart's content when writing about Gnostic Philosophy.

Sixthly:—All of us can afford to sympathise with Mr. Mead when he pathetically enumerates the onerous duties she has already imposed on herself to perform, and would be glad to see that she is not saddled with another. But it should not be forgotten that she knows best how to carry out a thing when she sets her mind on it. It is her business and not ours.

Seventhly:—The allusion made to her being the Outer Head of the E.S.T., and to the "irresponsible psychic tyranny" is quite uncalled for. No one who has not abandoned his reason, would allow himself to be tyrannised by any one, and least of all by a spiritual head, particularly when he is aware that he is at perfect liberty to resign his connection with the E.S.T., and that this will not entail any serious consequence. We are not psychologised babes, and Mr. Mead may rest assured that we will not allow ourselves to be led by the nose. Mrs. Besant's incompetency to hold the office of President should therefore be adjudged on other grounds, if Mr. Mead wishes to do so, than these flimsy ones he has tried to put forward. The Headship of the E.S. and the Presidentship of the Theosophical Society can, it is thought, be combined, in one who is above the average.

Eighthly:—If the absurdity of the rules of the Society relating to the successorship to the Presidency was so manifest as now stated to be, Mr. Mead had ample opportunities, when he was General Secretary of the European Section, to get them rectified. That their absurdity became apparent only after Mrs. Besant's nomination to the Presidency had been made known, speaks volumes of his powers of discernment.

Mr. Mead is quite welcome to his decision to vote against the ratification of her nomination, and so are the other members of the Society whose concurrence he may be able to secure. But he should not have read facts, of his own conjecture, into the occurrences of which he had no personal knowledge, on the authority of the information furnished by an interested party or parties.

Finally, Mr. Mead has done very wisely indeed in rejecting the appointment of the Vice-President of the Theosophical Society, alleged to have been offered him, for he may rest sure that the Indian Branches at least will not confirm the choice made by the unsubstantial airy nothings, "the apparitions." . . . In one word, Mr. Mead, should have thought twice before reducing to writing his comments on the election, which distinctly prove his unfriendly

attitude towards Mrs. Annie Besant, who commands the esteem and reverence of all the Indian Branches and, it is presumed, of those in the West also.

BANGALORE,
28th March 1907.

N. P. SUBRAHMANYAM.

REVIEWS : MAGAZINES.

The Theosophical Review, April, opens with sympathetic memorial notices of the late lamented President-Founder of the T. S., by Mrs. Besant and Mr. Mead. A. L. B. Hardecastle contributes a paper on "The Anti-Christ in Tradition and Theory;" L. M. Mead writes on "The Moral Basis of the Theosophical Society, and Arthur A. Wells, on "The New Basis of the Theosophical Society." Mr. A. R. Orage discusses "Theoretical and Real Morality." Mr. G. R. S. Mead, in "De Re Publica," criticises Mrs. Besant's position, and presents his own views concerning Truth and Brotherhood. A. H. Ward endeavors to throw light on certain "Confused Ideas of Brotherhood," and makes a distinction between the 'family type,' and the "community type." "The Obsequies of H. S. Olcott," is reprinted from the *Madras Hindu*. "The Presidential Election" is a compilation of letters and circulars (some of which had been previously printed). 'The Basis of the T. S.' is a collection of letters, all apparently Anti-Besant in tone, save that of Miss Ward, who pleads for "calm and dispassionate consideration of all evidence that may be laid before the members of the Theosophical Society, and for a wise tolerance and patience in dealing with the exceptionally difficult and trying conditions which have arisen." She also says, "Is it too much to ask members of the Theosophical Society to be Theosophical in their attitude, and to refrain from embittering the controversy by electioneering methods which later reflection will condemn?"

Broad Views for March commences with a comprehensive article on "The Meaning of Adeptsip." Mr. Mallock continues his serial, and Sir Mancherjee Bhownaggree contributes an excellent paper on "The Industrial Development of India." Joseph Bibby's "Study in unemployment" is a thoughtful article. "Lawful and Right," by D. C. Pedder, deals with matters connected with the legal profession. "Seeing is Believing," is an interesting story, by A. Hamam, in which a peculiar psychical experience is narrated. "The Reconstruction of Faith," is a review article treating of Sir Oliver Lodge's new work, "The Substance of Faith," (by Methuen & Co), designed as a 'Catechism for parents and teachers.' The reviewer says, "Sir Oliver continually, consciously or unconsciously, borrows flashes of intelligence from occult teaching. He writes for instance, 'the life eternal, in its fullest sense, must be entered upon here and now . . . Life of a far higher kind than any we yet know is attainable by the human race on this planet.'" "The Berlin Disaster Foreseen." This is an account of a siance held in London some thirty hours before the steamer *Berlin* was wrecked, at which the approaching calamity was foreseen and described. This statement is signed by seven witnesses.

(Further Reviews will appear next month).

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THE THEOSOPHIST.

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"THERE IS NO RELIGION HIGHER THAN TRUTH."

[Family Motto of the Maharajahs of Benares.]

SOME 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's 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 *chittavṛttayah*, as they are called in the yoga books, are analysable into three phases: a cognitive, an appetitive, and an active. The cognitive phase of a mental reaction is the perception of an object, actual or remembered. The appetitive phase is the attraction or aversion to such object. The phase of action, or conation is the flow of the 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 which by their union constitute mental action; or as three powers or faculties—*Jñāna Shakti*, *Ichchhā Shakti*, *Kriyā Shakti*—that made 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 state 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 *chittavṛttayah* 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 recognize that perception does not involve "a fusion of separate sensations or ideas." He realizes 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 imparted 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, Frere 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 *antahkarana* (mind) is *jada* (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 Hindu psychology ; but the implication in the phrase that 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, *vikāśa*, 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 dynamogemy, 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 or 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 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 Hindu philosophy under the concept of *Tamas*, which is one of the fundamental *guṇas* of the *aṇṭaḥkarana* 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 *Rajas*, 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.) Hindu 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 *jada*, unconscious ; *prākṛti*, material characterised by the fundamental *guṇas* of *Tamas*, *Rajas* and *Sattva*. The *Ātma* is essentially of 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 Hindu thought. Hence we speak not only of perceptions and desires as phases or 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 our 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 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 " (*Text book 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, *anātman* 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.

THE GREAT PYRAMID.

[Continued from p. 581.]

MYSTIC THEORIES. II.

BEFORE venturing a further explanation of these theories, I will repeat once more and emphatically that I give it purely as a *personal* view or opinion, and do not assert nor shall I try to prove that this is the right one. I therefore can only appeal to the intuitive feeling of my readers in drawing conclusions out of the *facts* that are given in abundance by different writers.

This preliminary notice is the more necessary because I shall, although closely following Adams' theory (and in this respect completely agreeing with him), only enlarge upon details, with regard to theosophical readers, more than he has done for the public at large, and in so doing I tread on dangerous ground, where it is difficult to adduce proofs of *scientific* value, as I have to give only personal opinions based on a few indications in the "Secret Doctrine" and other Theosophical works; though these may have, for me and many others, far greater value than many a learned and scientific treatise, still I cannot here speak of a reliable theory; it is and will be no more than a merely personal explanation of data.

With regard to the "Book of the Dead," I shall only add, before beginning to trace out the course of initiation in the Great Pyramid, that I shall follow that work in so far only as is necessary in connection with our subject, namely, the Great Pyramid, and cannot go into a fuller consideration of its contents. This would be too difficult a task.

In the "Book of the Dead" then, we find first some introductory hymns, in praise of Ra, taken from the papyrus of Ani. According to the accepted opinion these hymns were pronounced over the mummy, to enable the dead to raise his "spiritual body" to heaven. My opinion about this, however, is, that by the reciting of these hymns the postulant passed into a kind of trance, and that his higher bodies thereby were freed from the physical or *khat*, for the higher initiation took place not in the physical but in the astral body (*ba* and *ka*) and in the causal (*Sahu*).

During these ceremonies now the Osiris (the real man) left the *khat*, in his *Sahu*, after which the physical body lying in a mummy-chest was placed in a sarcophagus, in the crypt under the Pyramid. Into this crypt the water of the Nile was introduced along subterranean canals, so that the sarcophagus was completely surrounded by this water, that at the same time served as a protector to the entranced body, preventing outside influences from penetrating into it. The crypt in which the body was kept is in all probability situated still lower than the subterranean chamber in the Pyramid.

The *Sahu* during his stay outside the body, is said to be enveloped by a shining, transparent form (garment) or *Khu*. This *Khu* seems to me to be the so-called *Angewieses*, and since this point is not without importance, I will adduce some reasons for this opinion of mine. In Annie Besant's "Esoteric Christianity" we read:

"The culminating point of the Mysteries was when the Initiate became a god, whether by union with a divine Being outside himself, or by the realisation of the divine Self within him. This was termed ecstasy, and was a state of what the Indian Yogî would term high Samâdhi, *the gross body being entranced and the freed soul effecting its own union with the Great One.*"* (The italics are mine.—V.G.)

And Mr. Mead says:

"This ecstasy is not a faculty, properly so called; it is a state of the soul, which transforms it in such a way that it then perceives what was previously hidden from it."† In these quotations we find, I think, the same as Adams expressed in Egyptian symbolical form of speech.‡

But before the candidate has reached that point of his evolution, where we now suppose him to be, in order to follow him in his initiation in the Pyramid, he must have acquired many qualities making him a fit candidate for these mysteries, which will in their third degree make him a Christos; and for us it may be of some use first to trace out the road the postulant must have travelled in his evolution, before following out the ritual of the "Book of the Dead" in connection with the Pyramid initiation.

* "Esoteric Christianity," also the other quotations.

† "Plotinus," p. 42.

‡ See *Theosophia*, January, p. 144.

At this point every Brother Freemason could easily follow, if he only agreed with me in this : that the mysteries of Freemasonry are a reflection on this plane of the ceremonies of initiation, and that the candidate of the symbolical degrees in the ritual, passes symbolically the various stages of initiation. For does not Annie Besant say : " Especially were they regarded as useful with regard to *post-mortem* existence, as the Initiated learned that which ensured his future happiness.* And is it not clear that this usefulness was effected by the performing of the symbolical travels, which according to my theory *do* symbolize the passing of the soul through the phases of its existence after death, though I know full well that hardly any Brother Freemason will agree with me there and it will be said that these travels mean the passing through this life. Very good, but then I say, that his travels may indeed be taken, and with good reason, for such a moral symbolization of life, but that my explanation of them is of a higher order, and so both of us are right. Madame Blavatsky also states this difference, saying that in those days there was " a masonry in the Temple and a masonry in the crypt."†

Be that as it may, it is my firm conviction that masonry in that time was meant to form defenders and knowers of religion by its symbolical and other teachings, and that master masonry in the crypt was performed by one who had passed the highest initiation and become a Christos.

A " profane " periodical is, however, not the fit place to explain those things more fully, but mention of them was necessary in order to point out that Freemasonry has to find the explanation of its ritual entirely on the lines here indicated, to find its highest expression finally in the ritual of the " Book of the Dead ; " and though, as already said, I cannot go deeper into this point, I am nevertheless quite willing to further develop my views to every Brother Freemason who feels interested in this subject.

The assertion that there was a series of mysteries in different degrees and schools, before the initiation in the Pyramid took place, is not without corroboration on the part of Theosophy. In this case, however, a word to the wise must be enough, because an explanation

* " Esoteric Christianity," p. 21.

† *Lucifer*, Vol. IV., p. 228.

of the words might disclose too much. After having described different virtues and the way of acquiring them, Annie Besant in " Esoteric Christianity," p. 27, writes :

" These virtues were necessary for the Greater Mysteries, as they concerned the purifying of the subtle body, in which the soul worked when out of the gross body. The political or practical virtues belonged to man's ordinary life, and were required to some extent before he could be a candidate even for such a school as is described below."

In this quotation we see what was required to be accepted as a disciple. In other books also it is hinted at that in those days one of the qualifications for all initiations was the ability to be consciously active in the astral body. A little further we read :

" . . . then came the cathartic virtues, by which the subtle body, that of the emotions and lower mind, was purified."

This took place during the evolution of the candidate as a disciple.

" . . . thirdly, the intellectual, belonging to the Augoeides, or the light form of the intellect."

The development of these qualities characterized the second degree, and finally we have :

" Fourthly, the contemplative, or paradigmatic, by which union with God was realised," which marked the last conceivable initiation, after which the perfect man was reborn as the Christos. In my opinion it is quite logical again to accept three degrees as Adams does in this last initiatory ceremony, if we hold that in a higher school a repetition took place of what had been taught in the preceding ones, now in a higher stage, while the highest degree led him further on.

From these data we may infer that the body, *Khu*, in which Osiris resides before his union with Osiris-God, must be the same as what is called Augoeides by theosophists.

We now can form some idea of the postulant and his evolution till the point when he is to be initiated in the Pyramid, and that this initiation took place there may be found in the above quoted work of Annie Besant (besides the many proofs given before). There we read :

" Only those could be recognised as candidates for initiation who

were already good, as men count goodness, according to the strict measure of the law. Pure, holy, without defilement, clean from sin, living without transgression—such were some of the descriptive phrases used of them. Intelligent also must they be, of well-developed and well-trained minds. The evolution carried on in the world, life after life, developing and mastering the powers of the mind, the emotions, and the moral sense, learning through exoteric religions, practising the discharge of duties, seeking to help and lift others—all this belongs to the ordinary life of an evolving man. When all this is done, the man has become 'a good man,' the *Chrêstos* of the Greeks, and this he must be ere he can become the Christos, the Anointed. Having accomplished the exoteric good life, he becomes a candidate for the esoteric life, and enters on the preparation for Initiation, which consists in the fulfilment of certain conditions.

"These conditions mark out the attributes he is to acquire, and while he is labouring to create these, he is sometimes said to be treading the Probationary Path, the Path which leads up to the 'Strait Gate' beyond which is the 'Narrow Way,' or the 'Path of Holiness,' the 'Way of the Cross.'"^{*}

And if in connection with this we read, what already has been quoted in a former number of this periodical and what Madame Blavatsky says in the "Secret Doctrine," namely :

"And now, six or seven years later (1882), this is what Mr. Staniland Wake writes : 'The so-called King's Chamber was probably the place to which the initiate was admitted after he had passed through the narrow upward passage and the grand gallery, with its lovely termination, which gradually prepared him for the final stage of the Sacred Mysteries.'

Had Mr. Staniland Wake been a Theosophist, he might have added that the narrow passage leading upward to the King's Chamber had a 'narrow gate' indeed ; the same 'strait gate' which 'leadeth unto life' or the new spiritual rebirth alluded to by Jesus in Matthew ; and that it was of this gate in the Initiation Temple, that the writer was thinking, who recorded the words alleged to have been spoken by an Initiate."[†]

* "Esoteric Christianity," p. 173-174.

† "Secret Doctrine," p. 337-338.

Then it will be clear that the Christos-Initiation indeed took place in the Pyramid ; the more so, as it is also said :

"For Egypt has remained one of the world-centres of the true Mysteries . . . " * Now we may proceed with our consideration of the Ritual of the "Book of the Dead." The entranced candidate, as we already stated, is placed in the chamber under the Pyramid. He was put on a cross, sometimes of the common form, sometimes of the form of the Tau. His hands were attached to it with cords, but the ends of these cords were left loose, to intimate that the candidate submitted to this figurative crucifixion of his own free will. The dead now left in his "*ba*," or astral body his "*Khat*," and passed the different preparatory trials outside the physical body.

To follow out these we must open the "Book of the Dead" at chapter XVII., of which the text is :

(1) "Here begin the Praises and the Glorifyings of coming out from and of going into the glorious underworld, which is in the beautiful Amentet, of The coming forth (II) by day in all forms that please him (the 'dead,') of playing at draughts and sitting in the hall and coming forth (III) as a living soul."

As I have said before, it is impossible to penetrate very deep into a complete explanation of these texts ; only a broad outline in connection with the whole may here be given. The text under consideration refers to a well-known fact. At his initiation the candidate had first to descend into the nether world : he "descended into hell." In connection with this point it is important to quote what Mr. Leadbeater says in "The Christian Creed :—" "The formula, handed down to the Egyptians from the exponents of Atlantean magic in far distant ages, ran thus :

"Then shall the candidate be bound upon the wooden cross, he shall die, he shall be buried, and shall descend into the under-world ; after the third day he shall be brought back from the dead, and shall be carried up into heaven to be at the right hand of Him from whom he came, having learnt to guide (or rule) the living and the dead."

The hall of initiation was often underground in an Egyptian

* "Esoteric Christianity," p. 131.

temple—probably chiefly for the sake of convenience in keeping its situation secret, though the arrangement may also have been intended as part of the symbolism of the descent into matter which played so prominent a part in all these ancient mysteries. There may have been such a hall *in or beneath the Great Pyramid*, for but a very small portion of its immense bulk has as yet been investigated or is ever likely to be.”*

Mr. Leadbeater, after this, states what we have already said concerning the binding to the cross, and also mentions the circumstance, that it was afterwards “brought in a still lower vault.” Therefore every reader is requested to read this part of the book here quoted with special attention in connection with our subject. Also in particular what follows on pp. 63-66. A short summary of what is to be found there must here suffice for a right understanding of our further statements.

The so-called “dead” found himself on the astral plane full of life and consciousness. During his stay there he had to gain many experiences, in order to make himself of use in that world. This descent into the under-world (Amentet) at initiation, takes place that the candidate may try to give help to the great number of unhappy inhabitants of that sphere (Kama Loka), by pointing out to them the chances they have to improve themselves. During this same “descent into hell” it was, that, according to the Egyptian rite, the candidate had to pass through what used to be called “the tests of earth, water, air and fire” unless, indeed, he had *already experienced them at an earlier stage of his development*. He learned thus that none of these elements can harm him in his astral existence. Also he had to encounter (and this is the case even now) the most terrifying apparitions in the most loathsome surroundings, so that he might be trusted in any circumstances pertaining to these planes. Now this constituted the use of the ancient Egyptian ritual.

The text of Ch. XVII. of the “Book of the Dead” will now be clear in its broad outline. Many of the preceding chapters contain the same ideas, for instance :

The chapter on making the Sahu (the spiritual body) enter into (the Tahu) the under-world, on the day of the Funeral, when the

* “Christian Creed,” p. 62.

following words have to be recited (here then follows a detailed text, which the reader is advised to read over in this connection).

And Ch. VIII. : (1) *The chapter of passing through Amentet and coming forth by day.*

And Ch. IX. : *The chapter of coming forth by having made the passage through the Tomb* ; while in Ch. X. also allusion is made to the struggle and the difficulties passed there. And here there comes a difficulty, for which no solution is to be found. Mr. Leadbeater speaks of this initiation as the *Sotapatti*-initiation, while all other data till now point to the fact that the Christos-initiation was meant as having taken place in the Great Pyramid. The Christos-initiation, too, is the *highest* conceivable initiation, and not the *Sotapatti*, which belongs to the Lesser Mysteries. Therefore it is astonishing that Mr. Leadbeater here mentions the *Sotapatti* as the “highest” initiation to be found in Egypt.

This might only be the case when we speak of Egypt in the time of its decline, but not when it was in its greatest prosperity, and the Great Mysteries had their seat in the Great Pyramid.

Certainly on this point more light is to be desired, but I do not see the possibility of solving this dilemma.

(1) Another chapter (to be recited), *of one who cometh forth against enemies in the under-world.*

The same is expressed in the Chapters XI. (i), XII. (ii), XIII., and I believe that Chapter XV. is a triumphal song after the conquest and the passing successfully through the under-world.

Adams thinks that these chapters were imparted to the candidate before he entered the “Tomb” to prepare him for what was in store for him. This explanation is also acceptable, if one supposes that all these chapters relate to the same person at the same period. If one does not do so, they are rather to be taken as being a various description of the same fact, namely, the passing into the under-world.

The remaining chapters of the “Book of the Dead” do not allow of a different conception. Chapter XVII. describes the passing through the under-world itself, enumerating briefly the test, enemies and dangers that await the dead, and from Chapter XVIII. we can follow the trials in detail. Adams then says : “The friends are gone. The sun, which from his earliest years has greeted the

awakening of the departed, is for ever hidden from his sight. The "Gate of the earth" is passed; and the Catechumen of Wisdom has become the Postulant of Immortality. Silence inconceivable to mortal ears reigns around him; darkness unimaginable to mortal eyes lies before him. But under the direction of Anup, the guide of souls, he passes on beyond that Gate of Ascent, where the divine light lifts the disc of the tomb. "It is the region of his father Shu" (the Light), the Ritual continues: "he effaces his sins, he destroys his stains."

Then as the departed advances through the darkness, and fearlessly commences the descending path, the inner Light, unseen by mortal eyes, reveals itself in vision. He beholds the lower world (XVIII,) the territory of Initiation, the entry of the hidden places, concerning which the divine Wisdom has instructed him, the place "wherein he must enter and from whence he must come forth," the transformations which he must desire to make that he may be transformed into the likeness of God, the good works which he must do, the throne of the regenerate soul, and the blessed company of Osiris after the body has been laid to rest. In that same vision, too, he sees the entrance of the under-world, or Rusta, and learns that it is the northern door of the tomb of Osiris, as the sole entrance of the Pyramid is the gate of the north."*

So the entering of the downward-leading passage in the Pyramid and the going through it, is considered as symbolizing the treading of the under-world. When the body is now placed on the Tau in a trance-condition, the trials of the astral plane begin, which are to be followed by those of the mental plane, to be crowned by birth on the Buddhic plane, while the bodies by different transformations are rendered fit to finally receive this glorious Buddhic principle.

All this we shall find in the "Book of the Dead," and these proceedings of the Initiation were accompanied with the moving of the physical body along the symbolical road in the Pyramid. We already mentioned the contents of Ch. XVII, as explaining what was in store for the candidate in that under-world. It will, however, not be possible to follow out the ritual by quoting the chapters one by one, for, just as has been the case with our Bible, the compilers, who, of

* "The Book of the Master," pp. 155, 156.

course, did not hold this opinion as to the text, have hopelessly confused it. For here we find:

(a) The passage through the ceremonies of initiation according to the Egyptian ritual.

(b) The explanation of that ritual given by the hierophant to the disciples.

(c) The explanation of the initiation of the candidate as symbolizing the descent into matter of the Logos.

(d) The explanation of several teachings of exoteric religion, as, reincarnation, the triple, sevenfold and multiple constitution of man, his relation as microcosm with the macrocosm, etc.

We shall, therefore, understand that it requires a considerable amount of study and much knowledge to analyze the "Book of the Dead" in this manner, and that this cannot be done here and briefly in connection with the subject in hand. I only wished to point out this circumstance, because my quotations from the "Book of the Dead" might seem wholly arbitrary without this explanation, showing no definite orderly sequence. If one has a correct idea concerning the composition of the work, this arbitrariness disappears.

For a better understanding of some occurrences in the ritual, it will be necessary to add the following observations. In some parts of the ritual much is spoken of the "crocodile" and much about the "heart." Of course, these words are always used symbolically. The "crocodile" generally designates Manas, the Mind, and in that case as being the enemy of the *real* man, Osiris, as trying to make him practise separateness, the most dangerous quality of the "five-pointed" man. The five-pointed star, the symbol of the man ready for initiation, gave rise to the use of the crocodile-symbol, by its having five extremities, namely the four legs and tail. Sometimes this symbol is represented as a dragon and sometimes as a fish.

The "heart" is the reincarnating principle or the true Ego, the so-called "ancestral heart."

In connection with this profound symbology it will be of importance to the student to read attentively what Madame Blavatsky says about this in the "Secret Doctrine," Part I., pp. 240, 241. As I have already remarked, in the "Book of the Dead" we find various doctrines mixed up together, but besides this the rituals of different initiations are wrongly connected and mutually exchanged.

So, for instance, burial in a mummy-chest and the entering of the under-world are parts of a first initiation and are meant to symbolize the same as does the ceremony of the candidate in the degree of disciple, with the Freemasons, as I have explained before, namely, the passing through death, the growing familiar with the worlds on the other side of the tomb, the gaining of knowledge of the astral and devachanic conditions, the making friends with the elementals of those planes, and so on. Hence the offerings, and the grain put into the chest with the mummy. The astral counterparts of these he might offer to them as a sacrifice. In after days this custom was followed with the ordinary dead, though probably the reasons that had given rise to it were long since forgotten; but who knows of how much use they may have been to the departed.

¶ This passing into the under-world and this initiation is by no means, of course, the one spoken about before as the Christos-Initiation, when the postulant was placed on the Tau. Moreover, this lower initiation took place frequently, and in other temples and pyramids as well. The Initiation with which we shall deal next time in connection with the Great Pyramid, following out the ritual of the "Book of the Dead," is that initiation the consummation of which is the birth of the Buddhic body, and it symbolized the outpouring of the Logos into the monument, which again was a symbol of his field of activity, namely, our solar system.

H. J. VAN GINKEL.

[To be concluded.]

THE BASIS OF THE THEOSOPHICAL SOCIETY.

NO one can deprecate more strongly than myself the introduction of ordinary electioneering tactics into the business at present before the T.S., and no one can more regret the various factors that render anything of the kind necessary. Personally, it seems to me (and I am by no means alone in my position) that the whole question has been greatly complicated and the issues much confused by a misapprehension, and, in some cases, a deliberate perversion, of Mrs. Besant's attitude with regard to two points which, while they cannot be ignored in the present question, yet certainly should have

been treated in a very different spirit to that in which they have been dealt with hitherto.

I will take these two points under the headings (a) and (b).

(a) Referring to the question whether or not the nomination of Mrs. Besant for the office of President was endorsed by those whom we have been accustomed to speak of as "the Masters," Mr. Mead says: "The ratification of it (the nomination) by a two-thirds majority vote means the death of the constitution and the handing over of the Society to the mercy of an irresponsible psychic tyranny." * Many entirely unjustifiable and wholly unsubstantiated inferences have been drawn from Mrs. Besant's statement that she personally *does* accept the endorsement by the Masters of her nomination; but that there is no fear whatever of her imposing her view on others, and that the accusation of tyranny is altogether baseless may be shown by quoting her own words taken from the *Theosophist* for March, 1907.

"It should be remembered that while I personally regard myself as the nominee of my Master as well as of our President-Founder, no member of the Society is bound to take that view, nor to base his vote on any authority save that of his own private judgment. . . . Belief in the Masters is not incumbent on any member of the Society: those who believe in them are not bound to believe in any particular manifestation asserted as genuine by others. Perfect freedom as to belief or non-belief in any view or statement is the precious heritage of the T.S., and while I myself know the manifestations to be genuine, I defend the right of every member to disbelieve them."

Can anything be less like "tyranny," psychic or otherwise? Could any Society desire a basis more eclectic than one from which any member is at liberty to doubt *anything*—even the existence of beings who would seem to be a logical necessity in a scheme of evolution that begins with the clod and ends with the Christ! I do not personally fear for the liberty of the subject under Mrs. Besant's leadership, but the point is not what any one member feels or knows about her, but what she herself has *said*—and here we have her refutation of the accusation of lending herself to tyranny and autocracy. The question has resolved itself into one which our

* Letter to Lodges, by G. R. S. Mead, March, 1907.

members have no right to shirk, *viz.*, do we, or do we not, believe what she says? Is her word to be trusted even to the same extent as we should trust the word of any man or woman we know in everyday life? It would surely seem strange to the casual observer that the answer to this question appears to be in the negative, in a Society which lays no small stress on truth, even among its obscurest members! But let us ask ourselves, with her own words before us, do we, or do we not, believe her when she says we have entire liberty to use our private judgment to the utmost limits of its capacity? If we do, then point (a) is disposed of, and we may vote for or against Mrs. Besant "on her own merits" (if we are able to discern them!) and exercise our British prerogative of weighing everything in the Universe in our particular pair of scales. A highly proper and desirable proceeding, as I should be the last to deny, so long as we remember that there *are* scales a size larger, and therefore able to hold what ours can't, to be found here and there.

To proceed to the next point (b). Referring to the question as to whether, if Mrs. Besant were to be elected, she would use her position to reinstate Mr. Leadbeater in the T.S., Dr. Wells says: The price we are asked to pay for having Mrs. Besant for our President is that Mr. Leadbeater is to be restored to his place as recognised Teacher of the Society.* Now, here again we have Mrs. Besant's own statement, clear and definite as her utterances usually are; but Dr. Wells in a short appendix to his article, tells us that he cannot take her seriously, in effect, that *he does not* believe what she says! What she does say is, however, this: Asked by cable if, in the event of her election, she would "permit X's (Mr. Leadbeater's) re-admission" she answers, "If publicly repudiates teaching, two years after repudiation, *on large majority vote of whole Society* (italics mine, E. M. G.), would reinstate, otherwise not."

It is surely a liberal education in the study of human nature to see the havoc played in man's critical faculty by selfish fear and prejudice. This cable has been construed by some as a condoning on Mrs. Besant's part of moral evil! and by others as a further instance of "tyranny." To deal with the latter first: how about *tyranny* if she had merely cabled "on no account readmit"? Is a "large majority vote" the usual method of *tyranny*? To take the second

* "New Basis of the Theosophical Society," *Theosophical Review*, April, 1907.

and more universal construction put upon her answer, especially when taken, as most people *have* taken it, in conjunction with her article in March T.R., "The Basis of the Theosophical Society." Miss Ward suggests, and probably with good reason, that the article in question does not definitely refer to the case of C. W. L. and was not intended to be in any sense special pleading for him. This may very well be so, but I think no thoughtful reader can fail to come to the conclusion that even *if* so, her attitude would still be the same in regard to him in so far as *expulsion* from the T.S. is concerned. Let me here point out that Mrs. Besant is not questioning the right of individual action, or of collective action on the part of bodies of individuals; she carefully guards herself from misunderstanding there, in her paragraph beginning, "I do not question the right of any Branch, etc." The point she raises is whether *expulsion from the Society* is desirable, be the wrong-doing ever so culpable, the moral disease ever so dangerous. Mrs. Besant emphatically pronounces *against* expulsion, and for this she is accused, both openly and by insinuation, of condoning and thinking lightly of moral evil!

May I take an analogy which seems to be a very close parallel, and ask you to consider for a moment the treatment of physical disease in the ordinary life of the world in which we live.

What do we find when we look at the treatment of disease among savage and primitive communities? Expulsion, abandonment, desertion for the sufferer: panic, selfish fear, inhuman cruelty on the part of those who still have a whole skin! Yet with the knowledge of the laws of sanitation and hygiene, and with the development of the philanthropic instinct we find the point of view has somewhat changed! The sick person is no longer *expelled from* the community, he is nursed and tended *within it*; and if his complaint be incurable he is watched and carefully prevented from spreading disease in its more loathsome forms. Yet who is there who would assert that in the eyes of an experienced physician a case of confluent small-pox is less "grave" than in those of a panic-stricken savage? or that by his treatment of the evil he can be said to incur the charge of *condoning* it? We have heard a good deal lately of Mrs. Besant's fall from the moral and spiritual altitudes from whence she gave us such books as "The Outer Court." Personally I see very little difference between her point of view to-day and when she wrote the

following words : " Within that calmer atmosphere of the Court of the Temple there is no place for anger of any sort, even though the anger be purged from personal antagonism. For the aspirant has now to learn that those who do the wrong are also his brothers and that they suffer more in their wrong-doing than do their fellowmen by the injury they may inflict ; he has to learn that this noble indignation of his and this passion of his against the wrong . . . is not the characteristic of the soul that is striving onwards towards the Divine.*" It may be argued that *we* are not there yet ! That if Mrs. Besant is capable of acting from that standpoint *we* are not ! Granted. But is that a reason for hurling anathemas at her head and suggesting that she no longer takes her stand on Truth, Righteousness and Purity ! She ends her article " Thus believe I," but she began it by recommending each of us to think of it for ourselves. " You did right to doubt, for it was a doubtful matter " are the words which she quotes as applying to this question. Let us differ, if differ we must : but let us not call her immoral whose morality transcends our own !

For of a truth—I believe that is the crux of the whole question,—I cannot but feel that it turns upon our relative stage of development ; and while quite prepared for the outcry that such a statement will raise in many quarters, I cannot end this letter without making unequivocal testimony to the faith that is in me.

I think I have said enough to prove to all fair-minded readers that I claim for Mrs. Besant no sort of autocratic position in the T.S., that I am as far from wishing to see her its " Pope " as she is herself. But I do claim for her the right to use *her* individual judgment from *her* standpoint, without insinuations being made to the effect that she has her spiritual house swept and garnished in readiness for the entrance of devils, or that her mental condition is such that the truest friendship is shown only by keeping her out of the office of President.

I believe, as I always have believed, that she is ahead of the rest of the members of the T.S., in development ; that she is just a rung or two above us on the evolutionary ladder. I believe with Browning in the years of life of learning (in this case the *lives* of life and learning) " which wear the thickness thin and let men see,"

* " Outer Court " p. 30.

and I appeal to the hundreds who have felt this also when they crowded the public halls where she has lectured and the private houses when she could be interviewed ! " What went ye out for to see ? " A society lady in a silk-lined skirt, claiming to give psychic secrets to the curious in phenomena ? A scientific thinker perhaps, or a philosopher ? Or a blend of religious revivalist with theology up to date ? Was she any of these—or all of these, or something more than these when she gave such lectures, as, " The Evolution of Life and Form," in 1898, or " The Christ," in 1899 ? Was she any of these or more than these to all the men and women who occupied every moment of her time with their personal difficulties and private problems ? To these men and women I appeal ; I ask them to put the question fairly and dispassionately in the light of past experience and of what she has herself stated in the present crisis, whether her claim to their faith and support is such as they can acknowledge and testify to with their best reason and judgment. If so, let them ratify the nomination of Colonel Olcott ; if not, let them vote against it. But let it not be because they have listened to any voice but that of the impartial testimony of their own heart. Impartial did I say ? May I be pardoned if I find it hard to imagine such a position when the scale on one side must surely be weighed down by gratitude, if not by veneration and by love, born of long years of mutual confidence and of that relationship of Teacher and taught, which even our boasted Western independence has surely *some* place for in the T.S. !

E. M. GREEN.

ILLUSTRATIVE STORIES.

[Concluded from p. 592]

UNSEASONABLE HOURS.

10. STORY OF THE STOLEN BRACELET.

ONCE upon a time a certain King of Benares accompanied by his sons and daughters went for a bath in the river. On arriving at the spot reserved for royalty, they all pulled off their garments and ornaments and, leaving the same on the bank, stepped into the river. The sentinel who was told off to guard the royal apparels, walked to and fro and kept gazing at the king's party sporting themselves in the water. In the meantime a tramp came thither and passed by the spot where the royal party had placed their dresses.

After a while a monkey seeing some dazzling object among the dresses, descended from a tree, and quietly sprang upon a golden necklace and ran away with it unnoticed by the sentinel.

After the bath the royal party, beginning to put on their garments and ornaments, found a golden necklace missing and instantly questioned the sentinel, who, being woe-struck and suspecting the tramp who had passed by that unfrequented spot at that unusual time, said that such a person carried it off. On search being made the man was pounced upon with suspicion, and he, fearing to deny the charge on the face of the evidence of the king and the sentinel, said that the necklace was given to the Sitâna of the town. Upon the Sitâna being questioned, he also fearing to deny the charge, said that it was given to the Pundit (a teacher, of great erudition). The Pundit being questioned promised to return the necklace within a month.

The Pundit, the Sitâna, and the tramp got together and talked about the stolen necklace. On the facts of the case being now laid before this council, the Pundit enquired what kind of animals there were near the bank of the river, and was told that there were some monkeys. Thereupon he had some garlands of flowers made and seizing several monkeys in the neighbourhood tied these garlands round their necks and let them off.

Noticing these garlanded ones, the monkey who had pilfered

the necklace went in search of it and came amongst his companions, putting it on his neck.

The Pandit then had the monkey seized and producing it before the king he explained how the necklace had been pilfered by the monkey, watching the remissness of the sentinel. The king was greatly pleased at this and thanked the Pandit, if not for whose ingenuity three innocent men would have been punished. Owing to the foolish man going about at an unseasonable time through a forbidden spot, set apart for royalty, he was pounced upon with suspicion and became subjected to great worry and trouble, and but for the ingenuity of the Pandit he would have implicated two others in the matter.

DANCING.

11. STORY OF A WEALTHY PRINCE.

There lived at Benares a prince who belonged to a family worth eighty million gold coins. His parents thinking that there was sufficient wealth for him to support himself, decided not to teach him any profession, but only taught him dancing and singing. In the same town there was a princess who belonged to a family worth eighty millions of gold coins. On the same grounds she was also taught only dancing and music. When they grew older they were married and after some time, both their parents died, and the wealth possessed by these two families was now owned by one of them. Thrice a day the prince used to call on the king. Now those addicted to drinking in that town determined to cultivate a desire in the mind of this prince for intoxicating drinks. Watching him going to the king and returning home, they drank liquor, ate fried meat and the like, so as to be seen by him, and said within his hearing, "Oh, may that good Prince live for one hundred years, for owing to him we are enabled to enjoy ourselves." Having overheard these utterances, the prince enquired from his companion what they were drinking, whereupon he replied, "They drank a liquor which is superior to all other drinks in the world." The prince then sent for some and began to drink little by little in privacy. Those addicted to drinking having learned of this, went and joined the prince, who gradually gained a large number of such companions. Now the prince used to send for liquor worth 200 or 300 pieces of money at a time, and when in an inebriate state would present to clever musi-

cians 1,000 pieces of money at a time. After the lapse of a few years the Prince had squandered all the wealth he possessed, and finding that his own wealth was spent, he began to draw on that of his wife. Some time after, he squandered all her wealth also, and then he began to sell his household effects, gardens, and fields, utilizing the proceeds of the sale for dancing, singing and drinking. When they were advanced in years, the house wherein they lived was acquired by another person, and they were turned out of it.

Having no other place to go to, they sought shelter by the wall of another house and went out begging. While thus engaged they arrived at a place where Bhikkhus were fed and took the food that was thrown away by them. Lord Buddha noticed this and smiled. Ānanda Thera thereupon enquired what made Buddha smile, to which the Lord replied, 'Look Ānanda at that Prince, who having squandered 160 millions of gold coins, is now reduced to beggary. Had he led a good life he would have had the fortune to attain to Arahatsip, and his wife would have attained to the state of Sôwan. Had he been steady when young, he would have been a prominent citizen of the town. Now he has been reduced to such indigent circumstances, that he is like an infirm fish-hawk, stuck in the dried mud of a pond having no fish. Let the thoughtful man consider the incalculable misery which this prince and princess were subjected to and refrain from indulging in dancing, singing, instrumental music, and the like.

[Parâbawa Sutta Aththavannanâ.]

GAMBLING.

12. STORY OF ANĀTHA PINDIKA'S SON.

Once upon a time the Lord Buddha was residing at Jetawana-râma. Anātha Pindika had a son who was greatly addicted to gambling and indulgence in intoxicating liquors. He was given a large sum of money wherewith to trade and make a source of income to support himself. But, instead of investing this money in some profitable undertaking, the foolish nobleman joined vicious companions and went on squandering it little by little in gambling. Within a very short period, the nobleman, to his great surprise, one day found that he had spent everything he possessed, without reserving a portion even to support himself. Reduced to indigent circumstances, he went

to his father imploring for compassion and informed him of the hardship that he was enduring. Anātha Pindika admonished his son, warning him of the evil consequences resulting from indulgence in gambling, and again gave him 500 pieces of gold, requesting him to invest the same in some commercial transaction. Having lost this money a second time in gambling, the imprudent son came to the father for some more money. Having given it to him Anātha Pindika informed the Lord Buddha of the circumstance. The Lord hearing how on two previous occasions the foolish son wasted large sums of money, described his life in a previous incarnation.

Once upon a time when King Brahmadata reigns in Benares the Bodhisattva was born in a town as a wealthy man. Amongst other charities he practised he had a large alms-hall whereat alms were given to the poor daily. When his span of life drew near he ordered his son to continue daily the charity at the alms-hall. After death the virtuous man was born as the Sakka Deva, and desiring to know how his son was progressing, he looked round and found him reduced to dire distress. Out of compassion for the imprudent son, the Deva visited the abode of men and gave the son a pot, telling him to bestow great care upon it, for so long as it would be preserved it would give whatsoever the son desired. Bidding him thus, the Deva returned to his abode. Now the son began to spend the treasure he received in the pot on gambling and drinking. One day while in an inebriate state he began to sport with the pot, which fell to the ground and was smashed. After this had happened he lost all the treasure and was reduced to great misery. Had this man bestowed great attention on the pot presented to him by the Sakka Deva, he would not have been in want, but since he smashed it he brought ruin upon himself.

In like manner, whosoever indulges in gambling and drinking without considering the difficulty of acquiring riches, will become subjected to incalculable grief and misery, both in this world and in the world to come, and will not be respected by people.

[Parâbawa Sutta Aththavannanâ.]

EVIL COMPANIONS.

13. STORY OF DEVADATHA.

The Lord Buddha once lived in a mango grove at Anupia within the territory of Malla Princes. Six princes, relatives of

Buddha, namely Bhaddiya, Ānanda, Anuruddha, Bhagu, Kimbila, and Devadaththa, were admitted to the Order by the Lord. Devadaththa learned a spell wherewith he could perform a miracle. Now, at this time, a large concourse of people assembled at the monastery and made offerings to the Lord and the other disciples, amongst whom were Devadaththa's companions, but none either enquired about Devadaththa or made any offerings to him, nor did any one even remember his name. He thought of securing a companion, and his choice fell on Prince Ajatasattu, the son of King Bimbisara. Assuming the form of one over whose body there were cobras, Devadaththa went through the air and sat upon Ajatasattu's lap. Bewildered by this incident the prince asked, 'Who are you?' 'I am Devadaththa' replied the visitor, and again changing his form appeared as a Bhikkhu. The prince now began to bestow great attention on this Bhikkhu, who, seeing the great homage paid to him, aspired to become the chief of a chapter of Bhikkhus. No sooner had he thought of doing so than he lost the power of working miracles. At a time when the Buddha was preaching to a large audience of kings, princes, and other people, Devadaththa approached him and on bended knees and with uplifted hands said to him, "Lord, you are now infirm owing to old age. You should not trouble so much as that. I shall look after the Bhikkhus. Do you, therefore, give the Bhikkhus into my charge." The Lord rejected this proposal, at which Devadaththa became greatly annoyed and went away, the Lord declaring that neither he nor any other Bhikkhu would be responsible for Devadaththa's actions.

Devadaththa, thinking to wreak vengeance on the Lord, went to Ajathasattu and by telling him many things induced him to kill his father, the King Bimbisara. Devadaththa said that he would kill the Buddha, and himself become the chief of the Order. The prince now became the King of Rajagaha and tried to help Devadaththa to harm Buddha by sending a gang of executioners. These men, on approaching Buddha, heard him preach and attained to the state of Sôwan, and returned to their homes. Devadaththa, resolving to do the work himself, climbed the Gijjakuta Hill and rolled a huge stone over the place where the Lord sat, a chip from which struck the Lord and hurt him. Failing to kill Buddha in this manner, Devadaththa made Nālâgiri, the chief elephant of the king, drink toddy,

which intoxicated him, and then caused him to be let loose, so that he might meet with and kill the Buddha. Seeing the elephant coming, Ānanda Thera came forward to sacrifice his life and save Buddha, but he by touching the elephant's trunk subdued him and went on to the Vihara.

Until this day the people were not aware of the various steps taken by Devadaththa to kill Buddha. Now it afterwards became known amongst the people that King Bimbisara was murdered by his son at the instigation of Devadaththa, and that Ajathasattu sent the executioners to kill Buddha at Devadaththa's instance, and that it was Devadaththa who rolled the stone, and sent Nālâgiri to kill the Lord. Hearing of these different attempts there arose a great consternation amongst the townsmen. The king, hearing of this consternation amongst his subjects, became alarmed and discontinued to help Devadaththa. The townsmen also did not give him any alms when he went on the begging round.

Devadaththa then induced a number of Bhikkhus to desert Buddha, and along with them went to Gaya Sisam. Sometime afterwards these Bhikkhus returned to Buddha with the exception of one named Kôkâlîka, who had struck Devadaththa on the breast with his knees. As a result of this blow Devadaththa lay ill for nine months and then desired to see the Lord, for he said, "He bore no hatred towards me, though I did much to offend him." Devadaththa was then carried on a bier to be taken to Buddha, but on his way he died, the earth opening and swallowing him up, and was born in the Avichi hell.

Prince Ajathasattu, who subsequently became a very pious devotee and a prominent supporter of the religion, was led astray by bad company and killed his father, in consequence of which heinous crime he was also born in the Avichi hell after death.

[Dhammapada Atthâ Kathâ.]

INDOLENCE.

14. STORY OF CHÛLA KĀLA.

There were three brothers named Mahâ Kâla, Majjuna Kâla and Chûla Kâla in the town of Sethauwa, the two former being merchants by profession, and the latter engaged in no particular work.

Mahâ Kâla and Chûla Kâla once took cartloads of merchandise for sale to Sāvaththi, and there was a camping-ground between the Jetavana monastery and the town ; they untied the carts there. In the evening they observed a crowd of people bearing flowers and frankincense in their hands wending their way towards the monastery. Mahâ Kâla entrusting the carts to his brother went to the monastery to listen to the expounding of the doctrine. The Lord, noticing Mahâ Kâla, preached a sermon befitting his life. Upon hearing the sermon there arose in him a desire to join the priesthood and he informed the Buddha of it. He then came to his brother and told him of his intention, whereupon Chûla Kalâ dissented. But notwithstanding his opposition, Mahâ Kalâ joined the fraternity, and sometime after his brother also did the same.

Mahâ Kalâ now began to concentrate his mind and made strenuous efforts to dispel the passions arising in the mind, but Chûla Kâla was lacking in energy and his senses fell an easy prey to what was alluring. He retired early in the night, slept till sunrise, and was slothful in his endeavour to observe the precepts and was indifferent in attending to the duties devolving on a Bhikkhu. When he arose from sleep he was accustomed to think of his home affairs. Though he was astonished at the indefatigable energy displayed by his brother in the priestly duties, yet he remained indolent. After the lapse of some time Mahâ Kalâ attained to Arahatsip, thus realizing the expectation which he entertained when joining the fraternity. Going from village to village the Lord Buddha, attended by a retinue of Bhikkhus, visited Sethauwa, the town from which Mahâ Kalâ and Chûla Kalâ came. The relatives of these two Bhikkhus, desiring to get them disrobed, invited the Lord and his retinue of Bhikkhus to come to their home for the midday meal. Mahâ Kalâ requested Chûla Kalâ to go ahead, in order to have the seats prepared in time. The custom was to have a seat for the Lord prepared in the centre, and on either side seats for Sariputta Thêra and Moggellana Thêra, the former to the right and the latter to the left of the Lord. When Chûla Kalâ arrived at his home the residents began to treat him with mockery. When he ordered the inmates to place higher seats in the front, they placed lower ones there instead. They then began to beguile him by addressing him with such questions as these : With whose permission did you join the priesthood ? Why did you come

hither ? Who gave you the authority to command us ? What have you been learning all this while ? Why do you not prepare the seats yourself ? Finally, they pulled off his robes and made him cover his body with white cloth. Crowning him with a wreath of variegated flowers, they requested him to go forward and welcome the Lord. As he did not properly understand the duties of a priest, he considered it no shame to do as was requested, and going forward conducted the Lord and His companions to the house. On the second day Chûla Kalâ's relatives invited the Buddha for alms, and another Thêra went to their house to have the seats prepared for the company of Bhikkhus. At the termination of the meal Mahâ Kalâ was deputed to preach to the donors of the alms, and the Lord with the rest returned to the monastery.

Some of the Bhikkhus disliked the idea of Mahâ Kalâ being left behind, considering how Chûla Kalâ was befooled the previous day. A short time after, Mahâ Kalâ's wife and other relatives came round him and commenced to shower forth many absurd questions in the same manner as was done to Chûla Kalâ. Perceiving that they were bent on foolery he got up from his seat and by virtue of Irdhi powers, raised himself above the house and went through the air to where the Lord was, and falling at His feet worshipped him.

Now, at this time the Lord was explaining to the Bhikkhus the difference of character of Mahâ Kalâ and Chûla Kalâ. As Chûla Kalâ was lacking in energy, lazy, and slothful, he was unable to master his senses or to understand even as much as going, standing, sitting and sleeping properly. Owing to his indolence he was unable to lead the life of a layman and become wealthy ; owing to lack of energy he was unable to subdue his passions and attain to Arahatsip like his brother.

By becoming a victim to indolence he became subjected to great misery and grief and failed to pave the way for the emancipation of his sins.

[Dhammapada Aththa Kathâ.]

FROM CHAOS TO COSMOS.

IN approaching the large general subject indicated above it will be convenient to present the first thought from one's personal point of view ; to place before you the leading features of our theme as they are presented to my consciousness for contemplation : *firstly*, as I look out from my limited purview of the starry heavens above, and then turn my gaze on my own small circle of the surging and warring elements of contemporary life, which are in constant collision around me ; and, *secondly*, as I turn the eye of the mind inward and view their operation, their activity, their defeats and victories in my own soul ; not forgetting their necessary reflection in my actions, my life and walk in the world. In other words, I wish our study to be practical rather than speculative. In occasionally giving free play to the imaginative faculty, we would before all hold the practical issues well in view. In the language of a Christian Apostle, "Seeing that these things are, what manner of persons ought we to be in all holy ways of living and godlikeness !"

I therefore invite your attention to, and contemplation of, the evolving Universe as being conceived, constructed and sustained on moral, ethical and spiritual principles. I conceive of the Cosmos as the embodiment of the highest processes of intelligent thought on lines of mathematical precision ; there is underneath the turmoil, the chaotic confusion as viewed outwardly, the Law of perfect Cosmic order. I picture to myself both aspects of the world processes, the chaotic and the cosmic, as one vast living organism with an infinite variety of parts. I think of the wild whirls of intensest thought, feeling and passion as having their place in the moral sphere, as truly as the wind, the storm, the cyclone, the earthquake and volcano, in the physical. I think of the ethical principles of morality, justice and severity (viewed as thoroughness), as the matrix of Divine Love and Compassion, and of the Fatherhood of God. "The Voice of the Lord is upon many waters, the God of glory thundereth," ere the 'still small voice' of sweet peace and holy calm can be heard, listened to and appreciated.

By the force and energy of the interplay of the opposites of good and evil, moral power and ethical principles are generated and their stability assured. Let us rest in the assurance that moral principles have their field of action, guide and rule the universe—from the grain of sand to the planet, from the microbe to the archangel.

In all languages there appear to be certain words or terms which convey a great fulness of meaning and significance ; which sum up for us entire volumes of thought, feeling and emotion ; and which embody vast systems of scientific, philosophic or religious beliefs. In our own English tongue we have many illustrations in the form of opposites ; as Devil and God ; Evil and Good ; Hate and Love ; War and Peace ; Turmoil and Contentment. In our theosophical studies there are certain terms, words and phrases which to the students among us are beginning to convey some faint ideas of what they contain and convey to the students of the language and peoples from whence they are derived. On account of the comparative poverty of our English tongue, in philosophic, metaphysical and spiritual nomenclature, its inability to convey to us the fulness of the New Thought which is waiting expression for us peoples of the western world, we are gradually incorporating from the Sanskrit, which contains the rich Hindu literature of the past, such words as *Âtma*, *Buddhi*, *Mânas*, which connote the characteristics of Deity and Humanity in such an immense variety of forms. Again, there are *Brahman*, *Mâyâ*, *Karma*, *Ânanda*, *Nirvâna*, each of which might well engage the time allotted for a lecture, to convey some faint idea of the treasures of thought and spiritual fact they embody.

Perhaps of these words, the term *Mâyâ* approaches nearest to our present subject of study. How wonderfully full of significance, how expressive it is of the world-processes, the following quotation evinces : "Truly unspeakable is the *Mâyâ*-side of this world ! How beautiful and romantic on the one hand, and yet how horrible and wretched on the other. Yes, *Mâyâ* is the mystery of all mysteries, and one who has understood *Mâyâ* has found his own unity with *BRAHMAN*—the Supreme Bliss and the Supreme Light."*

H. P. B. describes *Mâyâ* as Illusion : the Cosmic power which renders phenomenal existence and the perception thereof possible. In Hindu philosophy that alone which is changeless and eternal is

* "Doctrine of the Heart," p. 36.

called *Reality*: all that which is subject to change and differentiation and which therefore has a beginning and an end is regarded as *Mâyâ*—illusion."

"Vanity of vanities, all is vanity," exclaims the Jewish sage; and again, in contrast, "At thy right hand are fulness of joys and pleasures for evermore."

In the old Persian and Zoroastrian religions and philosophy we find a variety of nomenclature descriptive of, and containing varieties of, thought and belief which are as truly vital realities now as in those far-off ages of which they give some faint echoes. To name two terms only, Ahriman and Ahura-Mazda; what intensity and fulness of meaning they convey even now to one who sympathetically, yet cursorily, skims the literature to which they belong. In these expressive words you have vividly summed up the universal conflict in Nature, the manifestations of the operation of the *One Supreme Life* in the worlds of physical and lower spiritual nature. So intense and far-reaching is the conflict, and so true to the actualities of the case is the picture presented, that these terms have as it were embodied within them in vivid personal form, the dual forces by which the world processes are animated and sustained, until they are ultimately evolved into the glorious unity beyond.

It is inevitable that they should assume to the common mind, among the uninstructed in spiritual realities, the appearance of great and terrible personalities; as only in pictorial presentments can the unevolved and ignorant obtain some faint glimpses of abstract truth. Ahriman, the incarnation of Evil and Hate, from whence Diabolos, the Christian Devil; Ahura-Mazda, the incarnate power of Goodness (God), Justice and Love, the enemy of Ahriman with whom he is in eternal conflict, summarised the invisible world-powers in conflict. In the smoke and dust, the turmoil and the pain, we are all involved; for "the entire creation groaneth and travaileth together in pain until now;" until the 'Man-Child' shall be brought forth and enthroned, for whom the nations wait.

Thus in those far-away times were summed up in vivid fashion the opposites of Hate and Love, of War and Peace, Evil and Good Devil and God.

In the beautiful old Grecian tongue, the language of philosophic thought and nomenclature for the western nations, there are many

characteristic expressions which contain and convey great fulness, variety and depth of meaning. Among them are such terms as Aeon, Logos, and the antithetically contrasted pair which we have under consideration: Chaos and Cosmos, and many others which will occur to the student of Grecian lore. Let us briefly and cursorily examine the great world-process, the mystery of which and its outcome is summed up, veiled and yet revealed, in these expressive forms of thought.

I. The Universal Cosmic process, from Chaos to Cosmos: (a) In its physical or external, and (b) in its spiritual and internal aspects.

II. In its activities on the life side of Nature. (a) Life below the Human, in Vegetable and Animal, (b) Human in its outer activities, and (c) the inner spiritual conflict, its issue.

We have in the first place to direct attention to the Universal Cosmic processes which are ever revealing themselves in the war of the underlying powers within the physical elements which compose the profoundly vast and immeasurable scheme of the Heavens.

Take any well marked and comprehensive chart of the starry heavens, there at a glance you will obtain a bird's-eye view of the varied processes from Chaos to Cosmos, by which the One, the Universal Life carries forward to completion the vast processes of world-formation.

In a recent number of *Knowledge*,* there is an article by J. E. Gore, F.R.A.S., entitled "The New Cosmogony," of which I shall avail myself. It is written in contravention of La Place's nebular hypothesis, and it contains an interesting statement of recent advances in astronomical science, acquainting us with the methods by which old theories of the world processes are being discarded for apparently more correct generalisations. As the theory Mr. Gore outlines appears to be much more in accord with the occult theory with which we are familiar than that which it displaces, it is of great interest to us, giving further confirmation to the general correctness of the lines upon which these studies are directed.

An idea of the new hypothesis may be best conveyed by a few quotations from the article. It commences:—

"In LaPlace's Nebular Hypothesis, the original mass from which

* September 1906.

the solar system was evolved, was supposed to consist of gaseous or meteoroidal material filling a space of spheroidal form and extending to the orbit of the planet Neptune, or somewhat beyond it. If a gaseous state be assumed, the whole mass was supposed to be in hydrodynamical equilibrium, and rotating in a period equal to the period of revolution of the present farthest planet. We might also assume that the original mass consisted of a gigantic swarm of meteorites, for Prof. G. H. Darwin has shown that such a swarm would have nearly the properties of a gas. On either assumption the mass would contract by its own gravitation and, the angular velocity gradually increasing, the centrifugal force would in time flatten the spheroidal mass at the poles. From this flattened spheroid La Place thought that rings would be detached at certain intervals, and these rings consolidating would eventually form the planets and satellites of the Solar system as we now see them."

"It has been shown however by Mr. F. R. Moulton, that the matter detached from the rotating gaseous spheroid would be 'shed continually,' and that no separate rings could be formed. This would occur whether we consider the original mass to have been gaseous or composed of meteorites. But supposing the rings to have been, by some miracle, detached from the parent mass, we should expect to find that the plane of Mercury's orbit would deviate less than the other planets from the average plane of the Solar system; also that the orbits of the 'terrestrial planets,' Mercury, Venus, the Earth, and Mars, would be less eccentric, that is, more nearly circular, than those of the outer planets. But the known facts concerning Mercury's orbit are quite opposed to these conclusions. The inclination of its orbit to the plane of the ecliptic (70°) is greater than any of the large planets, and the eccentricity of its orbit (0.20) is only exceeded by that of some of the minor planets between Mars and Jupiter. Further, Moulton shows that the distribution of masses among the planets of the Solar system indicates that the original nebulous mass must have been very heterogeneous and not homogeneous as La Place's theory postulates."

"There are numerous other difficulties connected with La Place's Hypothesis. . . . and for some years past it has become increasingly evident that it must be abandoned for something better in agreement with modern telescopic discoveries. The idea that the

planets were formed by the condensation of rings detached from a nebulous mass is an hypothesis for which we find no warrant in the heavens. La Place's idea of a Nebular Hypothesis was probably suggested by a consideration of Saturn's rings. But modern researches on tidal action tend to show that this wonderful system was not originally formed as a ring left behind by Saturn during the progress of condensation from the nebulous stage. . . ."

"We see in the heavens numerous forms of nebulae—spiral nebulae, planetary nebulae, etc.,—but there is no real example of a ring nebula. Those which have been termed 'annular nebulae' are most probably spiral nebulae seen foreshortened. Of the numerous nebulae recently discovered with the Crossley reflector at the Lick Observatory, it is found that a large proportion are spiral, and that practically all the spirals are lenticular or disc-shaped. Many of them are relatively very thin. At one time the photographs of the great nebula in Andromeda were thought to show signs of ring formation, but Dr. Roberts, describing his photograph of this wonderful nebula, says: 'That this nebula is a left-handed spiral and not annular, as I at first suspected, cannot now be questioned; for the convolutions can be traced up to the nucleus which resembles a small bright star at the centre of the dense surrounding nebula.' Even the 'ring nebula' in Lyra, which is sometimes adduced as an example of ring formation, was found by Prof. Schaeberle, of the Lick Observatory, to be 'a two-branched spiral which commences at the central star, and in a clockwise direction energises on opposite sides near the minor axis.' Even the apparent ring form of this nebula seems to be fictitious. Instead of being annular in shape, it appears to be a hollow spheroid, the ring presenting the thickness of a shell. So, of any one who still persists in maintaining the theory of ring formation in nebulae it may be said that the whole heavens are against him"

"The heavens which are clearly against La Place's Hypothesis, are strongly in favour of a new theory, a new cosmogony, which will probably stand the test of mathematical analysis. This is, the evolution of suns and systems from spiral nebulae. Of the half-million discovered with the Crossley reflector, a large proportion are spiral, and the study of these remarkable and interesting objects will probably form an important portion of the work of future astronomers."

After giving various interesting quotations from the investigations

and mathematical calculations of various astronomical scientists, the writer has the following suggestive passage with which we close our extracts :

"Now it is a remarkable feature of Spiral Nebulae that the spiral branches (usually two) almost invariably issue from the central nucleus at diametrically opposite points, thus agreeing with the new hypothesis. The spirals which we see in the heavens are, of course, constructed on a colossal scale, and probably represent a stage in the evolution of star systems rather than solar systems like ours. But the principle would be the same in both cases."

W. A. MAYERS.

[To be continued.]

THE BASIS OF THEOSOPHIC MORALITY.

THE recent events in connection with Mr. Leadbeater and the pronouncement thereupon of the Grand Old Man of Theosophy, and the article on "The Basis of the Theosophical Society" from the pen of our revered leader, Mrs. Annie Besant, have caused a flutter and a searching of hearts amongst the members. Some are content to swim on with the tide of authority, and accept without demur the official presentment. Others, on the contrary, would very much like to enter into the fundamental principles involved, ere coming to any conclusion on the subject. It behoves us therefore to try to find out the position of the Theosophical Society so far as morals are concerned, and educe, if possible, the principle, if any, which should govern the attitude of the Society in this particular.

If the questions involved did not vitally affect the constitution and the future of the Theosophical Society, if the doctrines propounded come not from responsible and accredited personages, perhaps then it might have been our duty to allow things to go their even way, relying on the wisdom that is behind the Society to mould events. But as the questions are momentous ones, involving not only the relations of members, *inter se*, but also affecting the work of the Society, in a not quite favourable world, it is our Dharma to speak out, our duty to take up arms against things which are apparently threatening the movement. We have therefore to think and discuss the problem

without any sort of bias whatsoever. Reverence to one's teachers is a virtue, and one which we can not sufficiently emphasise. But there are moments in the lives of individuals as well as of a Society, especially in India with its tāmasic atmosphere, when reverence unalloyed to understanding, passive reverence, becomes a weakness which we should surmount. Unenviable though the position may be, and galling to a sensitive mind, yet sometimes we have, like Arjuna of old, to make our stand against our very preceptors, and, if the situation so demand, fight for what we take to be our own Dharma under the unspoken guidance of the silent charioteer within.

We must begin by clearly realising that the Theosophical Society, consisting as it does of individuals, exists only in order that it may discharge certain functions with reference to humanity as a whole. Were it not for the fact that the Society is to be a nucleus from which should radiate ennobling influences all round, thereby furthering human evolution ; were it not for the fact that the only justification of the Society's existence lies in its possible power of affecting for the better, the life and morals of the world around us, and that the actions of members must in some measure, at least, subserve this common purpose, we would be justified in holding any and every opinion and acting up to it. But if the Society is to exist for the sake of the world, and not simply for high disciples functioning on empyrean heights, then the position that the Society takes is one of infinite moment to every one of us, and more so to the world around us. In deciding the present question therefore we should not merely be content with discovering fundamental principles, but we should also consider that we are really striving for the whole of humanity, and that we have the well-being of the world around us in our keeping. The question therefore is not simply one of "popular plaudits" as it has been recently put, but one which will decide the whole future of the Theosophical Movement and its position in the world.

Since the Society exists for the sake of humanity and not simply as a background for individual altitudes, the standard of morality obtaining in the Society should be one which harmonises, or at least does not violently clash, with those of the people around us. For what is morality but a stage in the life of the individual in which some personal factors are sought to be eliminated in order that a higher synthetic unity with all around us may result ? Ethics thus

may be termed a Science of Relations—an adjective science, which so qualifies and limits the separative individual in us that thereby we may approach at least one step nearer to the unity. This unity may be regarded as the transcendent unity of man with his Maker and consequently with the whole world, which is the expression of the Self, or it may be the unity which recognises that, as Mrs. Besant has told us in *Some Problems of Life* (Page 29), “not the happiness of the greatest number but the happiness of all is necessary for the happiness of one.” Indeed no system of ethics there can be, unless it be spiritual in its foundation and recognises the one Spirit as the life in all. Right or wrong, therefore, can have but one meaning and purpose as helps to the recognition of the One Life—the life of the organic Unity of the Self, and later on, the transcendental unity. Just as the cells which go to form our bodies are healthy in so far as they can subserve the life of the organism, and the solidarity which is the life of the body, and just as these individual lives must be co-ordinated with this view, so too, individuals forming a society or a nation have in some measure to sacrifice what looks apparently like individual liberty, in order that the whole may progress. In the void of space, or on the misty heights of selfish occultism, right or wrong may not and does not exist in the same sense as it does down here. It may exist, and many of us believe it does exist, as the powers of the transfigured self which make for unity and not difference; peace can only come, when the human soul knowing the divine within as being also the divine without, though manifesting in time and space, realises the true unity where the individual and the world are both seen as verily the one self *without* any difference. It is then that external compulsions, the sanctions of law, morality, religion, are seen as the expressions merely of that divine unity towards which the whole creation moves.

If morality and ethics be thus the expression of the unity of the self, what then is the meaning of the limitations which down here are placed on our individual actions, etc? To understand this we must realise that the true individual is the really indivisible, not because of its rigidity but rather because it is incapable of division, for is it not the self, the “I” as well as the all? With us, in the lower planes, the “I” is always in antithesis to the “all.” It is as though the unique and all-pervading self tried to realise its divine nature by first of all

projecting itself in time and space as concrete centres of individuality which because of separation realises in some measure what is meant by the uniqueness of the self. The Universal Self thus becomes the individual with its special memory chain. For it is only when we have realised uniqueness through separation, that we can hope to realise the uniqueness of absolute unity and homogeneity. It is somewhat similar to the process by which we work out individual sums in mathematics, and then gradually understand the principles. When this uniqueness is realised—not the uniqueness of place and position, of Karma and reincarnation, nay not even of the exalted consciousness in discipleship but rather—the essential uniqueness and oneness, then can we see the same self in all things and all things in the self and of it. As a fact, evolution proceeds along both the lines of centralisation and expansion at one and the same time, and is only by sacrificing the false physical individual at the altar of morality and ethics that the physical man recognises, though dimly, the larger life of unity beyond. Sanctions of law, etc., are thus necessary, in order that by curbing the life of the false individual in its tendency to crystallise itself, the life of the self may flow outwards, and recognise its real nature in which the apparent “non-I” also can equally merge.

The trend of morality therefore is towards a larger self than that expressed in a given moment through an individual, or a collection of individuals. Being as it is, an approximation towards unity of concrete human thoughts, feelings and actions, it must depend to a very considerable extent in its manifestation on the stage of the individual concerned. But whatever be the mode of expression in any given country or individual, the principle always remains constant. And this principle always implies that the individual should not confine himself to his personal predilections, theories, or fads, but that he should always strive to solve the problem of “oughtness” of actions with reference to the larger self. This larger self may be either the transcendent, All-pervading self of Religions—variously called “Īshvara”, “Paramātmā” or “Brahman”—or it may be the Larger Self which manifests itself as the Unifying Power, the Organic Power synthesising a series of concrete individuals constituting a community or nation. If any individual so acts that by his action he disturbs this larger self, then we adjudge his actions to be wrong, although he may have acted with the highest knowledge and the

the power behind actions, desires and thoughts, the criminal laws of a country expand, gradually embracing motives, intentions and even the thoughts of the individuals. We see clearly that every society has thus the right, though uncoded, of expecting the thought and desires and actions of its individual units to conform to the standard or rather the stage of the larger self of Unity which overshadows it, and finds expression through its constitution and laws. The nearer the approximation of individual expression to this common standard of unwritten principles and uncoded laws, which lie behind the constitution, the greater the possibility of the realisation by the society of its own Ideals. Punishments, or what looks like that, must always be provided, not with a view to curb the individuals and make them automatic slaves, but rather because the erring individual may realise some day the evil effects of his transgressions in disturbing the unity of the self.

Mrs. Besant has often told us that the pronouncement of a moral law in the case of a saint cursing an erring individual has the effect of impressing the consciousness more clearly on the essential points involved in a sin than would have happened if the man had been left to himself to find out through suffering the moral law violated. In intellectual domains also the value of a theory lies here. Since that is the case the authoritative pronouncement by a society on the individual conduct of one of its members has this beneficial effect of bringing out to the erring mind the principles involved.

Some further words of explanation may perhaps be useful in understanding why moral laws, and for that matter, all other laws, affect only the individual, the separated self. Thus we find in the scriptures that man beyond the Gupās can commit no sin. To understand why this is so, I will invite my readers to the excellent chapters on the Law of Karma in that memorable book, *The Ancient Wisdom*. There we are taught how an action produces different results affecting the environment, modifying the character, and so forth. The same truth is indicated in the *Bhagavat Gītā* where the *Kāraṅkas* (literally grammatical cases but really the causes behind Karma) are mentioned: "These five causes, O mighty-armed! learn of me as declared in the Sāṅkhya system for the accomplishment of all actions: The body the actor, the various organs, the diverse kinds of energies and the presiding deities also the fifth." (XVIII 13 to 14.)

These *Kāraṅkas* are better understood if we regard them as the definite lines along which the individual actions tend to produce the results—lines along which the manifestations of the self take place, and by running up which we can again reach the unity of life, the self being really the one as well as the All. Actions done by the false individual produce results affecting all, in order that these apparently different departments of the one life may be unified. But for this the separated self would always remain so. All actions done in the spirit of separateness produce results along these lines, and because so done with separateness, manifest these five-fold energies in antithesis to the separated life. But if the notion of the self be not separative, these *Kāraṅkas* go to produce a conscious unity, embracing these five-fold departments of Nature, unity which is richer than the Unity of void and nothingness. Not only is this so; if the separative conception enters into us, even in our understanding of these five-fold causes, the result would be the accentuation of separateness. Thus if we regard the body as the "non-I" our highest endeavours in Yoga can not but produce "body results," which are called "phenomena," and ultimately lead to rebirth, the one-self being thus polarised by our own thoughts. Is there any one of us who has transcended separateness? Are the members of the Theosophical Society beyond individuality? Are the people amongst whom we are living in realisation of the supreme Unity? We would not err much if we put a negative answer to the queries. If so, should we not regard all these five-fold factors in deciding any question of Theosophic Morals? Are not these the causes which satisfactorily account for the diversities of view regarding particular actions of particular individuals? In the article on 'The Basis of The Theosophical Society' we are told as to how public opinion varies in different climes and in different times, but what does that prove? It proves only that the *Kāraṅkas* vary just as the apparent eccentric behaviour of a balloon going up into the sky does not disprove the Law of gravitation but only leads us to examine into the circumstances, so as to find out the play of opposite forces; so also the variation in the ideas of people or nations regarding the moral quality of particular actions is no proof of the non-existence, futility and want of absoluteness of the principles which lie behind moral laws. That principle ever remains constant and always strives to harmonise the false individual by softening and toning it

down to the recognition of the needs of other men around. True, morality and definite moral laws must be relative. But the *relativity* is because of the various factors which lie behind actions. Polygamy may be wrong, but as Mrs. Besant has herself stated: "Polygamy, for instance, introduced relations between the sexes far better than the promiscuity which preceded it. Among people at the lowest stage of sexual relations, polygamy was a step upwards and therefore was right, not wrong. When the soul evolves, polygamy gives place to monogamy. As arising from promiscuity polygamy was an advance; as a sinking from monogamy polygamy would be a degradation.*" Would it be fair therefore that because certain nations allow polygamy, that is sufficient justification for another belonging to a different race, with different environments, to do something which is not only degrading, but immoral and criminal?

The Theosophical Society is a body of individuals who have not transcended separateness. Nay, I do not think many of its leading members have done so either. Or else we should not have so much of the preponderance of the formal element in the vivid descriptions (sometimes too vivid to be true) of the Astral Plane, etc. The Society itself, as Mrs. Besant has put it in the article under review, "Seeks to raise the level of morality by right argument and by the noble examples of its best members—rather than by the infliction of penalties on its worst." We will come to the infliction of penalties later on, but meanwhile let us try to realise the position of the Society. It must be admitted on all hands that the Society exists for the whole of humanity and that its work is the raising of the moral standard. Knowing that morality is the most concrete way of evolving the larger consciousness, its principal aim is to build up a nucleus of Brotherhood irrespective of caste, creed, race, sex or colour. It will be better if we dilate a little on this point. What is this nucleus? Is it the Executive Committee of the Society or a Section? Is it the President or any other exalted personage? Is it even the Holy Masters who are behind the movement? One can not but deprecate the way in which the Holy ones are regarded by many of our members. They are regarded as towering individualities, with immense power, capable of doing anything that they like. People are apt thus to forget a fact which is often reiterated

* "Some Problems of Life." Page 17.

in the scriptures of all nations. They forget that a Master is a Master only in so far as *He* is one with the Divine Life, so much so that the individual connotation of the "I," which to us is the only connotation, has ceased to exist in Him. A Master is *not* a Master if He has not transcended Ahankâra. For example, there are two ways of curing a diseased person. In the one case, a highly evolved individual, knowing himself as separate from the physical body and knowing also the laws of physical bodies, pours out his separative will, producing modifications in physical matter and thereby changes in some measure the diseased condition of the person he wants to cure: or he may utilise the higher powers of will and thought to produce physical results, knowing the tattvas are the laws which govern such co-relation of energies. In this way he may perform miracles. The other way is by realising the Divine Unity, which as the *Gîtâ* says is always the *same* in all Bhûtas. He merges Himself in the Divine Unity; taking with him the spirit of compassion for the particular person. This spirit of compassion is, as we know, but an expression of the same Divine Unity. Here we may notice that all the virtues and qualifications of discipleship are but the modes of the Divine Unity in manifestation. They are, further, harmonious modes, for though what we call sins are also modes of Divine Life, they are only so as expressing but a fragmentary portion of Divine Life. Every sin has got an element of unity as well as an element of separateness, and so far as it produces unity, so far is it of the Divine. In so far, however, as it tends to produce separateness, in so far it is *not* of the Divine essence, but rather is of mâyâ, and the spirit of outwardness. Thus we see that while the purified saint, the Holy adept, can merge in the Divine life with all his principles intact, the great sinners can not do so. The adept, by moulding, purifying and elevating the principles which underlie the physical body, the astral body, etc, and the centres of consciousness, has made them the expressions of the Divine self in manifestation. Hence he can enter into the self with these "remains", as H. P. B. has called them. Having transfigured these, in the light of the Self, they can remain in the self. But the sinner cannot do so. He has on the contrary *impressed* these with the stamp of separateness; hence these can not remain harmoniously in the self, so that while the adept would remain self-conscious, *i.e.*, carry with him the quintessence of all experiences and if need be

come out again in an apparently separated garb, we find that Sishupāla could only mix with Śrī Krishna in his essence. His lower principles could not enter. All this is by the way, however. Such an adept is devoid of *ahamkara*. He comes not by the projection of his separated will but by merging in the self *where alone he is one with everything*. Just as on the lower planes we can sometimes reform a criminal by penalties inflicted on his physical body, and just as such a method is not really helpful because the consciousness remains unaffected, and just as we can also reform him by appealing to his higher instincts, so also can we help most effectively by means of the higher principles. A Master is thus really so because he has reached the self and not simply because He can function in his individual consciousness on higher planes which we may not even know of. It is the Divine Life which can show us the Divine Life, and the nucleus of spiritual Brotherhood and unity is the Life of the Master, the Divine Life.

How can be built up such a nucleus? Not by lectures alone nor by homilies, nor even by voyages in the higher regions. As the *Gītā* says, the self is not reached by charity, by meditation, but by *being the self*. In order that Brotherhood and spiritual unity, where no phenomena enter, may be realised through the Theosophical Society, or, in other words, if we hope to make of the Theosophical Society such a nucleus, every individual member has to develop this Divine Life of unity within himself. But if on the other hand individual members are phenomenally given, relying more on the form than on the life, which they as yet cannot grasp, and yet up to which they are expected to live, then every such member would be a bar to the Theosophical Society being such a nucleus. Fortunately, however, men's vices do not proceed from thinking, and therefore, though weak, they are incapable of disturbing much the spirit of unity. But where a member fitted by his Karma to be a leader, and what is more, a teacher, of men, so forgets himself that he actually preaches, though secretly, dogmas and lines of conduct which go against the spirit of spiritual unity, then the case becomes different. The increase of power and capacities must mean an increase of our responsibilities, and the Theosophical Society has the right to try to stop him from disturbing the Ideal. The Society does not sit in inquisition over any member whose actions and thoughts affect only himself. The Society has such a right if it were to be true to its ideals.

It is the inherent right or rather the effort of an organism to try to purge itself but it does not generally exercise that right save and except as provided in the rules when a member is convicted of a criminal offence. The reason is not, as it has been unfortunately suggested, that it can punish only those who break the eleventh commandment and who have been found out, but it lies on a very simple fact that the powers of the Society to reach and elevate the people for which alone it exists would be otherwise gone. The criminal laws have a deeper meaning than is usually supposed. They represent the minimum average of responsibility, the minimum average of unity, necessary to hold together a people, and lead them on to the realisation of the next higher stage which finds its expression through the civil laws of Contract, Tort, etc. But the case will be different if teachings, not only loathsome to the higher units of humanity, but decidedly criminal and jeopardising the physical fabric of the Society, are preached in the name of the Theosophical Society, when an individual member exercises his local value (of position and phenomenal powers) to inculcate such teachings in order that, and knowing that, they would be practised in life—it is clear that the sensible and the more thoughtful of the members must step in and draw the line somewhere. There is no such thing as permissible wrong-doing in the Society, striving as it does for the evolution of the Spiritual Unity. But there are sins and sins. There are sins due to weakness which we are striving to combat by bringing into the mind of not only the members but of all humanity the truth of the immortal self which, no body, no vehicle can colour or distort. There are again sins of self-assertion, intellectual sins which are far more dangerous because they are so subtle that very few can discriminate rightly. There are sins of abuse of position, against which not only the Society but also our present humanity has a right to be heard. If we do not give them a hearing, if we try to impose upon them a standard to which they cannot respond, and further, as it has been attempted, if we try to mystify people with oracles and pronouncements from sources not available to them, then the Society must be regarded to have failed to justify its existence. Are we to educate the people to look to the self within as the fountain of all strength, purity, and happiness or are we to retard their evolution by mystic though authoritative pronouncements? Is the society to fulfil its purpose of elevating people from the stage

of moral obligation, to the still higher obligation of unity, or are we to allow and permit the Society to drift into cheap irresponsibility, which will result if we appeal to theories beyond the ordinary ken. It is for the members to choose whether they will be true to their inner guide, or be merely content to swim on with authority; whether they will decide things according to their inner lights, or create a centre of dissolution by basing their judgments on facts beyond their power to examine and scrutinise.

R. L. MOOKERJEE.

THE MAZDEAN SYMBOLISM.

IN THE LIGHT OF THE "SECRET DOCTRINE."

AN humble attempt is made in compiling this paper, where the teachings of the "Secret Doctrine" throwing light on some obscure words, phrases and symbology in the Zoroastrian or rather the Mazdean Scriptures, are put together in some form. Our revered Teacher H. P. Blavatsky has correctly said: "The whole of the Magian or Mazdean literature—or what remains of it—is magical, occult, hence allegorical and symbolical, even its mystery of the law." And yet if there is any work or key in the world at present available to the people in general which can throw light to some extent on the World-scriptures, including Mazdeanism, it is the "Secret Doctrine," her great work.

For the facility of the student the words and phrases selected from the Avesta are arranged in alphabetical order. One reference is also given to each of them in the Avesta Scriptures. For further reference of the same word occurring in numerous places in the whole scripture, the student is advised to consult the "Complete Dictionary of the Avesta Language" by Ervad Kavasji Edalji Kanga.

In cases where the student finds that the teaching of the "Secret Doctrine" quoted against a certain word or phrase from the Avesta, is far fetched or inapplicable to the sense of that term in the Avesta, as it is not so expressly meant by the author of the "Secret

Doctrine," the blame for that shortcoming should of course be laid on this compiler, and not on the author of that great cosmopolitan work.

Several subjects compiled in this paper have already been dealt with, not only as quotations, but in able and elaborate articles which are all published in "Zoroastrianism in the Light of Occult Philosophy," and "Zoroastrianism in the light of Theosophy." Yet perhaps a paper like this in a very abridged form, with some additional matters, and especially confining all the explanations and suggestions within the very words of the "Secret Doctrine," may be found useful to students, as a ready reference for helping them to understand the Mazdean symbolism in the line of their own light, reason, and intuition.

The Secret Doctrine or the Ancient Wisdom is the source from which all World-Religions have taken their birth, and, therefore, none could be a better authority to give some reliable description of the child than its very parent—Theosophy.

AHURA-MAZDA.

[Gatha in Yaçna, Ha. XXVIII., verse 2.]

"Stepping out of the Circle of Infinity, that no man comprehendeth, Ain Suph . . . the Zeroâna Akerne of the Mazdeans or any other 'Unknowable,' becomes One (the Achad, the Eka, the Ahu); then he (or it) is transformed by evolution into the 'One in Many,' the Dhyani Buddhas or the Elohim or Amshaspands, his third step being taken in the separation of the flesh or Man. And from Man . . . the inner divine entity becomes . . . once more the Elohim" (The 'Secret Doctrine,' Vol. I, third Edition, p. 138).

" . . . primarily in the 'Rigveda' the Asuras are shown as Spiritual Divine Beings; their etymology is derived from Asu, breath, the 'Breath of God,' and they mean the same as the Supreme Spirit or the Zoroastrian Aura" (S. D. II., p. 62.)

"In the Mazdean or Magian religion, Asura is the Lord Asura Vishvavedas, the 'all knowing' or 'Omniscient Lord'; and Asura Mazdhâ becoming later Ahura Mazdhâ, is as Benfey shows, 'the Lord who bestows intelligence, Asura Medhâ and Ahura Mazdao. . . The Indo Iranian Asura was always regarded as seven-fold. This fact, combined with the name Mazdhâ, as above, which

makes of the seven-fold Asura the 'Lord,' or 'Lords' collectively, who bestows intelligence, connects the Amshaspands with the Asuras, . . ." (S. D. II., p. 97.)

"Ahura-Mazda in its literal translation means the 'Wise Lord' (Ahura, 'Lord' and Mazda, 'Wise'). Moreover this name of Ahura—in Sanskrit Asura—connects him with the Mānasaputras, the Sons of Wisdom who informed the mindless man and endowed him with his mind (Manas). Ahura (Asura) may be derived from the root 'ah' to be, but in its primal signification it is what the Secret Teaching shows it to be." (S. D. II., p. 643.)

"The One Supreme and Eternal manifests itself as Avalokiteshvara . . . which is the Ahura Mazda . . . and the Âtman of the Vedântists." (S. D., I., p. 135.)

"It is the Logos who is shown in the Mystic Symbolism of Cosmogony, Theogony, and Anthropogony, playing two parts in the drama of creation and Being—that of purely human Personality, and the Divine Impersonality, of the so called Avatâras, divine Incarnations, and of the Universal Spirit, called Christos by the Gnostics, and the Fravarshi (or Ferouer) of Ahurmazda in the Mazdean philosophy." . . S. D. II., p. 502.)

"The six Amshaspands—seven with himself (Ahura-Mazda) the Chief of all—the primitive Spiritual Angels and Men—are collectively his Logos." (S. D. II., p. 512.)

"Ormazd or Ahura-Mazda the 'Lord of Wisdom' is the synthesis of the Amshaspands . . . the 'Word' or the Logos, . . ." (S. D. II., p. 398.)

"Ahura-Mazda . . . 'Maker of the material world. Ormazd is the father of our Earth (Spenta Armaity) . . ." (S. D. II., p. 402.)

"Ahura-Mazda (Ormazd) was the head and synthesis of the seven Amesha Spentas or Amshaspands and, therefore, an Amesha Spenta himself." (S. D. II., p. 743.)

"Ahura-Mazda is the Spiritual Divine, and Purified Man, . . ." (S. D. II., p. 544.)

AIRYANA VAEJO

OR

IRÂN VEJ.

['Vendidad' Paragarad I., verse 3.)

"That which, in the 'Vendidad' for instance, is referred to as Airyana Vaejo wherein was born the original Zoroaster (by original we mean the Amshaspand called 'Zarathushtra,' the lord and ruler of the Vara made by Yima in that land) is called in Puranic literature Shveta Dvipa, Mount Meru, the abode of Vishnu, &c., and in the "Secret Doctrine" is simply named the 'Land of the Gods' under their chiefs, the Spirits of this Planet." (S. D. II., pp. 5, 6.)

"All the traditions of the human race gathering its primitive families at the region of their birth-place show them to us grouped around the countries where Jewish tradition places the Garden of Eden, where the Aryans (Zoroastrians) established their Airyana Vaejo. . . They are hemmed in to the North by the countries which join Lake Aral, and to the South by Baltistan or Little Thibet." (S. D. II., p. 204.)

"There are uncreated lights and created lights. There (in the Airyana Vaejo, where Vara is built), the stars, the moon, and the sun are only once (a year) seen to rise and set, and a year seems only as a day (and night)." (Quoted from Bundahaish.) This is a clear reference to the 'Land of Gods' or the (now) Polar Regions." (S. D. II., p. 305.)

"It (Airyana Vaejo) is now said to have been situated between the Sea of Aral, Baltistan, and Little Thibet; but in olden times its area was far larger, as it was the birth-place of physical humanity of which Io is the mother and symbol." (S. D. II., p. 434.)

". . . The Serpent alluded to (Vendidad I., 3) is the North Pole, and also the Pole of the Heavens. These two axes produce the seasons, according to the angle of inclination to each other. The two axes were no more parallel; hence the eternal spring of Airyana Vaejo 'by the good river Daitya' had disappeared and the 'Airyana Magi had to emigrate to Sogdiana,' says the exoteric accounts. But the Esoteric Teaching states that the pole had passed from the equator, and that the 'Land of Bliss' of the Fourth Race, its inheritance from the Third, had now become the region of desolation and woe." (S. D. II., p. 372.)

AIRYAMA.

[Gatha in Yaçna Ha : XLIX., verse 7.]

"The holy Airyaman the 'bestower of meal [Vendidad XX., 12] invoked in the prayer called Airyamanishyo, is the divine aspect of Ahriman." (S. D. II., P. 544.)

AKOMAN.

[Gatha in Yaçna Ha : XXII., verse 5.]

"Spirits and Genii were called Ekimu . . . of which some were good and some evil." (S. D. II., P. 258.)

ALBURZ MOUNTAIN.

[Yaçna Ha : X., verse 10.]

"Ashburz or Azburj, whether the peak of Teneriffe or not, was a volcano, when the sinking of the 'Western Atala' or Hell began, and those who were saved told the tale to their children." (S. D. II., 426.)

"It (Ashburz or Azburj) . . . is the North Pole, the country of 'Meru' which is the seventh division, as it answers to the seventh Principle (or fourth, metaphysically), of the Occult calculation. It represents the region of Âtma, of pure Soul, and Spirituality . . . It is the country inhabited by beings who live ten thousand years, who are free from sickness or failing; where there is neither virtue nor vice, caste or laws, for these men are 'of the same nature as Gods.'" (S. D. II. pp. S. 421, 422.)

AMSHASPANDS.

[Gatha in Yaçna Ha : XXIX., verse 11.]

"Behold, O Lanoo, the Radiant Child of the Two, the Unparalleled refulgent Glory-Bright Space, Son of Dark Space, who emerges from the depths of the great Dark Waters. It is Oeaohoo, the younger, the . . . He shines forth as the Sun, he is the Blazing Divine Dragon of Wisdom; the Eka is Chatur, and Chatur takes to itself Tri, and the Union produces the Sapta in whom are the Seven, which become the Tridasha, the Hosts and the Multitudes . . ." (S. D. I., p. 58.)

"There are three chief groups of Builders and as many of the Planetary Spirits and the Lipikas, each Group being again divided into seven sub-groups. . . . The Builders are the representatives

of the first 'Mind-Born' entities, therefore of the Primeval Rishi-Prajapati; . . . of the Seven Amshaspands of the Zoroastrians with Ormazd at their head; . . ." (S. D. I., p. 152.)

Every nation has either the Seven or Ten Rishi-Manus, and Prajâpatis; . . . or ten and Seven Amshaspands (Six exoterically. The Amshaspands are six if Ormazd their chief and Logos is excluded. But in the Secret Doctrine he is the seventh and highest, . . .) One and all have been derived from the primitive Dhyan Chohans of the Esoteric Doctrine, or the Builders, of the Stanzas of vol I." (S. D. II., p. 382.)

"The Zoroastrians regarded their Amshaspands as dual entities (Ferouers), applying this duality—in Esoteric philosophy at any rate—to all the spiritual and invisible denizens of the numberless worlds in space, which are visible to our eye. . . . In these (Chaldean) Oracles, the 'Seven Cosmocratores of the World' . . . are double; one set being commissioned to rule the superior worlds, the spiritual and sidereal, and the other to guide and watch over the worlds of matter. (S. D. I., pp. 255-256.)

"Belief in Creators, or the personified Powers in Nature, is in truth no polytheism, but a philosophical necessity." (S. D. II., 626)

"The Avestaic Amshaspands are a host with a leader like St. Michael over them, and seem identical with the Legions of Heaven, to judge from the account in the Vendidad. Thus in Fargarad XIX., Zarathushtra is told by Ahura Mazda to invoke the Amesha Spentas who rule over the seven Karshvares of the Earth; . . . In the same Fargarad in his invocation against Angra Mainyu and his host, Zarathushtra appeals to them in these words, 'I invoke the Seven Bright Sravah,' a word which the Orientalists have given up as one 'of the unknown meaning,' but which means the same as Amshaspands, but in their highest occult meaning. The Sravah are the Noumenoi of the phenomenal Amshaspands, the Souls or Spirits of those manifested Powers; and their sons and their flocks refer to the Planetary Angels and their sidereal flocks of stars and constellations. Amshaspand is the exoteric term used in the terrestrial combinations and affairs only." (S. D. II., p. 402.)

"The former (i.e., the Protectors and Instructors) as actual and existing Entities which gave birth to, nursed, and instructed Mankind in its early youth, appear in every Scripture, in that of the Zoroastrians

as well as in the Hindu Gospel. Ormazd or Ahura Mazda the 'Lord of Wisdom' is the synthesis of Amshaspands or Amesha Spentas, the 'Immortal Benefactors,' the word or the Logos and its six highest aspects in Mazdeanism. The Immortal Benefactors are described in Zamyad Yusht' as :

"The Amesha Spentas the shining, having efficacious eyes, great, helpful, . . . imperishable and pure . . . which are all seven of like mind, like speech, all seven doing alike, . . . which are the creators and destroyers of the creatures of Ahura Mazda, their creators and overseers, their protectors and rulers."

These few lines are sufficient to indicate the dual and even the triple character of the Amshaspands, our Dhyān Chohans or the Serpents of Wisdom. They are identical with and yet separate from Ormazd (Ahura Mazda). They are also the Angels of the Stars of Christians—the Star yazatas of the Zoroastrians—or again the Seven Planets (including the Sun) of every religion. (These 'seven' became eight, the Ogdoad of the later materialised religions. The seventh or the highest 'principle' being no longer the pervading Spirit, the Synthesis, but becoming an anthropomorphic number, or additional unit). The epithet 'the shining having efficacious eyes' proves it. This on the physical and sidereal plane. On the Spiritual they are the Divine Powers of Ahura Mazda, but on the Astral or physical plane again they are the 'Builders' the 'Watchers' the Pitris or Fathers, and the first Preceptors of Mankind." (S. D. II., p. 398.)

"The Creator is Thy 'God the Host' called in the "Secret Doctrine" the Dhyān Chohans ; . . . they are the Amshaspands with the Zoroastrians ; . . . The real Creator of the Kosmos . . . is the 'Lord—the Gods' or the 'Working Host' the 'Army' collectively taken, the 'One in Many.' (S. D. III., pp. 208-209.)

"The Dhyān Chohans vary infinitely in their respective degrees of consciousness and intelligence ; and to call them all pure Spirits, without any of the earthly alloy 'which time is wont to prey upon,' is only to indulge in poetical fancy. For each of these Beings either was, or perhaps is to become, a man, if not in the present, then in a past or a coming Manvantara. They are *perfected* when not *incipient*, men ; and in their higher, less material, sphere differ morally from terrestrial human beings only in that they are devoid of the feeling of personality, and of the human emotional

nature—two purely earthly characteristics. The former or the 'perfected' have become free from these feelings because (a) they have no longer fleshly bodies—an ever-numbing weight on the Soul—and (b), the pure spiritual element being left untrammelled and more free, they are less influenced by Mâyâ than man can ever be, unless he is an Adept who keeps his two personalities—the spiritual and the physical—entirely separated. The incipient Monads, having never yet had terrestrial bodies, can have no sense of personality or egoism . . . Therefore Young was right in saying that angels are men of superior kind . . . and no more . . . man can even during his terrestrial life become as 'one of us.' Thus it is by eating of the fruit of knowledge which dispels ignorance that man becomes like one of the Elohim or the Dhyânîs ; . . . " (S. D., I., p. 297.)

"In sober truth, . . . every so-called 'Spirit' is either a disembodied or a future man. As from the highest archangel (Dhyân Chohan) down to the last conscious Builder (the inferior class of Spiritual Entities), all such are *men*, having lived æons ago in other Manvantaras on this or other spheres, so the inferior, semi-intelligent and non-intelligent Elementals are all *future men*. The fact alone, that a spirit is endowed with intelligence, is a proof to the occultist that such a being must have been a *man*, and acquired his knowledge and intelligence throughout the human cycle." (S. D., I. p. 297-298.)

"The Seven wise Ones [Rays of Wisdom, Dhyânîs] fashion seven Paths [or Lines, and also Races in another sense]. To one of these may the distressed mortal come' . . . The Paths may mean Lines [Maryadah], but they are primarily Beams of Light falling on the Paths leading, to Wisdom . . . " It means Ways or Paths. They are in short the Seven Rays which fall free from the Macro-cosmic Centre, the Seven Principles in the Metaphysical, the seven Races in the physical sense. All depends upon the key used." (S. D., II. p. 201.)

ANGREMENYUSH.

[Gatha in Yaçna Ha : XLIV., verse 12.]

" . . . Angra Mainyu is the dark material aspect of the former (Ahriman). 'Keep us from our hater, O Mazda and Armaita Spenta,'

has as a prayer and invocation, an identical meaning with 'Lead us not into temptation' and is addressed by man to the terrible spirit of duality in man himself. For Ahura-Mazda is the Spiritual, Divine and Purified Man; and Armaita Spenta, the Spirit of the Earth or Materiality, is the same as Ahriman or Angra Mainyu in one sense." (S. D., II., p. 544.)

"The pure Dhyâni and Devas of the oldest religions had become in course of time, with the Zoroastrians, the seven Devs, the Ministers of Ahriman 'each chained to his planet,'—with the Brahmans the Asuras. . . . (S. D., I., p. 630). "Ahriman destroys the Bull created by Ormazd, which is the emblem of terrestrial illusive life, the 'germ of sorrow,' and, forgetting that the perishing finite seed must die, in order that the plant of immortality, the plant of spiritual, eternal life, should sprout and live, Ahriman is proclaimed the enemy, the opposing power, the Devil." (S. D. II., p. 98.)

"The Ahrimans and Typhons, the Samaels, and Satans, must be all dethroned on that day when every dark evil passion will be subdued." (S. D., II., p. 438.)

"The earliest Zoroastrians did not believe in Evil or Darkness being co-eternal with Good or Light, and they give the same interpretation. Ahriman is the shadow of Ahura-Mazda (Asura Mazda)" (S. D., II., p. 512.)

" . . . The Asuras the Ahrimans, the Elohim, or 'Sons of God,' of whom Satan was one—all these Spiritual Beings who were called the 'angels of Darkness' because that Darkness is absolute Light, a fact now neglected if not entirely forgotten in Theology," (S. D., II., p. 513.)

"Light (say the Magians) produced several Beings, all of them spiritual, luminous, and powerful. But a great One (the Great Asura, Ahriman, Lucifer, &c.) had an evil thought contrary to the Light," (S. D., II., p. 514.)

"In the Zend Avesta, Angra Mainyu (Ahriman), surrounding himself with Fire (the 'Flames' of the Stanzas), seeks to conquer the Heavens (so does every Yogî, &c. . . . for one must take the Kingdom of Heaven by violence we are taught). when Ahura Mazda, descending from the solid heaven he inhabits, to the help of the heavens that revolve (in time and space, the manifested worlds of cycles including those of incarnation), and the Amshaspands, the

seven bright Sravali accompanied by their stars, fight Ahriman, and the vanquished Devas fall to the Earth along with him. In the 'Vendidad' the Dævas are called evil-doing and are shown to rush away into the depths of the world of hell or matter (XIX, 47). This is an allegory which shows the Devas compelled to incarnate, once that they have separated themselves from their Parent Essence, or in other words, after the unit had become multiple after differentiation and manifestation." (S. D. II. p. 543.)

ARDVISUR.

[Yaçna LXV., verse 1.]

" . . . Who was the Mazdean Goddess Ardivisur Anâhita? We maintain and can prove what we say, that the said personage implored by Ahura, and Sarasvati [the Brahminical Goddess of Secret or Occult Wisdom] are identical. (H. P. B. *Theosophist* Vol. IV. p. 224.)

ARMAITI.

[Yaçna XII., verse 2.]

"Armaita Spenta is the 'Spirit of the Earth. S. D. II., p. 544.]

ASCHMOGH.

[Gatha in Yaçna XXXIV. verse, 8].

"It (Zohar) tells us that the serpent which was used by Samael, the supposed Satan, to seduce Eve, was a kind of 'flying camel' . . . Nevertheless the Zohar was right in its description, for we find it called in the old Zoroastrian MSS., Aschmogh, which in the Avesta is represented as having after the fall lost its *nature* and its *name*, and is described as a huge serpent with a camel's neck . . . There are none (such huge serpents) now; but there is no reason why they should not have existed during the Mesozoic age; . . ." (S. D., II., p. 215.)

ASHA.

[Gatha in Yaçna XXVIII., verse 7.]

"The primitive names of the Gods are all connected with fire, . . . In the Hebrew . . . (Aza) is 'Fire,' In Occultism, to 'kindle a fire' is synonymous to evoking one of the three great fire-powers, or to call on God." (S. D., II., p. 120):

AZIVAK.

[Vendidad Paragarad, . . . verse 3.]

"The 'Avesta' describes the serpent Dahaka as of the region of Bauri or Babylonia. In the Median history are two kings of the name Deioke or Dahaka, and Astyages or Azdahaka. There were children of Zohak seated on various Eastern thrones, after Feridun. It is apparent, therefore, that by Zohak is meant the Assyrian dynasty, whose symbol was the *purpureum signum draconis*—the purple sign of the Dragon. From a very remote antiquity (Genesis XIV.) this dynasty ruled Asia, Armenia, Syria, Arabia, Babylonia, Media, Persia, Bactria, and Afghanistan. It was finally overthrown by Cyrus and Darius Hystaspes, after 1,000 year's rule. Yima and Thraetaona, or Jamshed and Feridun, are doubtless personifications. Zohak probably imposed the Assyrian or Magian worship of fire upon the Persians. Darius was the vicegerent of Ahura Mazda." (Isis Unveiled, Vol. II., p. 486, Sixth Edition).

"The fallen Angels, in every ancient system are made the prototypes of fallen men—allegorically, and those men themselves, Esoterically. War in heaven between Thraetaona and Azidahaka, the destroying serpent, ends on earth, . . . in the battle of pious men against the power of Evil." (S. D., II., p. 407.)

BULL.

[Yagna XIII., verse 7.]

"In Esoteric Philosophy the Cow is the symbol of Creative Nature and the Bull (her calf) the Spirit which vivifies her, or the Holy Spirit," . . . (S. D., II., p. 436.)

"Bull is the emblem of life in all religions." (I. U. II., p. 236.)

"In the old symbolism—that used in Egyptian Hieroglyphics—when the bull's head only is found it means the deity, the Perfect Circle, with the procreative power latent in it. When the whole bull is represented, a solar God, a personal deity is meant, for it is then the symbol of the acting generative power." (S. D., III., p. 200.)

CLOTHING.

['Vendidad' Paragard VII., verse. 22].

"It is the Inner Principle in them which belongs to the Waters of Immortality, while its differentiated clothing is as perishable as man's body." (S. D., I., p. 296.)

" . . . the real man is the "soul, and his material frame no part of him.—Man became the living and animal Unit, from which the 'cast off clothes' determined the shape of every life and animal in this Round." (S. D., II., p. 304.)

"Coats of skin and matter" are "the impulses produced by our physical senses and gross selfish body." (S. D., I. p. 706.)

"As the 'coats of skin' of men thickened and they fell more and more into physical sin, the intercourse between the Physical and Ethereal Divine Man was stopped." (S. D., II., p. 294.)

" . . . Ye shall make an offering of your flesh or 'coats of skin' and divesting yourselves of your bodies ye shall remain pure spirits." (S. D., II., p. 790.)

DOG.

[Vendidad Paragard XIII.]

"It is not as it (Saddar 31) says 'not a single head of cattle would remain in existence but for the dogs'—but that all humanity, endowed as it is with the highest intellect among the intelligences of the animal kingdom, would under the leadership of Angremainyus, mutually destroy themselves physically and spiritually but for the presence of the 'dogs'—the highest spiritual principles. The dog Varihapara (the hedge-hog says the commentator), 'the good creature that from midnight (our time of ignorance) till the sun is up (spiritual enlightenment), goes and kills thousands of the creatures the evil spirits' (Fargard XIII., 'Vendidad'), is our Spiritual Consciousness. He who kills it (stifles its Voice within himself) shall not find his way over the Chinvad Bridge (leading to Paradise). . . . the seven dogs described as the 'blue,' the 'yellow' 'the spotted' &c., can be shown to have, all of them, reference to the same seven human principles, as classified by Occultism. The whole collection of the 'formulae of exorcism' so called of the Akkadians, is full of reference to seven evil and seven good spirits which are our principles in their dual aspect." (H.P.B. *Theosophist* Vol. IV., p. 224 *et seq.*)

NASARVANJI M. DESAI.

[To be concluded].

162076

ECHOES FROM THE PAST.

1881. LETTER TO MR. ————FROM A MASTER.

MY DEAR BROTHER,

I have to apologize for the delay in answering several of your letters. I was greatly occupied with business entirely foreign to occult matters, and which had to be transacted in the usual dry, matter-of-fact way.

Moreover, I do not find much to answer in your letters. In the first you notify me of your intention of studying Advaita Philosophy with a "good old Svâmi"!! The man, no doubt, is very good; but from what I gather in your letter, if he teaches you anything you say to me; *i.e.*, anything save an impressional, *non*-thinking and *non*-intelligent Principle they call Parabrahm, then he will not be teaching you the *true spirit* of that philosophy, not from its esoteric aspect, at any rate. However, this is no business of mine. You are, of course, at liberty to try and learn *something*, since it seems that we could teach you *nothing*. Only since two professors of two different schools—like the two proverbial cooks in the matter of sauce—can succeed but in making confusion still worse confounded, I believe I had better retire from the field of competition altogether; at any rate, until you think yourself in a better position to understand and appreciate our teachings, as you kindly express it.

We are held and described by some persons as no better than refined or "cultured tântrikas"? Well, we ought to feel grateful for the prefixed adjective, since it would have been as easy for our would-be biographers to call us *unrefined* tântrikas. Moreover, the easy way with which you notify us of the comparison made, makes me feel confident of the fact that you know little, if anything, about the professors of that sect; otherwise, you would have hardly, as a gentleman, given room to such a simile in your letters. One more word will suffice. The "tântrikas"—at least the modern sect, for over 400 years—observe rites and ceremonies, the fitting description of which will never be attempted by the pen of one of our Brotherhood.

In the light of the Europeans, "character" for adepts and ascetics seems as indispensable as to servant-maids. We are sorry we are unable to satisfy, at present, the curiosity of our well-wishers as to our real worth.

I cannot leave unnoticed the remark that your want of progress has been due to the fact that you were not allowed to come to us and

be taught personally. No more than yourself was Mr. Sinnett accorded any such privilege. Yet he seems to understand perfectly well whatever he is taught, and even the few hazy points upon subjects of an extremely abstruse nature will be very soon cleared for him. Nor have we ever had "one word of unpleasantness" between us—not even between him and M., whose bluntness in speaking out his mind is often very great, and, since you bring out again the question of our supposed identity with the "O. G." . . . the question in days of yore, I will, with your permission have a few words to say to this. Even now, you confess that you are *not* sure, that you cannot tell whether I am not D—or a "Spirit of the high Eastern plane" [the latter being an honour, indeed, after being suspected as a tântrika]; *ergo*, you think, I "can not honestly wonder" at your doubts. No; I wonder at nothing, for I knew all this long ago. *Some day* this and much more will be demonstrated by you objectively—*subjective* proof being no proof at all. I have been more than once suspected by you of taking my knowledge and impressions about you and other persons and things in the outside world from Olcott's and the O. L.'s heads. Kindly give thought to the following law, when alluding to my taking my ideas of you "out of the Old Lady's head or Olcott's, or any one's else." It is a familiar saying that a well-matched couple "grow together," so as to come to a close resemblance in features as well as in mind. But do you know that between adept and chelâ—Master and Pupil—there gradually forms a closer tie; for the psychic interchange is regulated scientifically; whereas between husband and wife unaided nature is left to herself. As the water in a full tank runs into an empty one which it is connected with; and as the common level will be sooner or later reached according to the capacity of the feed-pipe, so does the knowledge of the adept flow to the chelâ; and the chelâ attains the adept-level according to his receptive capacities. At the same time the chelâ, being an individual, a separate evolution, unconsciously imparts to the Master the quality of his accumulated mentality. The Master absorbs *his* knowledge, and, if it is a question of language he does not know, the Master will get the chelâ's linguistic accumulations just as they are—idioms and all—unless he takes the trouble to sift and remodel the phrases when using. Proof—M.: who does not know English and has to use Olcott's or the O.L.'s language. So you see it is quite possible for *me* to catch H. P. B.'s or any other chelâ's ideas about you without meaning to do you any injustice; for whenever we find such ideas—unless trifling—we never proceed to judge and render our sentences merely on the testimony of such borrowed light; but always ascertain independently and for ourselves whether the ideas so reflected in us are right or wrong.

And now a few words about your letter of the 5th ultimo. However great the services—in connection with literary worth—rendered us by Mr. ———, the President of the ————has, nevertheless, done nothing whatever for his Branch. You have

dropped it out of your thoughts—to all intents and purposes, my dear Brother, from the first. All your energies were devoted to the comprehension of our philosophy, and the knowledge and acquirements of our secret doctrines. You have done a good deal in this direction and I thank you heartily. Yet no attempt was ever made to organize your Branch on a firm foundation, not even regular meetings held; on the plea that you were not allowed to know *all*, you gave your Fellows *nothing*. And since you say you appreciate sincerity, then will I say more. Many are the Fellows of the———Branch who complained that out of the only two Englishmen—men of real education and learning—who took an active part in the work of the Society, the President of the———while leaving many a letter unanswered from fellows loyal and devoted to the cause, and paying little, if any, attention to his own Branch, was known to hold a most friendly correspondence with one who was publicly and widely known as the greatest enemy of the Founders; their traducer and slanderer and the open opponent of the Society. I speak, as you already know, of———a man who has done more to injure the Society and the cause than all the———papers put together. In one of your latest letters you do me the honour to say that you firmly believe me a “gentleman,” incapable of an ungentlemanly act. Last year, during a Council Meeting in your billiard room, and in the presence of several Theosophists, when, through H.P.B., I advised you to offer———to resign, since he entertained such a miserable opinion of the Founders—you felt very indignant at the suggestion and declared publicly that I was “no gentleman.” This little contradiction and *change* of opinion must not prevent me from telling you again, that had———then and there been shown the necessity of resigning under rules 16 and 17, the cause would not have suffered as it has and he himself would not have appeared in the contemptible light of [a] a *traitor* who forfeits his *word of honour* as a Theosophist; [b] an untruthful man, deliberately telling falsehoods; and [c] when he had finally left the Society, a reviler of innocent persons. The harm he has done, and the falsehoods he told, are detailed in———letter to me which I send you. The fact alone that he accused H.P.B., who had seen him but once in her life, and long after he had joined, of confessing to him that the Society had a *political* object, and that she had asked him to make a political programme for her, shows you the man as a liar. If he has a letter to that effect from H.P.B., why does he not produce it? You may, if you like, regard me once more as *no* gentleman, but when I read the letter he wrote to you in which he speaks of the disintegration of the———Society and makes other false suggestions, I wondered from the bottom of my heart that a man of your ability and discrimination, who undertakes to fathom that which *no initiate* has ever fathomed, should be so taken in by an ambitious and vain little man who succeeded in striking the right cord in your heart and plays upon it ever since! Yes; he was once

upon a time an honest, a sincere man; he has some good qualities in him, that may be called redeeming qualities; with all that, he has shown that to achieve an object and gain advantage over those he hates more than the Founders if possible, he could also lie and resort to dishonourable actions. But enough of him—who is mentioned here simply in connection with your resignation as the President of the———. For, when the Chohan and M. after calling repeatedly my attention to the fact that great harm was done to the cause by———vilifications (and by his boasting that he was supported by the———of the———himself, *whom he would force to quit* that Society of humbugs and myths), told me that it was nigh time that something should be done to stop such a state of things, I had but to confess that they were right and I *wrong*. It was I, certainly, who suggested to———the advisability of such a change; and I am glad you liked the idea. You prefer, as you tell me, to be “simply a zealous though independent theosophist, a simple member of the Society, with whose objects—however faulty the system . . . you sympathize from the bottom of your heart,” and Mr. Sinnett—who had no more, and perhaps less, objective certainty of our identity than you had—is nevertheless perfectly willing to work with us without ever feeling his loyalty wavering or his inability to defend “the system and policy of our order.” Thus, every one feels himself in his right place. Of course, no honest man could associate with us once he felt a “conviction” that our system was “quite wrong;” and one, moreover, who believes, as you do, that since we broach some theories to which you cannot subscribe, you should not trouble yourself even about that portion of our philosophy which is true. Had I any intention of arguing, I might perhaps remark that the latter is a most easy method of burking all the sciences as well as all religious systems; for there is not one in which false facts and unproven and even the *wildest* theories do not abound. But I prefer to drop the question.

To close, I may frankly confess that I rejoice to find you believing that “as an independent member of the Society I [you] shall probably be more useful and more able to do good” than you have hitherto been. I rejoice, but I *cannot help knowing* that many a change will yet occur in you before you find yourself finally settled in your ideas. Pardon me, dear Brother; I would not give you pain but such is *my* opinion—and I abide by it.

You ask me to get the “O. L.” to refrain from proposing you for the council. I do not believe there is the slightest danger of her doing it. I know, in fact, that she is the last person in the world to propose you *now*. Rightly or wrongly she feels herself injured by you to the very root of her heart; and, I am bound to confess, that—no doubt unwillingly—yet you *have* hurt her feelings very deeply upon several occasions.

Nevertheless, permit me to sign myself your obedient servant,

Whenever you need me, and when you have done your study with the "Svâmi"—then I will again be at your service.

Yours faithfully,

K. H.

THEOSOPHY IN MANY LANDS.

MEMORIAL MEETING IN CALCUTTA.

A Memorial meeting in honour of the late Colonel Henry Steel Olcott was held in Calcutta on 1st March 1907. Babu Norendro Nath Sen presided, and delivered an eloquent and impressive speech. We are indebted to the *Indian Mirror* for the following extracts.

The first Resolution, which was moved by Miss Lilian Edger, M.A., ran as follows :—

"Resolved that this meeting of the friends and admirers of the late Colonel H. S. Olcott, President-Founder of the Theosophical Society, desires to place on record its sense of the loss which the cause of spiritual regeneration has sustained by his death, and its appreciation of his many years of devoted work for the uplifting of India."

Miss Edger said in part, referring to Colonel Olcott's past labors :

"And all through the Colonies of the Far East, he worked without rest and put before them and explained to them the two ideals of the Theosophical Society which he himself fully realised. The first, to strive to put before all nations the highest ideals of their own religion ; and the second, to try to draw more closely together the East and the West. Some of you know how he lived in India. You know how he appreciated even the simplest of your ideals. I can tell you how he lived with the people in the Colonies where I travelled with him ; how he beheld and appreciated their ideals, and strove every hour of the day to try to bring the people to understand more clearly the meaning of the Western ideals and to strive to realise them the more in their lives ; and as he did this, as he emphasized the Western ideals, he at the same time showed the point of contact between the West and the East. The basis on which the two ideals rested was one and the same. How unselfishness, how aspiration

and recognition of the divinity in every man, and of the unity which underlies all beings, must be at the basis of every religion, and in trying to impress that upon the minds of others he was able to show how the East, though having different forms of ideals, was still working towards the same end. Added to that, in his own life he lived those ideals. The two things which guided, perhaps more than any other in his life, were the idea of unselfishness and the idea of truth. One more unselfish and more considerate for those around him, more full of love, I have never met. And with such devotion to truth, and also such devotion to the unity of opinions, none could help but respect and revere him. I think, that could you all have known him in his personal life, your gratitude to him would be still greater than it is now."

Babu Sris Chandra Biswas, B.A., B.L., proposed the second Resolution, which ran thus :—

"That this meeting is of opinion that a suitable memorial should be raised to preserve the memory of Colonel Olcott—and authorises the Theosophical Lodges in Calcutta to take steps in that direction." In the course of his remarks, while moving the above Resolution, he said :

"Young India was digging the grave of ancient India, and sterilising the germs of future India when Madame Blavatsky and Colonel Olcott heroically flung themselves across the downward rush of the blinded Indian youth. And if, at the present moment, the wave of irreligion and scepticism has rolled back, if Hindu youths have been won back to the ancient faith, if their love and respect for their ancestors has been deepened, if they are beginning to understand and approach the beauty, the grandeur, the sublimity, the comprehensiveness and the transcendent character of Hinduism, and, above all, if their hearts are slowly beating with the faint hope that the spiritual conquest of the world in future may, if they choose, be theirs—the credit for this marvellous feat, to my mind, not a little belongs to a noble band of workers among whom Colonel Olcott occupies a prominent place.

Such is the man whose memory we have been called upon to preserve. It is true, indeed, that he has raised his own memorial by his own labours extending over a period of 31 years. He has raised his own memorial in 205 Buddhist schools, established in Ceylon,

which at the present moment count 25,000 pupils on their rolls. He has raised his own memorial in the Panchama Free Schools started by him for the uplifting of the despised and degraded Pariahs of India. He has raised his own memorial in 893 charters issued by him for as many branches of the Theosophical Society all over the world. He has raised his own memorial in the temple of every patriotic Indian heart. He has raised his own memorial in the sanctuary of the heart of every right-thinking member of the human race all over the terrestrial globe. These are memorials more lasting and valuable than any of bronze or marble that you can raise. But still, from a worldly point of view, we owe it to ourselves to raise him a suitable memorial—a memorial worthy of the illustrious deceased and his splendid services to humanity in general and our beloved fatherland in particular. But while thus exhorting you to raise a memorial, I ask you, with all the earnestness which I can command, to carry on the great work, inaugurated by Colonel Olcott, and to give to it that permanence and durability which, to my mind, is the most fitting monument to his memory."

Mrs. Besant spoke at some length in support of the second Resolution, and in closing her remarks said: "Remember the work which he has left behind. It was truly said by the one moving the second Resolution, that his best memorial is by carrying on the work for which he lived and died. That is true.

His energy was beyond our comprehension. Four or five lectures a day he gave, he, a man of 75, and it is no wonder that under such strain his heart failed and refused to carry on the overburden that was put upon it. Remember him by working for the cause he loved; remember him if you will, by making those Pariah schools in Madras sure of their existence. He begged from door to door and established them. He knew no distinction of religion, caste, colour or creed. To him all were the same. The Brahmins he praised, but when the Brahmins despised the Pariah, then he rebuked them. He strove to help the miserable as well as to champion ancient faiths. Much work of peace is to be done. His dream was a dream that in the wisdom-religion, Theosophy, all faiths would recognize their mother and live in peace within a single home; that Hinduism, her eldest born; Zoroastrianism, her next born; then Buddhism,

then Christianity, then Islamism, should all recognize their one common origin which belongs to all alike. What will it be for India when all religions join hands and no man stands apart from the Indian nation because his religion is this or that or the other? The Indian nation of which we all dream must be made of many creeds as well as of many nations. The first step to that is that all creed-antagonism shall vanish and one common love for Wisdom shall spread from North to South, from East to West. So, build for him whatever memorial you will shape for him, what your memory may wish to give, but believe me that when Mussalmans and Hindus join hands of brotherhood to forget the ancient wrongs and labour together for the future good of all; when Parsis and Christians, Jains and Buddhists, Sikhs and others, forget their ancient antagonism and stretch forth hands of love, there, in that union, in that Brotherhood, is the noblest and immortal memorial of the work of Colonel Henry Steel Olcott."

MRS. BESANT'S ELECTION.

The Scandinavian Section has voted unanimously for Mrs. Besant. In some of the letters received, the position is put neatly. A Swede writes: "To me, personally, it seems more than foolish that a high *corroboration* of the late beloved President's will and advice should make his idea less valid!" One from England, on the contrary, says, writing to Mrs. Besant: "If only the Master's name had not been put forward, every one here would have hailed your nomination with delight." A more topsy-turvy view it would be hard to imagine.

The Netherlands Section has polled 781 votes for Mrs. Besant and one against her.

AMERICA.

Much unrest characterizes the situation in this country just now in consequence of the crisis which the Society is facing in connection with the coming election to the Presidency. Circulars are being sent around in abundance from our own members and Branches and also from those belonging to other Sections, and the "Messenger", in a spirit of fairness, prints documents on both "sides."

There can be no hiding the fact that, on the correct settlement of the issues at present involved, depends the future of the Society as

it is at present constituted. It is, therefore, essential that every member should vote according to his own judgment and reason, not being in the slightest degree influenced by the irrational idea that if he does that and decides to vote against the present candidate, he may incur the displeasure of the Masters.

The "Los Angeles Times" (from which city I am writing) of April 19th printed a brief account of the present trouble and this has probably appeared in newspapers elsewhere. The Society is thus again brought prominently before the notice of the public as it was about a year ago. No harm was done then, because officially we took a strong stand for sound morals and were thus entitled to respect and admiration. If the result of the present controversy is to emphasize again the fact that the T.S. represents clean ethics and common sense, we shall unquestionably continue to grow as an influence for good in the community.

H. H.

INDIA.

Everything is now very quiet at the Indian Head-quarters, the College and Schools being closed for the summer vacation, and many of the workers having left in search of cooler quarters. Mrs. Besant left on April 29th for Bombay, *en route* for Munich, where she was to preside over the International Theosophical Congress, held from May 18th to May 21st. Two days before her departure she took part in a large Swadeshi meeting in the Town Hall, which was presided over by Mr. Radice, the Collector. Mrs. Besant, who was received with great enthusiasm and cries of *Bande Mataram*, gave a most impressive and stirring speech, in which she exhorted her hearers to support the Swadeshi movement and to encourage local industries. There was a second meeting on the following day, which resulted in the foundation of a Swadeshi-Vastu-Pracharini Sabha, with Mr. Radice as President.

White Lotus Day was observed as usual at the Head-quarters, the portrait of H. P. B. and the bust of Colonel Olcott being decorated with Lotus flowers. In Mrs. Besant's absence, some notes were read of a lecture on H. P. B., given by her on the Sunday before White Lotus Day last year.

M. J.

CORRESPONDENCE.

A FEW WORDS TO THE POINT.

In the mass of literature, issued under official titles, that is being forced upon the over-wrought minds of members of the Theosophical Society, it may be that a small voice will not be heard, but it had better go forth than be silent.

It is difficult for one in whom the love principle predominates to come forward and apparently strike blows at those with whom he is in reality at peace, but there are times when personalities must be banished from memory and an impartial stand be taken by the mind for that which appeals to it as truth.

In reading the articles recently circulated by my co-workers, I have been astonished by the tenacity with which many of them hold to an idea for which there is absolutely no foundation, *i.e.*, that Mrs. Besant has or will accredit the teachings that have been condemned, and for which a leader in the Society has paid a penalty that should satisfy the most exasperated denunciator, let alone any one who stands, as every member of the T.S. is supposed to do, for Brotherly Compassion. It is clear to my mind that she has simply asserted the truth that one may fail along a certain line while achieving pre-eminent success along others, and upheld the fact that a debt, entailing disgrace, may be exacted by the Karmic Law—with which no Master will interfere—from a soul that in other ways has reached a high point of advancement. She probably sees, as others among us see, that some of our most valuable teachings, some of our most important books, are put under unjust and dangerous suspicion, that the carefully corroborated work of a trustworthy group of psychic students is jeopardized, because the subject-matter was penned by one who is now abased. She probably sees—as I see—that the grandest triumph for the Theosophical Society would be the repudiation of the prescribed teachings by the once respected leader, and his disillusionment. And just here I must ask, although the analogy is not exact, what more beautiful figures have been put before our eyes by our beloved friend, Mr. Mead, than the Mary Magdalene of Pistic Sophia, than the Helen of Simon Magus? Are we *only* to theorize?

Another point that is clear to my mind is this:

If Colonel Olcott changed his mind as to whom he should nominate, and if Mrs. Besant also changed hers and accepted the nomination after having previously advocated that of one of her associates, it was probably because the situation had been changed by the scandal that had thrown the Society into petty rebellions, into frantic strife and embryonic secessions, and a leader was needed who combined with executive ability, equilibrium, diplomacy, tolerance, patience, gentleness, courage, honesty, justice and mercy,—qualities that no other proposed candidate possesses in unity as does Mrs. Besant. Her life-long expe-

rience as a leader, her world-wide lecturing, her personal relation with various sects and nations have fitted her to meet the peculiar situation of the moment and to restore calm and order in the Theosophical Society more expertly than could her perhaps equally scholarly but less well-trained comrades. This, to my mind, is sufficient reason for the selection of Mrs. Besant for the presidency.

The verity or fraudulency of the Adyar phenomena—the appearance of the Masters—does not for me affect the value of the above conclusion; in weighing the evidence for and against the phenomena, we must remember that if, on one hand, we have the testimony of a declining invalid, on the other, we have that of his experienced co-worker, sound in mind and body.

It is impossible for me to lend myself to the brusque, discourteous and arbitrary methods that are now being used to defeat Mrs. Besant's election, for the simple reason that ever since my connection with the T.S., and especially since my transference to the American Section, I have openly disapproved of, and thrown a counterbalancing influence against, these very characteristics. While respecting official positions, while appreciating personal kindness, I have nevertheless constantly contended with these regrettable qualities, which are a menace to the welfare of the Society both with its members and with the public.

It is evident to me that the mass of the members of the Society are weary of the word "failure." They have had enough of discord, they are longing for an object to love, to admire, for every prominent figure that held their affection has been debased, displaced, or discountenanced; they want radiation after the long interval of obscurity; they want calm in place of strife; satiated with the subject of iniquity they would welcome an era of gentle methods, of compassionate modes of reform, an advent to power of Peace-lovers.

ANNIE C. MCQUEEN.

To the Editor of *The Theosophist*.—Perhaps you will allow me to say a few words in connection with the discussion raised by the recent article by Mrs. Besant on "The Basis of the Theosophical Society." I have tried to reduce to the briefest possible statement what I have to say. Mrs. Besant's article has been attacked with much vehemence and, as it seems to me, with no little misunderstanding and misrepresentation; for some, therefore, it appears to require further explanation which Mrs. Besant no doubt will give; perhaps in doing so she will be able to show that she has been misunderstood and that she really shares the views of her critics; but with a direct defence or explanation of that article no one but herself has, of course, in the meantime, anything to do. I only wish now to say that it appears to me possible to accept the article as it stands and that, so far from seeing immorality in the teaching, I see in it simply an expansion of the doctrine taught by divine teachers in every age and verifiable by those who can put aside prejudice and give unbiassed thought to the subject. There is apparently no question here of admitting to the T. S. a person whose views on any point outrage the healthy popular standard of morality. No

one under such a cloud would be likely to apply for admission and obviously the members of the Society could not extend to such a person the sympathy which would make membership worth his while. Nor, again, if we turn to the question of expulsion, are we concerned with anything more than formal exclusion. A man guilty of a grave moral lapse is, by virtue of such lapse, his own real excluder, cutting himself off, for the time being, from real relationship: nominally, however, he still remains a member. The question then is, is it expedient for the Society to formally excommunicate him? The answer is, I think, 'Yes,' if we ignore the divine law and regard solely the supposed opinion of the world. If, on the other hand, we respect the divine law and prefer to follow the teaching and examples of the Masters of Wisdom, the answer is 'No.' Why should we nominally expel him? We are unwilling to acknowledge that it is partly in order to gratify our own self-righteousness, and partly to certify the public that we are very superior persons; the reason given is that it is necessary to purify the Society. Yes, in the eyes of the impure perhaps so, certainly not in the eyes of Him Who is of purer eyes than to behold iniquity and Who has commanded us to be as He is—and therefore also of purer eyes than to behold iniquity. But we may not cast a stumbling-block before our fellow-men and they will think our morality lax if we easily tolerate lax morality in a member? No one suggests that we should do such a thing. Right-minded, and earnest people, however unsympathetic respecting the views and work of the T. S., will never misjudge us if, as a Society, we hold up consistently the highest moral ideals both in life and teaching. At most the world will ask "Why do you not expel him?" to which we reply, "Because we are a Spiritual Society, having as our basis of membership the manifestation of the Christ Spirit in man; beholding (dwelling upon) that and that only in Him, and therefore seeing no cause to formally reject him." If it is further urged, "Can Christ be said to be in any way manifested in the life of one holding immoral ideals," the answer is, "Certainly, have you never read in your scriptures that the Christ is sometimes sick, in prison, naked? it is our privilege then not to turn from Him but to minister to Him." "Even the wicked man," says S'ri Krishna, "entering into My Being," i.e., manifesting those characteristics which make him a fit and proper person for T. S. membership, "must be accounted righteous;" potentially he is so now, actually soon he will become so. The danger is not that he with his faults should remain in nominal membership, but that we should see these faults, and seeing should become self-righteous, and becoming self-righteous should judge him. In uprooting the tares we cannot but uproot the wheat also; therefore "let both grow together till the harvest," is the command of the Master. But, apart from theorising, such a one will, as a matter of fact, do harm if retained as a nominal member? Let us trust the Law. Refusing to judge our neighbour whose good *karma* has made him a member of the T. S. we, as it were, put both him, our Society, and the world in which we work and to which we minister, into the care of the Supreme. The good Law will work out blessing, and not evil, for all concerned. To take an indirect illustration: we may suppose the many millions expended by some European Power annually, on the upkeep of navy and army, to be a karmic fine, the penalty of pride and unjustifiable

aggressiveness in the past ; perhaps if, on the ground that her conduct was now ideal as regards her neighbours and dependent peoples, her statesmen should relax these precautions, the penalty of stored-up karma would be exacted in the form of loss of prestige, territory, &c. The T. S. has no such evil karma as yet behind it. Newly founded by the Masters of wisdom it has everything to gain and nothing to lose by making the Law of the Divine Life the Law of its being. With reference to Mr. Mead's example, no doubt it would be desirable to exclude from the T. S. Reading-room, members who steal umbrellas, &c., and if it could be shown that they apparently are in the Society with no higher object in view than to steal, nominal expulsion would be their due ; but if any one such could be found to be, in spite of such a then eccentric moral defect, a real helper of his fellow-men—a very unlikely contingency—then, according to the view suggested by Mrs. Besant, he would be a fit and proper person for membership.* I suppose the disciples of Jesus, the Christ, from time to time urged their Master to expel the thief, Judas ; but apparently he satisfied the Lord's requirement for membership among the disciples, and though apparently very much better for him if he had been expelled he was allowed to remain. Unless the Ego leads, as a Master has recently told us, karma must be allowed, so far as a Master is concerned, to run its course. Here without doubt we have the explanation of the charge invariably brought against the Master and his disciples by an ignorant world. The Divine indifference of the Master, the product of Wisdom, Love, faith in the working out of the Law, is by the ignorant confused with that indifference which is a sign of a low moral development. "As above, so below." "All progress is represented by spiral movement." At primitive levels man is indifferent to moral lapse ; at a higher stage we are only too eager to cast stones ; finally we return, but on a far higher level still, to the attitude of indifference, neither attracted to nor repelled by the form, because we now know as the Great Reality the One Life of which it is only the transitory expression.†

E. B. HILL.

To the Editor of *The Theosophist* : ‡

It is not my intention to enter into controversy with Mrs. Besant, or even to correct the various mis-statements of fact contained in her letter, but in justice to her as well as myself there is one thing I feel bound to say. It was with great surprise that I found Mrs. Besant

* I may here say that the indignant criticism on Mrs. Besant's remark that "persons holding views leading to murder, theft, adultery, &c., may be still eligible for T.S. membership," is a good illustration of the misrepresentation to which I objected at the beginning of my letter ; for it is obvious that her reference is to persons who mistake immoral for moral theory, not to persons glorying in theories which they *know* will lead to such results.

† It should be noted that the chief value of considerations such as the above is to indicate generally the importance of a guiding spiritual principle in dealing with our fellow-men ; practically the matter is free from perplexity ; it is obvious that any one whose name carried the slightest weight would resign membership if out of sympathy with the current views of the Society, and also the Society has the right and the power to deal exceptionally with exceptional cases.

‡ This letter should have appeared last month but was mislaid.—Ed. note.

regarded my letter about the Adyar phenomena as an attack on her personal honour. After carefully re-reading it, I can find nothing that seems reasonably to warrant such a construction, and I am quite sure that nothing was further from my mind than any such intention.

Yours fraternally,
BERTRAM KEIGHTLEY.

A correspondent writes :

Dr. Cobb, the best known Rector in the City of London, a man of great influence, is (unfortunately ?) a subscriber to the *Theosophical Review*, and read the lamentable April issue. After reading it, he preached on the Christian attitude towards wrong-doers, and told his congregation that, under no circumstances, would a member of the church be cast out from it. Thus is brotherhood in the Theosophical Society rebuked by an eminent clergyman, in consequence of the frenzied violence shown by some of the leaders of the T.S. towards a man who has grievously blundered.

A physician's statement :

"At Adyar I used to attend our late beloved and revered Colonel daily, and spent several hours with him. Each time I saw [him] I found him in perfect equilibrium of mind. Although his heart was very weak his brain was not so. It was sound. He was very rational in answering questions. His memory did not fail, and he remembered his old mirths very well and enjoyed making a repetition of them. I saw him signing important documents in a desirable state, and he was not at all weak so as to be deluded by anything. In the face of this I am surprised to see our brother stating, "Ever since last Christmas Colonel Olcott has been in no condition of mind or body, either to think clearly or to take any important decision whatever," etc., etc. On a certain question he had in hand at that time, about a certain brother and sister, he was very firm in his decision, and we could not make him change his own opinion in the matter. He stood like a rock and did not swerve a bit, with all our persuasions and solicitations in the matter."

D. J. EDAL BEHRAM,
Physician.

REVIEWS.

THE HYMNS OF HERMES.*

ECHOES FROM THE GNOSIS, VOL. II., BY G. R. S. MEAD.

Mr. Mead has certainly done a great service to the daily increasing band of spiritual aspirants all over the world by the issue of the splendid little volume before us. We can hardly think of another

* London : The Theosophical Publishing Society ; 1907. Price 1s. net.

person equally competent to write on this sacred theme. Uniquely fitted—by his classical erudition as also by his mystic and theosophic lore—to speak with authority on Thrice Greatest Hermes, the author presents in the brief space at his disposal, under the interesting headings of "The service of song," "A triple Trisagion," "A hymn to All-father God," "The Secret Hymnody," "A hymn of grace for Gnosis," and "A song of praise to the Æon," much interesting food for contemplation. To those who "love the life of the spirit and long for the light of gnostic illumination," the book must be truly welcome.

S. V. R.

MAGAZINES.

The Theosophical Review (May) opens with a paper on "Returning the Gift," in which we are reminded that we should improve our opportunities "for returning this gift of the Gods, Divine Wisdom, which we have received, by passing on some fragment of it to those whose darkness is greater than our own; only tact and discrimination must be shown in the particular fragment that is used with the particular individual on the particular occasion." Again: "What does Brotherhood imply, if not the sharing with our Brothers that which we ourselves have received?" The writer of the paper says that even those who are behind prison bars are often ready to accept the main teachings of Theosophy if tactfully presented in simple form. "Signs of the Times in the Theosophical Society" is another article worthy of our serious thought. After alluding to the too prevalent tendency to drop the primary teachings of the T.S. too soon, the writer goes on to say:

"There is, however, a still more serious evil rampant among us which threatens the disruption of our Society unless it can be checked. For, besides attacks upon the form of much of our theosophical teaching, thrusts are frequently made at those who have been the channels of that teaching, and in such unfriendly criticisms there lurks, indeed, a dangerous element.

For it means that basest of things, *ingratitude* to the teachers and writers who give their lives to the movement, and whose whole energies are devoted to the effort to put at the disposal of all who seek, the priceless teaching they have gained with so much effort and so arduous a personal training." "The Seven Commandments," by M. Charles, pertain to the "Land of the Abstract," and lie behind the written ones. The writer presents them in the following order: I. "Work (and Play)." II. "Warfare," or struggle. III. "Fitness (for existing conditions)." IV. "Adaptability (for coming conditions)."

These he styles the four lower laws or—"rules for the control of Action." The three which follow "are for the regulation of Energy." They are: V. "Inspiration,"—or in-breathing, as referring "to the principle of self-preservation" VI. "Expiration"—or "the law of the out-breathing, or the forth-giving of the self" VII. "Aspiration,—. . . which includes all the others." A. M. Glass discusses the question, "Is matter Electricity?" There are other articles on

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"The Sister Lands," "The Character of Giordano Bruno," "George Borrow's Relation to Occultism," and, "In support of the Argumentative." Mr. Mead prefaces the numerous letters referring to "The Communications from Adyar and the Presidential Election," by the remark that he has decided to "abstain" from further criticism, and he adds, that—"If I have inadvertently fallen into any real error of fact, in any detail, or into any fault of manner of statement, I regret it, and I unreservedly withdraw from my letter the phrase, 'Mrs. Besant forgot her intention.'" The way is open for further withdrawals.

The Editor's statement that, "In future the questions of principle involved must be treated from a purely detached and philosophical standpoint, without reference to individuals, if they wish to avail themselves of the hospitality of the *Review*," will be hailed with joy. The contributions in this issue, referring to the Presidential election are in favour of Mrs. Besant.

Theosophy in India, for May, contains copious notes of a very interesting lecture on H.P.B., which was delivered by Mrs. Besant at Benares on May 6th, 1906. The "Hymn of Synesius, Bishop of Ptolemais," is sublime. Miss Edger continues her important "Studies in the Pedigree of Man," and 'Seeker' writes in his earnest style, on "The Yogi and his 'Tat.'" "Another Illusion Gone," is an article by Manjeri S. Ramaier, which considers, further, the question raised by P. T. Srinivasa Iyengar, nearly a year ago, in the same magazine, as to the accuracy of certain translations, or word-renderings, formerly made by T. Subba Rao. There is much other matter—mainly relating to affairs of the Indian Section.

The Lotus Journal (May) opens with instalment No. VI. of "Life as seen by the Dead," by Henry Hotchner (Scribe). Mrs. Taffinder tells us of "The Lotus Circle Movement on the Pacific Coast." Her article is to be concluded. Following this we find Part II., of the story on "Thought-Brownies," a continuation of H. W.'s article on "Madame Blavatsky;" the second paper on "Great Florentine Painters," by Gertrude L. Mallet; and an illustrated article on "The Origin of Flowers," by W. C. Worsdell.

Broad Views (May). Stanley M. Bligh considers the importance of the fact that England needs "a larger rural population to balance the increase of town dwellers," and thinks that "a rural population, to be of any real benefit to the community, must be prosperous, contented, and in touch with the soil." He calls attention to "one method by which the desired end may be obtained." The Editor discusses the subject of "The Age of Humanity," viewing it chiefly from the occult standpoint. C. A. Wheeler engages in a vigorous "Defence of the Jesuits," essaying the difficult task of removing the widespread (and in his view the unjust) prejudices against this religious body. "National Eugenics," or the "Science which aims at the collection of any facts that may guide the current generation in efforts to improve those which are to come" is evidently an editorial contribution called forth by a movement recently "set on foot in connexion with the university of London," and called the "Francis Galton Laboratory for the study of 'National Eugenics.'" Mr. Galton is greatly interested in studying the "disastrous effects brought about

by marriage between persons physically or mentally unfit to become parents," and "endeavors to encourage the growth of a higher public opinion on these subjects." The Editor, however, viewing the matter in the light of Karma and reincarnation, is of opinion that, generally speaking, "if we take care of the souls the bodies will take care of themselves," and, again, "that the future of the race in progress will depend on soul culture in a far higher degree than on body culture, for the simple reason that no skill in the latter effort will protect the ego coming into incarnation who deserves a diseased body, from getting it by the development of hereditary germs that may lie as far back in the past as we like to imagine," and, on the contrary, an ego who does not deserve a diseased body, will grow a healthy one in spite of most unfavourable surroundings. There are also articles on "Edgar Allan Poe," "The claim of Truth," and "The meaning of Life."

The *C. H. C. Magazine* for May contains biographical papers on "Rāmadās, Shivāji's Guru;" "Anam;" "Nurjahan;" and "Harischandra, the Moon of India." Other articles are, "The Signs of the Kali Yuga," and a continuation of "The Hindu Catechism."

Revue Théosophique (April) opens with a translation of Mrs. Besant's "Basis of the Theosophical Society." Then follow Dr. Pascal's "The Conscience," I. Hemde's "Paracelse," and translations from H.P.B.

Sophia (April). The scholarly character of this excellent journal is always increasing. Salomón Reinach's article on Samuel Zarza gives us the result of a scientific inquiry executed in the *Biblioteca Nacional* of Madrid, with the help of a young Hebrew scholar, on the life and writings of Samuel Zarza, a Spanish Rabbinit of the fourteenth century who, according to the tradition, had to die on the pyre, because he believed in the eternity of the world. This is most probably a legend, as Mr. Reinach shows, but the tale is characteristic, nevertheless: "At a certain occasion," we are told, "many Rabbinites being assembled in order to read some act of matrimony, the date was indicated by them, as usual: 'That year after the creation of the world' (i.e., after 3760 B. C.). And Zarza, lifting his hand to his beard, added: 'And, perhaps, many more,' wishing to show by this that he believed the world to be eternal. The Rabbinit Kanpantan stood up and said: 'Why do they not burn Zarza? Zarza must be burnt.' They brought him to the tribunal and condemned him to be burnt because he believed in the eternity of the world." No doubt such has really been the lot of many a *sādhaka-vādin* of those days, and if Zarza escaped it, the cause evidently is that he was careful enough not to directly express his opinion in his works, and that he, indeed, in many cases vacillated between the theological and the philosophical decision, being "at once and with equal sincerity a theologian and a philosopher." Thus he decides in favour of orthodoxy of this passage: "And God spoke: let us make a man," by the funny explanation: "While creating the other things, God restricted himself to say that the elements had themselves produced that which is in their nature . . . ; but for man, he clearly shows us, there must needs be a divine origin, viz., from the immediate product of the intelligence of the creator." But even this is only a seeming concession to the

theory of the creation out of nothing. The latter was a real stumbling-block to Zarza, and that he had, indeed, personally done away with it and replaced it by a belief in an eternal *prakṛti*, is shown by many passages, e.g., that one where he openly speaks on primitive matter (a Greek idea introduced in Spain by the Arabic philosophers) and says (as his own opinion) that the real meaning of being and non-being is only that of a passing from one form to another. This is pure *sādhya-vāda*. And there is another interesting parallel to Indian thought in that saying of Zarza's that, before the creation, the world was comprehended in the essence of God, and that it detached itself by virtue of the same divine nature. It may, however, also be noted here that the creation out of nothing is not necessarily (as Zarza believes and many others accept as a matter of course) an unphilosophical idea, but may be understood to refer to the absoluteness of God which seems to be contradicted by the assertion that there is something besides Him, i.e., besides the *ekam evādvītiyam*, out of which He may create. For we must not forget that, notwithstanding so many painful operations with Father, Son, and Holy Ghost, the Christian Church has never attained to such a height of philosophical thought as is shown by the sharp distinction of the masculine and the neuter Brahman.—There is much of interest also in the other articles: "Epilogues of the month," by Arimí, "Dialogues of Love," by León Hebreo, "Silence," by Eugenio Astol, "The Present of the Gods," by Rafael Urbano.

Received with thanks: *Revista Teosófica* (Habana, February), *Ultra* (Roma, February; with a scholarly paper by Alberto Gianola on "The King Numa Pompilius and Pythagoras"), *La Verdad* (March), *Omatunto* (with a translation of John Law's "The Head-quarters of the T. S. at Adyar," in *Theosophy in Australasia*), *Theosophische Bewegung* (April); *Revue Théosophique*, *Journal Du Magnétisme*, *Pewart Theosophie* (March 1907), *The Lotus Journal*, *The Vahan*, *The Theosophic Messenger*, *The Phrenological Journal*, *Modern Astrology*, *Mind*, *The Metaphysical Magazine*, *The Arena*, *Notes and Queries*, *East and West*, *The Journal of Education*, and numerous other Indian Periodicals, in English and Vernacular and some tracts of the Madura Hall of Theosophy; further, *The Indian Review* (March; with a noteworthy article on "Some Aspects of Religious Reform"), *Bulletin of the New York Public Library* (March); and *Charaka Samhita*, Part XLIII., treating of gastric and dropsical diseases. *Teosofisk Tidskrift* (April), *De Gulden Kelen* (February-March), *Sri Krishna Sukthi* (April), *La Verdad* (April), *Theosophisch Maandblad* (April), *Mysore Review* (with another instalment of the translation of Chanakya's *Arthasāstra*), *Revista Teosófica* (March), *Theosophie* (Antwerp, April), *The Vahan* (April), *De Theosophische Beweging* (May), *Sophia* (March; with a fine picture of Colonel Olcott and many a faithful necrology), *Theosophy in Australasia* (April).

CUTTINGS AND COMMENTS.

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

Another correspondent, G K., who writes in *proper Criticism and criticism*, in the same number of the *Vahan*, says :—
Lectures.

Moreover of late years we have been priding ourselves much on our intellectual abilities. *Everybody* was to be in a critical frame of mind—as though there were many who knew what criticism really was ! Criticism is *judgment* and judgment is always from above, dispassionately, in the light of a knowledge from a dimension transcending that of the thing judged. True judgment can only be in the light of the only true Idea of Plato's archetypal realm, and short of that it is not judgment at all. We have been deluding ourselves that we were critical ; instead we have been more or less skilfully expounding the prejudices in which we have nurtured ourselves for lives. And now we complain of lack of interest !

We have, I hold, not yet realised the significance of theosophic study, which is to see the world and humanity as God sees them. It is not intellect that can lead us there ; emotion and intellect are two wings, the intuition must be the eye that sees whither the path goes and the spirit the life and strength to energise it all. That is why brilliant lectures, while satisfying the mind, still often leave the inner life in gloom ; that is why too often a small Branch meeting of motherly old ladies, whose combined intellect is less than that of a pupil-teacher of a London Board School, has more of the true theosophic spirit. I have often been present where a Branch was so composed mostly of women, and most of them unintellectual, and yet I have learned much of Theosophy from their quaint generalisations about nature, human and divine, arrived at not through process of mind, but surely by some process that transcended it.

Lectures are not necessary for a successful Branch meeting ; *lectures* are not absolutely essential to spread the knowledge of Theosophy. Numbers in a Branch matter little ; two sympathetic, earnest souls make a strong steady centre, and two make an excellent study class. "Where two or three are gathered together in My name, there am I in the midst of them." It is the spirit in which we meet that matters. As is the cause so must be the effect. If we gather together in earnest faith and hope and striving to travel to the light ; if, putting aside prejudice, we try to realise the worth of the essential compared to the non-essential in discussions and in activities ; if we truly, and far more with the heart than with the head, try to realise the new standard of values as shown by Theosophy—then there can be no stagnation. The Light then will be with us, and we shall better see the significance of what is being constantly told us, that what matters is the life and *not* the form.

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Mr. George S. Arundale, of the Central Hindu College, Benares, proposes to utilize his summer vacation in London by labouring for the future welfare of Indian students who are seeking education in England. Referring to this the *Lahore Tribune* says :

As a corresponding Secretary of a Committee formed in Benares at his suggestion he intends to form a Committee in London consisting of some sympathetic leading men of that place who would arrange for the proper accommodation, education and suitable society for Indian students going there to receive Western knowledge, because Indian students owing to their ignorance of Western social customs very often fall into difficulties and get into undesirable society. Mrs. Besant has also kindly consented to help Mr. Arundale in the above. Mr. Arundale would be doing really very practical and useful work in establishing the proposed Committee and enlisting sympathetic European gentlemen to look after the education and comfort of Indian students for which he undoubtedly deserves our heartfelt gratitude.



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"THERE IS NO RELIGION HIGHER THAN TRUTH."

[Family Motto of the Maharajahs of Benares.]

HUMAN SPIRITS AND ELEMENTARIES.*

[This was written as a Lecture by H. S. Olcott and bears dates New York, September 26, 1875, and Boston, January 30, 1876. So far as I am aware, it has not been published.—Ed.]

TWO centuries and a half ago—on the 4th of September 1633—as I find upon examining the New England Colonial records, two very celebrated English divines, Thomas Hooker and John Cotton, driven from the Mother Country by the Ecclesiastical authorities, landed in Boston from the good ship "Griffin." They were accompanied by a number of families of means, who, for the privilege of worshipping God after their own fashion, left behind them all that makes life sweet, and braved the dangers and privations of a new country, where they could hope to find naught but what makes life bitter. After tarrying two years at Newton, near Boston, they plunged into the wilderness, and settling on the banks of the Connecticut, laid the foundations of this venerable Commonwealth. The progenitor of the American line of my family was of this number. If this hard-headed old Puritan left me no other inheritances, he at least bequeathed to me

* Colonel Olcott uses the word "Elementaries," in this lecture, in the sense of "Elemental Spirits." Later, H. P. B. used "Elementary" as the name for a human being, after death, who was on the lower levels of *kāmaloka*, and this use has become general in our literature.—Ed.

the sacred example of being true to one's convictions, at any cost of temporary advantage. As he helped to lay the foundations of New England religious liberty, it would be hard, indeed, if his descendant of the eighth generation should be denied the enjoyment of that liberty. It would be stranger still and in violation of the plainest law of heredity, if that descendant should hesitate to say what he thought upon a religious question for fear of offending those who had no right to take offence.

The problem which we are trying to solve has vexed the mind of man from the beginning of time. We cannot run back far enough in the traditions of the pre-historic period to lose sight of the human soul striving to pierce the gloom which intercepts its view of the inner world.

For countless centuries the hands of the race have been trying to tear away the veil of Isis, and lay bare the secrets of Nature which lie beyond its impenetrable folds.

Guizot, the great Frenchman, says that "Belief in the supernatural is a fact, primitive, natural, universal, and constant in the life and history of the human race. Unbelief in the supernatural begets materialism, sensuality, social convulsions, amid whose storms man again learns to believe and pray."

The Apostle Paul evidently held the same view, for he says :

"If, after the manner of men, I have fought with beasts at Ephesus, what advantageth it me, if the dead rise not? let us eat and drink, for to-morrow we die."

It is as natural a craving of the soul to seek for a glimpse of its real home as for the imprisoned bird to beat its breast against the bars of its cage in a mad struggle for liberty. There is a ceaseless and irrepressible conflict between our captive spirit and the earthly passions and attractions which environ it. It is of the Heavens heavenly, they of the earth, earthly. Its ultimate destiny is an existence in the sphere of light; theirs, eternal association with the gross realm of matter. Its aspirations and progressions are upward; their natural tendency downward. It is born of the Deity, and a spark of His effulgent glory; the body which holds it for a brief season is born of matter—the gross purgations of the celestial fire; and, when emptied of its tenant, returns to the common heap of dust, to be used over and over again, a myriad times, in the

economy of nature. When it escapes from earthly bondage, it grows purer and purer with each succeeding cycle, ever remaining the same individuality; while the rotten carcass, divided into microscopic particles of organic and inorganic matter, may go to help construct a multitude of forms of insect, fish, beast, bird, or man, as air breathed, water drunk, or food devoured.

What permanent alliance, then, is there between the soul and body of man? And what is there in all the collected and digested facts, which we call Science, to intimate that the desires, attractions, affinities, or powers of the one should be bounded or limited by the functions and capabilities of the other? What is there in the whole range of human knowledge to warrant any other inference than that the apothegm of Guizot is based upon a profound study of natural law?

So much for our first position, *viz.*, that there being no permanent relation between our souls and bodies, and the affinities of the former being all towards the world of souls, it is both reasonable and natural that we should constantly inquire into the future that awaits us, and study the phenomena which prove that intercourse between this world and the other is possible.

Let us next glance for a moment at the testimony which has accumulated during all the past to prove that such inter-communication does exist.

There may be within the sound of my voice many who base their faith upon the revelations of the Scriptures. Have such ever considered the meaning of the passages, thickly dotting the *Old* and *New Testaments*, which certify to the appearance of materialised spirits among men? From the XIIIth Chapter of Genesis to the XXIIInd of Revelation, through the stories of the Patriarchal times, the wars of Saul and David, the Empire of Solomon, the adventures of the kings and prophets, the chequered careers of Jesus and his Apostles, and the reveries of that great Occultist, John, in the isle of Patmos, the chain runs, without a broken link, that binds the Christian to a belief in the intercourse of materialized spirits with men. They came in the human form, clothed like men, talking like them, acting like them,—even partaking of their hospitality of bed and board. They healed diseases, warned of impending dangers, prophesied good fortune, protected from harm, released

from prison, and smote hostile armies with pestilence and the sword. To deny this is to assail the credibility of the book we reverence as the inspired word of God. It was the accepted dogma of the Apostolic and Patristic churches, and was universally believed throughout Christendom until the founders of Protestantism essayed the mad scheme of building a philosophy of the future state upon bare faith, without recourse to the facts which alone can demonstrate its existence. Their own Catechism defines the absurd character of their experiment, for it says that "Faith is the substance of things *hoped for* ; the *evidence* of things not seen." For the *certainly* of knowledge, they offer us only *hope* ; for the proof palpable of immortality, the shadowy evidence of credulity.

The Roman Catholic church, with that profound sagacity which has ever distinguished it, takes the wise course of admitting the occurrence of apparitions which it cannot deny, and then assuming absolute control of the intercourse of its subjects with the denizens of the other world. It defines the nature of the spirits, limits their powers, claims open relations with the saints in Heaven, and bars with ecclesiastical authority the approach of demons to harass the faithful.

Cast an eye over the whole world, and see how miserably small is the minority of those who *disbelieve* in Spirit intercourse. Hassel calculates the various religious sects as follows :--

	Millions.
Christians of all denominations	120
Jews	4
Muhammadans	250
Brahmins	111
Buddhists	315

In two Oriental sects, alone, there are 426 millions of Spiritualists.

Emil Schlogentweit, in his *Buddhism in Tibet*, estimates the Buddhists at 310 millions ; Prof. Neumann, of Munich, puts them at 369 millions ; Ungewitter, in his *Neueste Erdbeschreibung*, makes the number 325 millions.

The Orientals not only believe in the apparition of materialised human and elementary spirits, but *prove* it. Their knowledge has come down to them, generation after generation, from the remotest time of which any record survives ; when the Chaldean sages studied the motions of the heavenly bodies, held communion with

the Adonim and with the shades of the departed, and shared with them a knowledge of the laws of that Unseen Universe in which they, as we, lived, moved and had their being.

The ancient Egyptians, taught by the Chaldeans, kept the Occult Science sacred and undefiled, and their successors to this day, by recourse to the same processes, obtain like results. Israel and Judah were initiated by the foundling of the Nile, who became an adept of the Egyptian priesthood ; and the teachings and miracles of Jesus and his Apostles are all to be found in that Kaballah, a portion of whose secrets the American Geometer, George Henry Felt, claims to have unveiled.

Through the darkest days of Papal terrorism and popular ignorance, the divine lamp of Occult Science was kept burning by the Hermetists, Alchemists, and Rosicrucians, and I esteem it the highest honor that could have been conferred upon me, that in our day I have been permitted to hold it up in the sight of the Spiritualists, who, whatever may be their present shortcomings, are destined to be the benefactors of the Christian world.

What greater blessing could I ask than to be permitted to aid in the spread of truth ?

What are the rewards of earthly possessions, what the value of titles or distinction, by comparison with the privilege of sharing the poverty and hunger, the persecutions and neglect, of Paracelsus and Agrippa, and the other noble martyrs of the Divine Science, if one can be deemed by them worthy of fellowship and fraternity ?

How it puts us to shame that after 27 years of spiritual phenomena, occurring, in what we complacently call the most enlightened country in the world—one where the university door stands wide open for the poorest boy to enter, and where the highest incentives are offered for intellectual culture, independent thought, and original research—we should not have a philosophy to account for the simplest of those phenomena, when we might have learnt it from the youngest neophyte of Ellora and Luxor, or the dullest student of the Tibetan Lam-rim of Tsonkhapa ! That with all our inventive faculty and audacious habits of exploration, we cannot imitate the meanest of the magical feats that a tattered Arab Sheikh, or posturing Hindu fakir will perform for us, in open day, out of doors, and without apparatus or confederates !

Do any question the fact? Let them read the sacred books of India and Egypt, and study the Chaldean and Hebrew Kaballahs. Let them read the stories of Oriental travellers who have witnessed the phenomena of the Brahmins, fakirs, sheikhs, schawans, and dervishes.

Twenty-one years ago I left the Dodworth Hall Spiritualists holding conferences and listening to commonplace speeches about the angels, the "Crystalline spheres" and that sort of mellifluous but unsatisfying talk, and when I came back, the other day, as it were, the self-same things were being said. My last recollection of the olden time, preserved, like a fly in amber, the figure of a certain gentleman expounding wearisomely, his theory of moral responsibility, and the nonsense of reincarnation; and as I entered the room at my last visit, there was that same old bore delivering himself of the same familiar speech, as though his tongue had been wound up twenty years ago, and had not yet run down!

In 1853, we of the former generation had the same experiences as you young people are having now. Where the *Banner of Light* now stands the *Spiritual Telegraph* stood then; our *Religio* was Mr. R. P. Ambler's *Spirit Messenger*; our Wallace was Prof. Hare; our Crookes, Prof. Mapes; Your most recent converts among the Judiciary (and there are such, for we have one in the Theosophical Society, and I recently received a free confession of faith from a Supreme Judge of Illinois) were more than matched in our Judge Edmonds and Senator Tallmadge. If Lizzie Doten charms you now with her pure and melodious verse, so in our primeval epoch we had a real and a sweet poet in Thomas Lake Harris; and Emma Hardinge, who is now charming, for all, with her oratorical gifts, had then just appeared in this country as a mediumistic actress, and was living at the house of a Mrs. French, who figured upon the rostrum as an antetype of your Mrs. Hyzer.

Look at the files of the *Spiritual Telegraph*, for 1852, 3, or 4, and you will find the spiritualists organising a General Committee, of persons supposed to represent all our phases of belief, for the purpose of opening a Public Conference, and choosing public speakers. You will find Doctor Gray's name on that Committee, and Doctor Warner's and the comical old Mr. Levy's, and mine; and you will see, upon further search, that we soon thereafter hired Dodworth's Hall and established the Spiritual Lyceum system in New York.

You will find the *Telegraph* teeming with the same stories of apparitions, levitations, rappings, lights, and other physical phenomena, occurring in the presence of the then newly developed medium Home and the others of his sort. You will find it full of sweet intellectual slop, and full of letters from the people, propounding the identical thousand-and-one crude theories of the Spirit World and spiritual intercourse which are so familiar to the subscribers to the current volume of either of our Spiritualist journals.

We had our Pantheon in 1853, as well as yourselves now. We had our bogus Franklins, Washingtons, Napoleons, and Ciceros; and our real and bogus mediums, sleeping, talking, and supping with these demi-gods, and doling out to an admiring constituency their sublime utterances, with incredible dignity and assurance.

In what respect have Spiritualists advanced during the past twenty-five years? Dare any assert that there has been any progress at all? Are we one inch nearer a true philosophy—broad enough to cover the whole subject, minute enough to account for every phase,—impregnable against every assault? I see spiritualists excusing mediums caught cheating; apologising for contradictory messages; reporting unauthenticated phenomena; and denouncing a ribald secular press for their injustice and sacrilege in misrepresenting and contemning a heaven-born faith. Their words are only the echoes of twenty years ago, and the champions of Spiritualism as it is are as powerless to answer the reproaches of their adversaries as though there had never happened a genuine manifestation. Looseness of investigation, on the one hand, and stubborn negation on the other, keep the believers and disbelievers in spiritual phenomena as far apart as ever, and there seems no way, unless we change our tactics, to bring the antagonists upon neutral ground. When I see how bitterly I have been denounced by persons who in nine-tenths of the cases are not as firm believers as myself in spirit-return, for suggesting that there is a vast amount of fraud practised and that a considerable part of the real phenomena is caused by Elementary Spirits, I involuntarily recall the proscriptive policy of the Catholic Church, which offers one the choice to believe or be damned. Some enthusiasts set our mediums upon so high a pedestal, that if perchance we do not bow down and worship them as the embodiments of every

virtue, they straightway call us heretics and renegades, and fulminate anathemas with the acerbity of a Vatican Council. This is a real peril, and it is time that Mrs. Davis should hang out another "Danger-Signal," lest we should grow as dogmatic as Theology or Science—the twin despots over free-thought.

How often we see the statistics of Spiritualism paraded before the eyes of its antagonists, as the most conclusive of arguments, for the verity of the phenomena! "Eleven millions of believers" they say. "Surely eleven millions cannot *all* have gone mad, or been the dupes of charlatans!" True enough—the argument *is* conclusive. But *is that* the only lesson that can be drawn from the census? Is there no idea conveyed by it to this multitude of Spiritualists themselves? If they exist by the million, pray why have they not made their power felt? Why have they permitted themselves to be despised; to be called crack-brained lunatics; to be abused from every pulpit and in every press, while they truckle to public opinion, and sit like a pack of cowards silent and abashed? Why do they hold their tongues in society, when brainless and flippant critics denounce their sacred faith as fetishism, and sneer at the messages of love they have received from the immortals who brought them tidings that the Shadow Land is in truth a land of Light to those who are pure enough to find it? Why have they suffered these disgraceful frauds to go on for a quarter of a century without putting a stop to them? Why have they allowed trickster after trickster—gross, sensual, ignorant, dishonest—to fasten upon this cause and bring it to shame? How comes it that it has not been possible for a charlatan to be so unblushing in his frauds as to incur the penalty of the law by procurement of the honest people he has duped? Have you known of one false medium being sent to the Penitentiary by Spiritualists whom he has robbed, and whose most sacred feelings he has outraged? Go among these people, and hear them laugh behind your backs, at the credulity of Spiritualists. Go to the vendors of jugglers' tricks, and ask them to show you the paltry apparatus by which you have been made by bogus mediums to think your dead relatives converse with you. Look in the papers, and see how certain worthy people who have been duped by them will fly to the rescue of their deceivers, with solemn asseveration of their genuine mediumship, and intemperate denunciation of all who seize their masks and robes, their rag-babies and blonde wigs.

Tell these honest people that in the dim twilight of the circle-room their "materializing mediums" make fools of them by dropping off one skirt after another, and taking off one pair of hose after another, as they produce their sailor-boys, Indian squaws, sisters and aunts, and wear rubber mask after mask to personate their male characters, and instead of keeping their own counsel until they catch the medium at her tricks, they will rush at you with a column of abuse, in which you may feel thankful to be let off with being abused as a skeptic and infidel, the oppressor of the poor medium and the foe of true Spiritualism.

In the ancient times, when mesmerism and mediumship, psychometry and magic, were thoroughly understood and scientifically practised, they set the sensitives aside as a sacred class. Instead of condoning their bestial faults, as we too often do now, they chose virgins of the purest minds, and domiciled them in the temples, away from every contaminating influence. The priests of Isis, of Brahmâ, and of Jupiter, were men who had purified their minds and hearts of every base desire, and whose highest psychological powers were fully developed. Read the classical authors, and see for yourselves.

With such priests and priestesses, intercourse with the pure and good of the Spirit-world was easy and constant, because natural.

Do you imagine that we can enjoy this communion with such public mediums as the majority of those we have educated and developed? Do you suppose that the great and spotless souls of the other world can come to us through the atmosphere of whiskey-drinking and immoral men and women? In our own homes, surrounded by the pure influences of the domestic circle, with our hearts throbbing with the yearning of an unquenchable affection, with a solemn conviction of the holiness of this inter-mundane correspondence, with a united purpose to shield our medium from every contaminating influence—human or spiritual—we may count upon the presence of those children of Light. Nay, we *have* had their presence manifested to us, and listened to their words of love and consolation, many an I many a time: for upon the hearth-stone we had erected our temple of Isis, and in our sinless young children found our Cumæan Sibyls.

H. S. OLCOTT.

[To be continued.]

THE SCIENCE OF THE EMOTIONS.

LOVE AND HATE.

IN classifying all emotions under Love and Hate, we must remember that Love is a general concept intended to describe the character of numerous emotion-tendencies of the mind with reference to different surroundings, which evoke this kind of response in it. The characteristic of Love is the tendency to union with its object. Spinoza defines Love to be "pleasure, accompanied by the idea of an external cause." If we remember that by *idea* Spinoza means a state of the mind, a whole mental modification, or mental process, a "correlate in the world of thought" of a total nerve reaction of physiological psychology; and that pleasure, according to him, "is the transition of a man from a lesser to a greater perfection," we shall be able to appreciate the accuracy of this definition and Spinoza's explanation of it in the following words: "This definition explains sufficiently clearly the essence of love; the definition given by those authors who say that love is *the lover's wish to unite himself to the loved object*, expresses a property, but not the essence of love; and, as such, authors have not sufficiently discerned love's essence; they have been unable to acquire a true conception of its properties; accordingly their definition is on all hands admitted to be very obscure. It must, however, be noted, that when I say that it is a property of love, that the lover should wish to unite himself to the beloved object, I do not here mean by *wish*, consent, or conclusion, or a free decision of the mind (for I have shown such, in II. xlviii, to be fictitious); neither do I mean a desire of being united to the loved object when it is absent, or of continuing in its presence when it is at hand; for love can be conceived without either of these desires; but by *wish* I mean the contentment which is in the lover, on account of the presence of the beloved object, whereby the pleasure of the lover is strengthened or at least maintained" (*Ethics*, Pt. III., vi). The emotion of Love may, then, be defined as the mood of the mind by which the contiguity (and necessarily the memory) of a certain object causes the mind to tend towards union with it. Hence

the cognitive phase of this mood is characterised by clearness of perception. How keen the lover is to discover untold beauties in the brow of his mistress. The proverbial phrase "Love is blind" ordinarily means that the emotion of love is so vigorous in its tendency to unite with its object, that it overbears petty obstructions in its path. The phrase also means that the eyes of love can detect justifications where ordinary judgment sees faults—that a lover alone is competent to appreciate the merits of the loved object. This is certainly true. There is no sharpener of perception like love. The desire aspect of this emotion is an all-powerful attraction whereby the loved object fills the whole mind, and maintains itself there to the exclusion of everything else. The action-aspect consists in the flow of nerve-currents to the facial muscles culminating in the expression of love, to various vasomotor centres culminating in a general heightened sensibility and to certain voluntary muscles, culminating in deeds of love, unnecessary to describe. The tone of the mind in the mood of love is characterized by a vigorous, unrestricted flow of energy, or, in Spinoza's phrase, "a passage to greater perfection." This is interpreted by consciousness as pleasure. Hence in popular parlance, pleasure is the best tonic to the mind; only this way of putting it seems to give a causal efficacy to pleasure which does not properly belong to it.

Obversely, Hate is characterised by repulsion, by a tendency to shrink, to separate from its object. Spinoza defines hate to be "pain, accompanied by the idea of an external cause" (*Ib.* vii.). It might be objected that hatred is sometimes characterized by as unrestricted an evolution of energy as love, if not more, and therefore it ought to be described as a pleasure, that, in fact, it is a pleasure to savages and to brute beasts. In reply, we may point out that hate is ordinarily characterized by repulsion, by an inhibited flow of energy; such cases of hate as are implied in one's exertion to kill the hated object are rather the obverse side of self-love than hate pure and simple. In fact, it may well be doubted whether phrases like "a simple hate-emotion" or "a simple love-emotion" correspond at all to the reality of experience. No object is given in perception by itself, *i.e.*, apart from its environment. Perception does not resemble a point of light on a background of darkness, but a patch of light in the midst of an illuminated field, where the object perceived is the patch of light

and its environment the field whose illumination gradually fades at its boundaries. "We feel all things in relation to each other," as Wundt says. Hence every love-emotion implies hate-emotion as well. In the "love-response" of the mind to an object perceived is implied "hate responses" to other objects which occupy by way of contrast the outer fringe of that very field of perception. This is but the old doctrine of "the relativity of knowledge" so frequently forgotten in psychological discussions.

When we talk of the perception of an object, we may ignore the fringe of the field of perception and isolate the object in thought; similarly we may abstract the predominant love-aspect of an emotion and call it a love-emotion, but we must not forget that a pure love-emotion, out of relation to all hate-emotion, is an abstraction, and not a reality. Our inveterate habit of abstraction of solitary aspects of mental or physical phenomena, and the giving them a name, has been responsible for the introduction of unimaginable mythical entities, "principles" or "faculties," e.g., will, love, force, into science, delaying the progress of investigation.

The fundamental law of all being is that of self-preservation, and all responses to environment must be an expression of this law. As Spinoza says: "The mind endeavors to persist in its being for an indefinite period. . . . This endeavor, when referred solely to the mind, is called *will*; when referred to the mind and body in conjunction it is called *appetite*; it is, in fact, nothing else but man's essence from the nature of which necessarily follow all those results which tend to its preservation; and which man has thus been determined to perform. Further, between appetite and desire there is no difference, except that the term desire is generally applied to men in so far as they are conscious of their appetite, and may accordingly be thus defined: Desire is appetite with consciousness thereof. It is thus plain, from what has been said, that in no case do we strive for, wish for, long for, or desire anything, because we deem it to be good; but, on the other hand, we deem a thing to be good, because we strive for it, wish for it, long for it, or desire it." (*Ethics*, Pt. III. Prop. ix.)

Certain metaphysicians attempt to explain this law of self-preservation as a consequence of the "will to live" which underlies and sustains the world-process; but this explanation is only a verbal one, for, how else can we conceive the essence of a thing but as an

"endeavor to persist in its own being." (*Ib.*, Prop. vii.) This "endeavor," this tendency to self-preservation, is not due to any "mysterious power implanted in things and antecedent to their existence," but "nothing else than the thing's being what it is. Whatever the thing in question may be, the mere fact of its existence means that it must be reckoned with Instead of considering whether things can be said to exercise a self-preserving effort, let us ask ourselves what we mean by a thing. The question is not as easy as it seems; yet an answer may be given in a few words. We take it from Mr. Herbert Spencer: Existence, he tells us, means persistence. A thing is a group of phenomena which persists. Herein is its individuality, its title to be counted apart from the surrounding medium Persistence for an appreciable time, in a manner obvious to sense, and against external force, is the test applied by the unconscious philosophising of language." (Pollock's *Spinoza, His Life and Philosophy*," pp. 217-9.)

The first law of motion is but the application of this concept of being to physical objects. The Sāṃkhya philosophy, which treats both mind and body as forms of matter, subsumes persistence in the concept of *Tamas*, the fundamental *Guna* of matter—not a Law, for the word Law has anthropomorphic implications, but the essential nature of matter, that which constitutes the materiality of matter.

Physiological Psychology, in so far as it treats mind as a discontinuous epiphenomenon of material processes, attempts to discount the continuity of the psychical states. But physiology will kill itself if it attempts to extinguish psychology. "If it is desired to supersede psychological definitions by physiological, it is evidently presupposed that psychological definitions are already in existence. . . . The independence of psychology must be recognised in any event, since it prescribes—like a kind of symptomatology—the work of physiology." (Hoffding's *Problems of Philosophy*, pp. 33-4.)

Leibnitz and Spinoza "doggedly championed the principle of continuity in the psychical as well as in the physical realm," and it is an evidence of the weakness of the metaphysical foundation of modern science that this is frequently forgotten. The life of the mind, therefore, is, as Spencer has defined all life, "the continuous adjustment of internal relations to external relations," "the maintenance of inner actions corresponding with outer actions." Without

this adjustment, self-preservation in a constantly changing environment is not possible ; and since all adjustments must be of the nature of attraction to some and repulsion from other objects, all mental responses involve love and hate as their primary characteristics. But the motive power in both cases is the innate necessity of all things for coherence and persistence, if they are to exist at all.

Next to self-preservation the motive power of mental reaction to environment is furnished by the impulse for race-preservation, found in all beings endowed with life, and therefore with mind in rudimentary or highly developed forms. This impulse for race-preservation is a special development of the impulse for self-preservation acting through the specialized germ-cell and sperm-cell. The impulse of self-preservation drives the sperm-cell in search of the germ-cell, and incites them to amalgamation with each other and *vice versa*. As the impulse for self-preservation is the basis of all self-regarding emotions, the impulse for race-preservation is the starting point in evolutionary history of unconscious or conscious altruistic instincts and emotions. The Vedānta philosophy of India ascribes the "will to live" to an initial impulse to multiplication in Brahma. "It *thought*, may I become many." "Desire first arose in It." The idea underlying these quotations is that the evolutionary impulse first arose in and out of an interaction between the cosmic seed-mind, and cosmic seed-matter, called Mûlaprakṛti, also Tamas (to be distinguished from the Tamas of Sāṃkhya).

P. T. SRINIVĀSA IYENGAR.

[To be continued.]

THE GOLDEN KEYS.

PART II.

IN a former paper we considered the three "Golden Keys," by the use of which the first three portals may be passed, DANA, SHILA, KSHANTI ; Charity, Harmony, Patience ; such we found to be their names and meanings. With the passage of the Kshanti gate the traveller has gained control over his lower vehicles and is ready to go forward upon the Probationary Path, where the more subtle temptations will assail him, and where a slip will be much more serious than heretofore.

VIRAGA is the next key ; "Indifference to pleasure and to pain, illusion conquered, truth alone perceived."

Freedom from worldly passion, absence of all worldly desires, is what it means, and the acquisition of this state of mind is the stupendous task which confronts the pilgrim.

"Indifference to pleasure and to pain," not the stolid insensibility, due to lack of feeling, for, when a man has reached this point in his journey, he is more keenly alive to all sensations than ever. The refinement of his physical vehicles and the development of his spiritual and mental bodies makes him much more sensitive to both pleasure and pain than the undeveloped man could be. Just as the sensitive needle of the compass responds quickly to a magnetic attraction or repulsion which leaves a bar of iron entirely unaffected, so his highly developed faculties respond to the faintest waves of thought, and experience pleasure, or pain, in accordance with the motives which set the thought in motion. Thus the indifference is not due to insensibility, but to the perfect control which he exercises over his feelings, because of the knowledge which he has gained. He knows that pleasure and pain are karmic and that both must be experienced with equal patience, and welcomed with equal eagerness, if he would free himself from the karmic bonds which call him back again and again to incarnation. Thus with indifference he meets pleasure and pain, well knowing that by so doing he is loosening, one by one, those bonds which fetter his immortal spirit and hinder his upward journey.

Indifference, then, to pleasure and pain as they affect himself, but lively solicitude for others, is the first qualification necessary to the possession of the key which will unlock the Virâga portal. Then must be eradicated all worldly passions and desires, for these are the producers of pleasures and pain, and the forgers of the bonds from which he is striving to escape. Having conquered his physical body he is now required to conquer his desire body, for, though he may deny himself the gratification of his desires, those desires themselves will continue to bind him to earth until, one by one, he has conquered them and utterly rooted them out. Truly this is a stupendous task which might well daunt the bravest heart. Easier far would be the possession of the faith which would move mountains, than the eradication of this, the strongest portion of man's lower principles, which has been steadily developing through untold ages of downward evolution. The path of the soul, which has heretofore been downward into matter, has now turned, and henceforth the road leads ever upward towards the realms of pure spiritual life.

Because the path is hard and steep and rugged shall we turn back? Shall we say, in despair: "It is too hard, we cannot go on?" Others have trodden the path before us, and, though their feet have been cut and torn by the sharp and jagged rocks, they have persevered, and, from the heights above us, they call to us and bid us be of good cheer. Their hands are stretched out to help us up, and because they have trodden the path, it will be easier for us. Let us look forward and upward, never turning our eyes backward except to help those who are below us and toiling over the way which we have passed. When we turn to give such help, we shall find that the way which seemed so dark and forbidding when looked at from below, will appear bright and beautiful in the light shed by the glorious goal which crowns the mountain top, and in that light the illusions which beset the path and hovered darkly around us will be seen to be only shadows, and truth alone will be perceived.

One thing more is necessary. Listen to the warning voice of one who has trodden the path:

"Before thine hand is lifted to upraise the fourth gate's latch, thou must have mastered all the mental changes in thy Self, and slain the army of the thought sensations that, subtle and insidious, creep unasked within the soul's bright shrine."

"If thou wouldst not be slain by them, then must thou harmless make thy own creations, the children of thy thoughts, unseen, impalpable, that swarm round human-kind, the progeny and heirs to man and his terrestrial spoils. Thou hast to study the voidness of the seeming full, the fulness of the seeming void."

"Knowest thou of Self the powers, O thou perceiver of external shadows? If thou dost not—then art thou lost."

"For, on Path fourth, the lightest breeze of passion or desire will stir the steady light upon the pure white walls of Soul. The smallest wave of longing or regret for Mâyâ's gifts illusive, along Antaskarana—the path that lies between thy spirit and thy self, the highway of sensations, the rude arousers of Ahamkara—a thought as fleeting as the lightning flash, will make thee thy three prizes forfeit—the prizes thou hast won. For know that the ETERNAL knows no change."

Truly this is "a hard saying," and yet, how could it be otherwise than true? We are continually warned of the harm which our thoughts may do, and, if this be so in our present comparatively low stage of evolution, how much more true must it be of one who has reached the fourth Path, where he has gained the mastery of his physical body and is learning to control his higher principles. A single thought of anger now is more dangerous than would be a deadly weapon in the hands of an undeveloped savage. He, then, who has reached this stage, must set a guard upon his thoughts lest, in a moment, he undo his work and lose the prizes which he has won. Thoughts of love and compassion alone should find place in the mind of such a man; hence the need of "indifference to pleasure and to pain."

And now, having passed the Virâga gate, having control of his physical and desire bodies, it would seem that the traveller must be near the goal, that the disciple must be near perfection, and that henceforth the path would be easy, for the teacher says: "Thou hast now crossed the moat that circles round the gate of human passions. Thou hast now conquered Mâra and his furious host."

"Thou hast removed pollution from thine heart and bled it from impure desire."

Surely, then, the struggle must be over and peace be near. But no. Listen to what is further written:

"But, O thou glorious combatant, thy task is not yet done. Build high, Lanoo, the wall that shall hedge in the Holy Isle,* the dam that will protect thy mind from pride and satisfaction at the thought of the great feat achieved."

"A sense of pride would mar the work." This, then, seems to be the subtle temptation which must be overcome before the pilgrim can possess the key of Virya, which will unlock for him the next portal.

"VIRYA, the dauntless energy that fights its way to the supernal TRUTH, out of the mire of lies terrestrial."

Having learned to control the physical body and rid himself of all desire for earthly joy and success, a still harder task awaits the traveller. His mind must become the servant of the spirit, and he must learn to absolutely shut out all worldly thoughts and keep his attention fixed upon higher things. In fact, it would seem that he must do even more than this, for we find these words written by the Masters :

" . . . Thou hast to feel thyself ALL-THOUGHT, and yet exile all thoughts from out thy Soul."

"Thou hast to reach that fixity of mind in which no breeze, however strong, can waft an earthly thought within."

How impossible this seems to us, and yet, before the traveller can go on, he must accomplish this stupendous feat. With the mental body developed to its full extent, he must be able to banish all thought and hold his mind a blank. And yet, impossible as it seems, I believe that even now we can begin to prepare for this great struggle. By meditation and concentration we can begin to acquire control over our minds. By gradual stages we can learn to concentrate the mind, first upon some object, then, removing the physical object, hold it steady upon the abstract idea of that object. Having accomplished this, and it is no easy task, it is but one step farther to hold the mind steadily upon nothing.

Here let me try to make my meaning clear. What is meant by fixing the mind first upon a physical object, then, banishing the object itself, upon the abstract idea of that object ?

Let us take some familiar, common object, such as the one which surround us in our daily life, say the pillar which supports the roof of

* This refers to the Higher Ego.

a porch, a telegraph pole, or even the foundation of the house in which we live. What abstract ideas do they suggest to us ? First, strength, then stability, solidity, support, and finally helpfulness. Surely these are qualities upon which we can meditate with profit to ourselves. Or take a vase filled with flowers. Here we have first, in the curves of the vase and the perfect forms of the flowers, symmetry, beauty, and in the odour of the flowers, sweetness, while in their beautifully blended colours, shading delicately one into the other we have suggested harmony. Do these not lead naturally to the thought of the perfect, beautiful, harmonious life, filled with the beauty of good and charitable deeds, with the sweetness of the loving thoughts which scatter blessings among those who surround the thinker, as the flowers fill with their perfume the surrounding air ? Thus you see, from the common, everyday things which surround us we can draw the inspiration for ennobling thoughts upon which we may fix our minds, and, little by little, we may strengthen our mental body by concentration. Then, as the final step, dropping even the abstract idea, we shall be able to hold our minds steady, fixed, but without thought. The thought is gone, but the mind remains, fully under control of the higher spiritual Self, and we realize at last what the Masters mean by the words, "thou hast to feel thyself ALL-THOUGHT, and yet exile all thoughts from out thy Soul."

And now to the pilgrim comes the most insidious temptation of all, the pride of intellect. To guard against this it is necessary to acquire the perfect control of thought.

"Beware of change !" says the Teacher. "For change is thy great foe. This change will fight thee off, and throw thee back, out of the Path thou treadest, deep into viscous swamps of doubt. Prepare and be forewarned in time. If thou hast tried and failed, O dauntless fighter, yet lose not courage, fight on, and to the charge return again and yet again."

"Act then, all ye who fail and suffer, . . . and from the stronghold of your soul chase all your foes away—ambition, anger, hatred, e'en to the shadow of desire—when even you have failed."

"Remember, thou that fightest for man's liberation, each failure is success, and each sincere attempt wins its reward in time."

Here, then, failure does not mean defeat, if the pilgrim persevere. Each effort will bring him a little nearer the goal, and, even though

driven back again and again, if he but keep his face to the foe and yield no step without struggle, the time will come when he will go forward without any corresponding backward step, and finally, being possessed of "the dauntless energy which fights its way to the supernal TRUTH, out of the mire of lies terrestrial," he will find the way clear to the Virya gate. He has driven from his Soul "ambition, anger, hatred, e'en to the shadow of desire," for in banishing pride of intellect he has banished all these. The ambition may be only the ambition to reach greater intellectual heights than others; the anger may be only anger at one's inability to solve some intricate mental problem; the hatred may be felt only against foolish, wilful ignorance; the desire may be, like the ambition, only a desire to acquire more knowledge than others; but they are surely there, all comprehended in the pride which must be banished before the way is clear for the next step. Having, then, full control of his mental body, even to the banishing of this intellectual pride, the traveller may go on and pass through the Virya gate and enter upon the way which leads to "the Dhyâna haven, the sixth, the Bodhi portal."

He has now entered upon the true path, whence nothing can drive him back. He must press onward, however dark and rough the way, for the light of the eternal Truth shines in his heart, and who, having once seen that light, could turn again to the darkness which lies behind? What woe and sorrow may beset this Path we, who stand far below, cannot know, but those who have trodden it tell us that sorrow and suffering await the disciple. This we know, that at the end lie joy and bliss so great that we can have no conception of it.

The Teacher, whose meaning I have been trying to make plain, tells us something more of this Path.

"Thou hast estranged thyself from objects of the senses, travelled on the 'Path of seeing,' on the 'Path of hearing,' and standest in the light of knowledge. Thou hast now reached the Titiksha state. O Narjol, thou art safe."

"The Titiksha state," the translator explains, "is one of extreme indifference; submission, if necessary, to what is called "pleasure and pain for all," but desiring neither pleasure nor pain from such submission—in short, the becoming physically, mentally and morally indifferent and insensible to either pleasure or pain.

This indifference, of course, does not come from lack of feeling, but because the disciple who has reached this stage can see the reason for the suffering, can realize the fleeting and imperfect character of the pleasure. He knows that these things must be and that out of them finally will come peace and joy such as we know not of, "the peace of God which passeth all understanding."

In the darkness and woe which surround this Path often will be heard the cry that was heard in the Garden of Gethsemane, the weakness of the physical man crying: "O my Father, if it be possible, let this cup pass from me!" And then the undaunted spirit adding: "Nevertheless, not as I will, but as Thou wilt."

And in the dark void, when all earthly help is withdrawn, all earthly ties sundered, and when, because of the dark and sullen clouds which surround him, the disciple cannot see those above who still stretch forth helping hands will be heard that other cry, the cry wrung from the human spirit when passing through the bitterest agony of the whole journey; the cry heard at the supreme moment of the last initiation; the cry heard on Calvary: "My God! My God! Why hast Thou forsaken me?"

And now the great reward is in sight. Once more let us read what the Teacher has written:

"On Sowan's path, O Srotapatti, thou art secure. Aye, on that Marga where nought but darkness meets the weary pilgrim, where, torn by thorns, the hands drip blood, the feet are cut by sharp unyielding flints, and Mâra wields his strongest arms—there lies a great reward *immediately* beyond."

"Calm and unmoved the Pilgrim glideth up the stream that to Nirvâna leads. He knoweth that the more his feet will bleed, the whiter will himself be washed. He knoweth well that after seven short and fleeting births Nirvâna will be his."

This is the great reward which he has earned, the blessed rest to which he is entitled, but there is still another choice. There is one more portal, "PRAJNA, the key to which makes of a man a God, creating him a Bodhisattva, son of the Dhyânîs."

Hear what the Teacher says of this seventh Portal:

"Self-doomed to live through future Kalpas, unthanked and unperceived by man; wedged as a stone with countless other stones which form the "Guardian Wall," such is thy future if the seventh

Gate thou passest." This is "the great renunciation." To give up Nirvâna until all who live have gained the goal ; to labour for man without hope of reward ; unthanked, unknown ; until even the most backward of his brethren has earned the great reward.

The disciple must make his choice with the full knowledge of what he is renouncing. It is well for us that some have been found who willingly made this great sacrifice, for otherwise we must have gone on blunderingly upon our way, with no help from the great Teachers who have freely given themselves for our sake.

Such seems to me to be the teaching of the Masters as written down for us by her who gave her whole life to pointing out the way for us who are feebly struggling to follow in her footsteps. If we choose the shorter path, straight up the mountain side, such are the obstacles which we must overcome, the work which we must do. Let us not be disheartened by the difficulty of the way, but, fixing our eyes steadfastly upon the distant goal, let us go forward with a good courage, sure that if we persevere we shall at last reach the summit and be able, in our turn, to help those who are still toiling up the path.

JOHN MCLEAN.

THE TENANT.

This body is my house—it is not I ;
 Herein I sojourn till, in some far sky,
 I lease a fairer dwelling, built to last
 Till all the carpentry of time is past.
 When from my high place, viewing this lone star,
 What shall I care where these poor timbers are ?
 What though the crumbling walls turn dust and loam,
 I shall have left them for a larger home.
 What though the rafters break, the stanchions rot,
 When earth has dwindled to a glimmering spot !
 When thou, clay cottage, fallest, I'll immerse
 My long-cramped spirit in the universe ;
 Through uncomputed silences of space
 I shall yearn upward to the leaning Face.
 The ancient heavens will roll aside for me,
 As Moses monarch'd the dividing sea.
 This body is my house—it is not I ;
 Triumphant in this faith I live and die.

F. L. KNOWLES.

SELF-CULTURE

OR

THE YOGA OF PATANJALI.

[*Concluded from p. 605.*]

THE one great principle which the study of the ways of evolution teaches us is, that evolution is never *unaided*. It always receives help from the higher planes of the universe. The type incarnates in the physical vesture, and tries to express itself in matter. When the full expression of the type is completed in some of the physical organisms of a species, a higher type incarnates in those physical bodies,—a type which at the beginning is just like the type of the last species, but in which *now* exist possibilities of higher development. This in time expresses these higher possibilities in matter, and then follows the same course. It is necessary that there should be these separate incarnations of types, because otherwise there would be no separate species. The powers of life express themselves only to a certain degree in one species, and then go no further. If we suppose that one impetus only is given at the beginning or even that life is only an outcome of physical matter, there is no adequate explanation of the variety of species. For why should matter in that case stop at a particular point, and why should we not see the same germ developing into trees of various kinds one after the other, and then sending forth animals—birds, beasts and men—from the same stem or root ? One great merit of the Sankhya theory of evolution is that it gives the conceptions of special creation and Darwinian evolution their proper places in the scheme of the universe. In one more instance it thus reconciles two opposing conceptions of the universe, retaining their truths, removing and explaining their shortcomings. Thus while teaching that in the world of forms one species or life-state changes into a higher one, or even for a time degenerates into a lower one, it also teaches that the type of the higher form, or of the lower one, is formed in a higher plane out of the materials of that plane, on the basis of the form which has to go higher or lower. Every species has, therefore, an independ-

ent type, which is moulded and exists as quite independent of the type of every other species. This shows the *quantum* of truth that lies hidden in the theory of special creation.

This, however, by the bye. The point that I wish to make clear here is that, whenever the *purusha*, or unit of consciousness, has lived out the life of one form, a higher one is ready for it, and the unit passes on into it, there to experience higher manifestations of the *Mūlaprakriti*. Indeed, as soon as the existence of more planes of life than one, and their interdependence upon each other, is recognized, there cannot be much difficulty in understanding that by their very nature they must constantly tend to draw up the lower forms higher and higher towards themselves. And as a matter of common observation we find that, as the forms rise higher and higher, more and more potent forces of life show themselves forth.

It is again a matter of ordinary observation that the forces that thus pour in from above, are limited by the limitations of the form.

Below the plane of man this help from the higher planes is bound to be what, from our own point of view, we may call unconscious; because the self-consciousness of the principle of Individuality appears, as we have seen, only in man.

The tree grows, and for the purposes of the growth builds into its physical body the materials of the physical plane. The *rayutattva* is not yet strong enough to cause locomotion; the organs of sense and action are not yet strong enough to have specialized centres nor are the *manas* and the higher principles strong enough to perform their functions through the organism. They all exist as mere undeveloped nuclei. In the vegetable kingdom, therefore, the *purusha* is limited to the experience of certain modes of growth only within certain bounds. The higher the species the better the growth, until at last the astral *rayutattva* becomes so strong as to be capable of locomotion. In the language of Patanjali the *prakritis* of the vegetable kingdom fill up, by the constant building up of more and more of *rayu* and other *tattvas* taken from the reservoir of the astral world, as the effort of expression in matter creates more and more appetite. When the 'filling up' (*prakriyapūra*) reaches its culmination so far as any particular species is concerned, then it is ready to change into another type. Then another type is impressed upon it from above. The *manasic nucleus* is changed into one of a higher

order (or a lower one in case of degeneration); and thus from the lower species passes into the higher or the lower still. But it must be from *above* or *without* that the nucleus itself is changed. The re-arrangement of the old materials must be effected entirely by the help of the cosmic powers in the individual, because as yet the higher power of *anweya* (conjunction or abstraction) is *inactive* in the organism.

In the lower animal kingdom the powers of sense and action are specialized and organs appear in the organism. But here, too, we find that the power of *anweya* is *absent*. The *manas* in animals is so far specialized, that the impressions from without can be put together (*Sankalpa*). But the capacity of forming general conceptions from particulars, and of applying general conceptions to particular cases, is only *beginning* to manifest itself in the lower animals. It is the flow of the higher energy of *anweya* only that changes the lower animal into man.

In the higher types of the lower animal kingdom we find the faculty of *imitation* in a low degree. This is an expression of the power of *sankalpa* (*manas*); for, what is imitation but the act of impressing the idea received from the actions of any other individual upon one's self? But this much alone is possible for the amount of *manasic* power that exists in the lower animal. With the entry of *ahankara* in the organism, the higher power of abstraction manifests itself, and thence the manifestation of the very much enhanced power of *imitation*.

Now, what is the process of education? What is the process of acquiring knowledge? The most general way of defining the process of acquiring knowledge may be put down as the unfolding of the higher powers of *prakriti*. The whole of the evolution of the lower, as well as the higher kingdoms of the universe, is a process of acquiring knowledge, a process of education. The general principle of the Sankhya Yoga Philosophy is that *Prakriti* unfolds its possibilities of manifestation for fulfilling the objects of *purusha*—the two-fold objects of *bhoga* (enjoyment, experience) and *apavarga* (the state of highest knowledge). In other words, the object of *Prakritic* evolution is nothing but the acquisition of knowledge by the *purusha*; in fact, the education of the unit of consciousness.

As we have seen, the unfolding of the higher powers for the

purusha is carried on by the help of the higher powers of the higher planes of the universe.

In other words, therefore, it is the powers of the cosmic planes that are always educating the unit of consciousness by connecting it with higher types, and helping it to manifest itself in them, and thus *knowing* more and more by *becoming* higher and higher. The *purusha* learns by *becoming* a mineral, a plant and an animal. Or, we may say, the *purusha* is *taught* by becoming a mineral, a plant and an animal.

As we have seen, up to the lower animal kingdom, the *Buddhi ahankara* exists only as a nucleus. In man this principle becomes active. Therefore we find in man the power of self-conscious abstraction (*amaya*), and the conception of a *purpose* manifesting itself more or less. In fact, the education of man consists in the development of this two-fold power.

It is thus evident that the education of man differs from that of the lower kingdoms not only in *degree* but in *kind* also. But here we have to understand what is the mode of this education.

It always consists in the putting of the *purusha* under certain conditions, so that it may *become* and *know*.

In the vegetable kingdom this process is performed wholly from the outside, because, the senses not being specialized, the higher conditions cannot pass to the *individual manasic* nucleus of a plant and thus cannot supply the individual *manas* with materials for the creation of the higher type from within.

In the lower animal kingdom, this process begins to be carried on from within because the senses are specialized. But it stops at a certain point because the real individual—the *Buddhi ahankara*—is not yet awake in the organism. So here, too, the process of education is carried from without, largely.

In man it becomes *possible* that the process may be transferred entirely to the unit within and it will be so in time, when the *Buddhi ahankara* is fully developed. But this development takes a good deal of time, and the first manifestation is only a manifestation of the possibility. So before the time that the *Buddhi ahankara* is fully developed the education of man also must to a very large extent be carried on from without; and this, we are taught by the "Secret Doctrine" and the Hindu philosophy, is a fact. The division of

Races and Sub-Races means this. When humanity reaches a certain point of development—that is when the *prakritis* fill up—a fresh accession of energy pours in from above, and it passes from a lower to a higher race.

The evolution of present societies also teaches the same lesson. The march from the savage to the civilized state is due to the accession of similar energy from without. Otherwise there would be no different communities at different stages of civilization; and the rule is the same with regard to the fall and degeneration of communities as with regard to the rise and higher evolution.

But we must come back to the same question. How is this education carried on? From without, as we have seen.

But in the case of man there must be made a distinction due to the nature of his constitution. As the types are supplied to the lower world from without, the *ideals* must be supplied to man from without. From the very nature of things it is impossible that man should make his own *ideals*. His education consists in the making of *ideals his own*, not in the making of his own ideals. It is impossible to *know* without *becoming*. It would be a contradiction in terms to say that man can make his own ideals. When man reaches an ideal it is no longer an ideal, and how can he make a thing which he has not *known or become* yet?

The individual takes his ideal from another higher individual. Communities take their ideals from higher communities. The ideal is always seen coming from without. Whence did the ideals come for the infant man, in the beginning of the race? And whence come the ideals to which no human community has yet reached? Assuredly from without. The whole process of human education consists in the supplying of ideals from without in the same way as the types are supplied to the lower kingdoms from without, and man working up to the ideals as the types work themselves out in the lower organisms. When a lower type is fully worked out, a higher type is supplied from without. In the same way when an *ideal* is reached, a higher one is supplied from without. In fact, the ideal is nothing but the type of a higher state of existence in the world of the *manas-ahankara buddhi*. The types of the lower world are made in the plane of the lower mind and then are sheathed into the garb of *indriyas* and *tanmātras*. The ideals of man are made in the world

of *Buddhi ahankara*, and then descend into the lower *manas*.

But how does this process take place? We have seen that the plan of human education is the teaching us how to draw general ideas from particular instances of their manifestation in the world without; and, conversely, the applying of general ideas to particular instances. This can happen in one of two ways—by instruction from without and by inspiration from within.

The Hindu theory combines both these ways into one. It holds that the higher *ideal* incarnates into the human form, and then through instruction and example holds forth the ideal before the rest of mankind; and then leaves them to work out the ideal. So far as the incarnation of the ideal is concerned, the plan is the same which is followed in the case of the lower kingdoms. The higher type incarnates into the bodies of the lower species, and then develops the bodies further into a new species. But the animals are incapable of comprehending an ideal and working it out in that fashion. Man can comprehend an ideal and learn by example to build it into himself. This is due to the higher principle of individuality that is awakened in him. Hence it becomes necessary that highly developed souls should incarnate into the human body for teaching, and the holding up of noble and divine ideals before the human race in general. Looking to the present state of humanity, we find that there are certain ideals of physical, moral and spiritual life in the world, to which humanity in general has not yet been able to reach. We cannot suppose, as we have seen, that humanity has created these ideals for itself, for that supposition would land us into the absurdity of believing that man could know unaided what he has not yet *become*. If again we suppose that in the infancy of the human race, the *ideals* incarnated in some of the ordinary men, we would land ourselves into the absurdity of believing that the *ideals* could incarnate into inadequately developed bodies. We would also make for ourselves in this way, a canon of belief that nature works arbitrarily and not according to law; for it would mean the selection, for no reason, of a certain number of ordinary souls for the purpose of overshadowing them, and thus using them vicariously for certain purposes for a certain time, and then leaving them to pursue the ordinary course. The preference of certain souls for this purpose would be unjust too.

Why should God or Nature make such arbitrary distinctions? It would be impossible, too, for how should certain *purushas* only be able to rise up to the ideal, without the degree of development which is necessary for the purpose? If we suppose, again, that ideals incarnate into every human body, then we would expect the equal development of every human being, or at least of the members of one community, or, say, even of one family; for they are equally situated with regard to all external circumstances. This, however, is not the case. The faculties of induction and deduction although present in every human being, in the germinal state, are not equally developed in all.

These souls, therefore, which incarnate for the purpose of teaching infant humanity, are not the ordinary souls of the race which they come to teach. They are, in the first place, incarnations of God himself; and, secondly, they are incarnations of highly-developed souls from the higher spheres of the *Devaloka*; and thirdly, are temporary transfers from other races that may have reached a higher stage of civilization on some other planet. All these souls are classed as gods.

If we apply these conceptions to the origin of language, we find that in the infancy of the human race, some of these gods must have come down in the human form to teach mankind first to generalize the meaning of roots, and then applying these general conceptions in the formation of names from the roots. It would otherwise be impossible to account for the root-sounds having general conceptions attached to them.

So far as the sounds sent forth are concerned, it may be said that man rings like metals, and when certain sounds fall upon him from without, the ringing faculty sends forth the inarticulate sounds of nature as articulate ones. This theory, however, differs from the imitation theory in eliminating the element of consciousness only, and in thus reducing man to a status of metals, and other ringing physical objects. It appears to be very much more natural to suppose that man—a self-conscious being—does not allow the process of ringing to take place unconsciously, and as soon as the element of consciousness is introduced, the ringing theory becomes the imitation theory.

There can be no doubt whatever that imitation plays a very

important part in the education of man. The child learns to speak from his parents, for he evidently first tries to recognize and understand his parents before he begins to ring. It is really a conscious effort of the mind that sends forth sounds ; and not the unconscious impact of the parent's voice. Further on we find that man learns other languages than that of his mother. It will hardly be said that even these he learns by unconscious ringing. How easy indeed it would be to become a linguist, if the mere unconscious impact of the sounds of a foreign tongue would teach us the foreign language !

It appears to be more consistent with sound induction to suppose that the ways which are now employed to teach man his language were also those that were employed in the infancy of the race. And that can only be if divine teachers came down to teach infant man.

The consideration of another question also seems to help this conclusion. We see that certain animals have the power of imitation, though on a very low scale. Man also, when he was in his infancy on the globe, must have possessed just, let us say, as much of the power of imitation as the lower animals then had. Now this power of imitation is a very high class power. To say nothing of mimics, &c., let us examine the arts. Man can imitate good music, good elocution, good delivery, good painting, good poetry, good modelling, and so forth. But every man does not possess this very power in an equally efficient degree of development. We must, therefore, suppose that this faculty also, like every other faculty of the human mind, existed in infant man in the germinal state. Nature or God must provide means for the education of every faculty and along with others the very useful faculty of imitation. Even now we can see that there is no other mode of teaching so effective as teaching by example. Why then should we make the most illogical supposition that God did not in the beginning apply the best mode of education, and that Nature is arbitrary in following a mode of education in the beginning of the race, which had to be discarded afterwards in favour of teaching by example and imitation ? To make such a supposition would be to introduce the idea of want of uniformity in the working of Nature or Nature's God.

If we believe that in the beginning divine sages came to the

globe, to teach infant man, adequate provision is made for the development of every faculty. Every other theory would violate the well-ordered process of human evolution at some point or other. Look, therefore, from whatever point of view we may, the only sound theory which adequately explains all the known facts and processes of human education, is the theosophical theory of divine sages having from the infancy of the race taken a part in human evolution. And this, as we have seen, is also the traditional teaching of Sankhya Yoga teachers of ancient Hindustan.

We come, therefore, to the conclusion that, in the beginning of the race, divine sages were present on the earth, and that they made infant humanity hear and see, and judge and utter. It was thus that language was given to man by the gods.

A study of the Sanskrit language, the most ancient dialect now current of the Aryan stock, would also lead to the same conclusion. The ancient Vedic language is extremely rich in ways of expressing declensions and conjugations. Post-Vedic Sanskrit is less rich. The influence of accent in changing the meaning of words is entirely lost. No one now even dreams of the change of accents on account of coalition and composition. The more vigorous consonants which entered into the formation of ancient words are softening down in modern languages on account of what has been termed by comparative philologists, the idleness of later man.

Professor Max Müller says :—

“ There is one class of phonetic changes which take place in one and the same language, or in dialects of one family of speech, and which are neither more nor less than *laziness*. Every letter requires more or less of muscular exertion. There is a manly, sharp and definite articulation, and there is an effeminate, vague and indistinct utterance. The one requires a will, the other is a mere *laissez-aller*. The principal cause of phonetic degeneracy in language is when people shrink from the effort of articulating each consonant and vowel ; when they attempt to economize their breath and their muscular energy.

* * * *

I only state the cause of what we must call *phonetic decay*, however advantageous in other respects ; and I consider the cause to be neither more nor less than want of muscular energy.”

Now, if the early men and women had enough of muscular energy to form a language so rich in consonantal and vowel sounds as the Sanskrit, or the mother of Sanskrit and sister languages, what was it that led to the sudden disappearance of that muscular energy in later times, when phonetic decay set in? Are we to suppose that, with constant exercise, the muscles of the mouth would become stronger and capable of putting forth the same results with less expenditure of energy? Or, are we to suppose that the theory of evolution is a fable, and that man must lose his powers as he *descends* from the primitive state to more and more modern times? If the former, laziness would not be any explanation of phonetic decay. If the latter, we would lend ourselves to the belief that the human species was more perfect in the beginning than it now is, and that *retrogression* and not progress is the law of life. It would not do to say that cycles of decay must intervene in the march of evolution, and that man having attained to a greater degree of muscular energy at one time, must in the succeeding cycle lose a good deal of this energy, to acquire it again in a later cycle. If that were so, the study of comparative philology must have shown also a process of what may be called phonetic elevation, as the converse of *phonetic decay*. Words of this class have never been found, however, in the history of any language, as having been elevated by natural process again to their ancient state. The only solution of this problem is the theory that language was first given as a model to mankind by divine sages; and that mankind being not yet so far developed as those divine sages, let fall their language into phonetic decay. It is only in this way that we can explain how laziness came in to cause phonetic decay in language. And this again can be the only good cause of the loss of accent. The sages knew better, and man will know better in future. When the ear can take the meaning of different intonations of sound, accent will be restored to language.

Another quotation will give us more points in favour of our argument.

"As a number of sensuous impressions received by man, produce a mental image or a *perception*, and, secondly, as a number of such perceptions produces a general notion or *conception*, we may understand that a number of sensuous impressions may cause a corresponding vocal expression, a cry, an interjection, or some

imitation of the sound that happens to form part of the sensuous impressions; and, secondly, that a number of such vocal expressions may be merged into one general expression, and leave behind the root as the sign belonging to a general notion.

"But as there is in man a faculty of reason, which guides and governs the formation of sensuous impressions into perceptions, and of perceptions into general notions, the gradual formation of roots out of mere natural cries or imitations takes place, under the same rational control. General notions are not formed at random, but according to law, that law being our reason within, corresponding to the reason without—to the reason, if I may so call it, of Nature. Natural selection, if we could but see it, is invariably rational selection. It is not any accidental variety that survives and perpetuates itself; it is the individual which comes nearest to the original intention of its creator, or what is best calculated to accomplish the ends for which the type or species to which it belongs was called into being, that conquers in the great struggle for life. So it is in thought and language."

Now, in the first place, what is this *reason without*, the *reason of Nature*, which corresponds to the *reason within*? The reader who has diligently followed the explanation of the Sankhya Yoga theory in the foregoing pages, will at once see that this reason without is nothing but the gods of the *Buddhi Ahankara* plane of the universe, without whose help it is impossible to account for the origin of language, as also for the origin of all life.

Natural selection, or natural elimination, is carried on according to the reason of Nature, the original intention of the Creator. But in the domain of language it is said that the work is entirely performed by the reason of the individual. Now it is evident that the reason of the individual is not, up to this time, capable of reaching very far into the future. The process of natural selection is no doubt rational, but it must be carried on by a reason which can see into the future of a species, a word or a thought. The reason of the ordinary man is not up to that. Even comparative philologists can hardly carry out that process. It cannot but be that the process is carried on by the powers of the cosmic planes. And it is these cosmic powers—these gods—that are said by the Hindu *rishis* to have incarnated in the beginning to help the imperfect—in fact in the

beginning only germinal—reason of man, to not only form his roots and his language, but by that process to develop the faculty itself. But why, it may be said, is it necessary for the gods to take human frames? Why cannot they do the work from their own plane? Because, as I have said already, it is only in man that education becomes possible by instruction, and because man must be taught from without, and not from within. In fact, teaching from within means a high-class development. It is only a *yogi* who can learn from within. For the ordinary man, with all his faculties running to the outside world, there is no introspection possible at that stage, and therefore all his knowledge and all his development must in the beginning come from the outside. Instruction from the outside is conveyed by example, and oral precept, and it is but meet that the teaching of language should be done through speech, and through the physical ear. Sounds and sights must be carried to the mind from without, and their connection too must be called forth from without, as it is done even now. Why should we suppose that another process was adopted in the beginning of the human race? Or, again, where is the warrant for supposing that man in the beginning of the race was endowed with higher powers, which he lost, when the roots and words had been made, for no rhyme or reason? Such a supposition knocks evolution on the head. Nature never makes such jumps, forward or backward.

And here I must finish this series of essays on Self-Culture. My object has been in this series to show how grand and how far-reaching is the philosophy of Patanjali. I have selected some of the aphorisms of Patanjali, and tried to show on what lines, according to this great seer of antiquity, the evolution of the human race proceeds. I have tried to explain how we must regulate our society and our individual lives, in order to secure greatness and power and final happiness for ourselves and our race. What has been said will perhaps be enough to show the reader that this grand view of evolution—the philosophy of Patanjali—is a most interesting and instructive study for the whole of mankind; while to the Hindus it is of paramount importance. All the institutions of the Hindus are based upon the teachings of this philosophy. Their legislators and teachers have all been Sankhya Yoga philosophers. It is the teachings of this philosophy that have had to be preached from time

to time, in order to drag the nation at various periods of its life, from the mire of ignorance, superstition and decay. And it is the teachings of this philosophy which, properly put, will appeal to the Hindu mind the most strongly in its present degenerate state. It is for this reason that I have given the name of Self-Culture to this series of essays.

RAMA PRASAD.

FROM CHAOS TO COSMOS.

[Continued from p. 678.]

ANY attempt to adequately realize a thousandth part of the immensities of the physical universe as given in the closing sentences of the foregoing quotation [see March number] utterly fail us. We are unable to conceive what is contained in the statement that "A half-million of Nebulæ have recently been discovered at the Lick Observatory;" and as we are further informed that many of these may represent "Star systems," compared with which a solar system is a very small affair, the thought is appalling! Taking our attention away from these magnitudes, to the descriptive account of Mrs. Besant's *modus operandi* of the evolution of the physical atom, as given, with frontispiece illustration, in the "Ancient Wisdom," how observable is its harmony with the general trend of the above quotations, and how highly suggestive. Here we see represented the same spiral idea in the infinitely great and the infinitesimally small. Truly Chaos is a Cosmos, the wondrous chain of living forces which while dual also constitute a unity. One Thought, One Intelligence, One Divine purpose, as a golden thread of living fire running through all.

Let us now direct our attention to an old Gnostic view of world-formation from Chaos to Cosmos.

One of the significant technical terms whereby parts of the complicated processes of evolution, or world-growth from Chaos to Cosmos as occultly seen, was described as "the abortion." It is interesting to note that Paul uses the same technical term. In I. Cor., xv, 8, we read in the old English version, "And last of all he was seen of me also, as of one *born out of due time*." In the 20th century version, recently published, it is given, "Last of all, he appeared—even to me, who am, as it were, 'the abortion.'" What is the

meaning (asks Mr. Mead, from whom I quote) of the graphic but puzzling "born out of due time," which so many accept because of its familiar sound without further question? A more correct translation is, "And last of all, as to the *abortion*, he appeared to me also," and here note the article, "as to *the* abortion," not as to "*an* abortion." Thus giving the idea that Paul was illustrating his own experience by a reference to the world-process.

Now "the abortion" is a technical and oft-repeated term of one of the great systems of the Gnosis, a term which enters into the main fabric of the Sophia Mythos. In the mystic cosmogony of these gnostic circles "the abortion" was the crude matter cast out of the Pleroma or world of perfection. This crude and chaotic matter was in the cosmogonical process shaped into a perfect "Æon" by the World-Christ; that is to say, was made into a world-system by the ordering or Cosmic power of the Logos. "The abortion" was the unshaped and unordered chaotic matter which had to be separated out, ordered and perfected in the macrocosmic task of the "enformation according to substance," while this again was to be completed on the soteriological side by microcosmic process of the "enformation according to Gnosis." As the world-soul was perfected by the World-Christ, so was the individual soul to be perfected and redeemed by the individual Christ." That is, as I understand, in accord with Paul; in another place, you are redeemed and perfected by the "Christ in you," which is the foundation of the "hope of glory" and immortality. In this Gnostic explication Paul becomes comprehensible and we have another confirmation of his having been in close touch with the highest mystical teaching of his time.

To change the symbol, we have under contemplation the good and great Mother, Nature, who has charge of the cosmic forces, the ordering of Chaos. She understands her business, possessing a vast accumulation of practical experience, gained in the ordering and perfecting of millions of solar systems. When she destroys it is to re-create in more perfect form. Her march is ever onward in one royal progression through the ages. Perfection is her goal. It has truly been said of her, "Wisdom is mine, I have understanding." She rides on the wings of the wind, the lightnings of the electrical batteries are her messengers; and all the powers of the heavens and the earth, whatever their name or station, are obedient to her behests.

Nature does not waste her energies: she is the great Economist, the Transmuter, who holds the Magician's wand. When she destroys it is to re-create in more perfect fashion. She rights all wrongs; rewards the obedient, and converts the rebel, who eventually becomes her loyal servant. She is the Great Mother of us all; we may lay our head on her lap with perfect confidence in her protecting love. Under all conditions during the Mâyâ and its ever-changing vicissitudes, we may enjoy the sweetest peace—if we will, for in the moral sphere there is no coercion, or compulsion.

Ere we pass to the second part of our subject, let us take a cursory glance at the line of thought we have been pursuing. I invite you to accompany me in imagination while we place ourselves at the centre of the physical world systems which infinite space contains, and our present imperfect instruments of vision reveal and hide from view. Let us think ourselves in possession of powers of sight as much transcending the most perfect telescopic instrument yet produced, as that does ordinary physical vision.

We take our station at the grand centre, which is indeed everywhere, and yet nowhere.

From this vantage-ground we will first direct the splendid powers of our enlarged vision to our own comparatively tiny solar system; small and insignificant to many other mighty ones rolling through their inconceivable orbits in space; yet, though so comparatively diminutive, almost infinite to us, even with our enhanced powers of perception and observation. Here we should behold the mighty sun in the centre, with his vast attractive powers and glorious life-giving Light. Then would be seen the orbs of Mercury, Venus, the Earth and Mars, moving in ordered sequence around their parent fount of Light and Life, the Sun. Again, outside in ever greater circumferences we should behold those vaster globes of our solar system; the mighty Jupiter and his moons, Saturn with his wonderful ring, Uranus, Neptune, etc. There would also be the inexplicable cometary systems, ever moving with mathematical exactitude in their larger, eccentric spheres. As viewed outwardly we have before us a perfect Cosmos, whose immensely complicated parts ever proceed on their several careers with the utmost precision and accuracy; so perfect that our astronomical scientists can calculate their complicated movements through tens of thousands of years of the past and into

the future, with the nicest exactitude ! Then if we could so increase our powers of consciousness and of vision, as to be able to comprehend and perceive, with fulness of intellectual power and clearness of perception, all the parts of such a cosmic system as the mighty and wondrous star Sirius, in all its immensities, surely we should shrink into our own nothingness, in view of the overwhelming possibilities, the unimaginable greatnesses of these vast orders of Cosmic Being.

In the quotation given above from the article in *Knowledge*, the writer gives a little information regarding the various and varied Nebulae visible in the starry heavens. Here again, the immensity of the operations viewed appear overwhelming to all thought and imagination. Amid the eternal Chaos of these half-million of Nebulae already discovered, there is seen slowly evolving by a double spiral motion, issuing from opposite directions of a parent centre, the vast masses of unordered (chaotic) cosmic matter, which will ultimately form new solar systems. "Photographs of spiral Nebulae show masses in the act of being detached from the spiral branches. This is particularly noticeable in the photograph of the great spiral in Canes Venatici (51 Messier), in which we see the process going on before our eyes."

How vast these mighty forces in incessant collision, our imagination utterly fails to convey any but the faintest idea : Yet all these chaotic elements are slowly and surely working toward the orderly condition of those mighty solar systems we have had under review.

Hitherto we have only drawn attention to one phase, to the physical aspect of the wondrous whirls of living force, which, as we know, are composed of physical matter in some of its varied processes of solidification. In our studies in Occultism the veil is still further lifted for us, and we are invited to contemplate other systems, other worlds innumerable, where corresponding processes are in operation in Nature's finer forces. Here we obtain a double view. In the first place there is the preparation of the field in Elemental Nature, followed by the coming down into the depths of materiality ; and then the long, long processes by which the gradual ascent to the "Great White throne" and the diamond heart of Deity is accomplished. Take the illustration of the seven Globes in our own Round, with which we have become familiarised, in our

study of the "Secret Doctrine." Multiply them into infinity, and the imagination reels in any attempt to portray the immensities involved.

Here we have just beyond the physical, and almost a part of it, so close is the link, the starry, or astral worlds of life and being : rising higher comes the Heaven-world, with its ever-glowing and flashing colours of living light, issuing from, and returning into their fountain in the heart of Deity. Again, there are in the spiritual infinities beyond, other glorious spheres—the Buddhic, the Nirvânic, which, for the most part, are mere names to us. And again, still farther—for us down here in the mud—the unnamable, yet none the less gloriously real, grades of spiritual life and Being, of whom it may truly be said, that of These "the eye hath not seen nor the ear heard" aught ; for here to those spiritually evolved ones, who are able to enter Their sphere supernal, vision is no longer needed ; duality is abolished ; the subjective and the objective having become one : we are what we see and we see what we are ; Mâyâ with its infinite fields of Illusion is behind and beneath, and Reality is reached. To the merely intellectual man those regions of the spiritual worlds are a *terra incognita*, a land of intangible dreams, of which he is unable to formulate the faintest conception. To the Mystic who, by silence, by meditation, by contemplation ; by separation from the coarseness of the worldly modern life, and by fixedness of attention upon that which is unseen by the faculties of the lower nature, is qualified, he may be able, after many days, and at favoured intervals, to obtain a faint glimmering of this "glory which is to be revealed" in the ultimate perfected Cosmos of Deity.

W. A. MAYERS.

[To be continued.]

UNIVERSAL BROTHERHOOD AND LOVE IN ISRAELITISM.

THE doctrine of the common origin and unity of everything in nature, and of mankind in particular, is very clearly set forth in the ideal creed of Israelitism misnamed Judaism. It tells us in the plainest language possible that everything has emanated from the Supreme Being ; that all human families and races have sprung from one source ; and that in their inner nature they are all the children of the "One Father of all" (Genesis i. *et seq.* ; Malachi ii. 10), who is "the Lord of the spirits and souls of all flesh" (Numbers xvi. 22 ; xxvii. 16 ; Job xii. 10 ; Isa. lxvii. 16 ; Zech. xii. 1. etc.). Heaven and earth and all they contain belong to Him (Gen. xiv. 19, 22 ; xxi. 33 ; xxiv. 3 ; Isa. lxvi. 1, etc.). He is the King over all (Zech. xiv. 9 ; Ps. xlvii. 2 ; Neh. ix. 6 ; i. Chro. xxix. 11, 12., etc.). He hears the prayers of *every one* who calls on Him, and is nigh to *all* (i Kings, viii. 38, 39 ; Joel iii. 5 ; Ps. lxxv. 2 ; cxlv. 18, etc.), and His love fills the whole universe (Ps. lxxvii. 11 ; civ ; cxix. 64 ; cxlv. 9, etc.). In short, all things of which the universe consists, spirit as well as body, have proceeded from Him who is the root, the life and the light of all, in whom they live, move, and have their being, and to whom everything will one day return (Ps. lxxv. 2 ; Job xxxiv. 14 ; Eccle. xii. 7 ; etc, etc.). "The universe is not His dwelling-place, but it is *in* and *within* Himself," affirm our sages. He is the all. "All things are Himself, and Himself is concealed on every side," says the "Greater Holy Assembly" (page 26, original text), in commenting on Isaiah xli. 4, which says : "I, the Living One (Tetragrammaton) am first and with the last : I am He Himself. Compare also Isaiah xlvi. 12 : "Hearken unto me, O Jacob and Israel, my called ; I am He, I am the first, I am also the last."

These are the basis and nucleus of universal brotherhood and love and the very foundation and corner-stone of the teachings of our sacred books, of which we instance a few.

"One law and one manner of law shall be to you, as well as unto the stranger" (Exodus xii. 49 ; Levit. xxiv. 22 ; Numbers ix,

14 ; xv. 15, 16). "Ye shall do no unrighteousness in judgment, in meteyard, in weight, or in measure," but just balances, just weights, and just measures shall ye have" (Ex. xxiii. 6 ; Lev. xix. 15, 35, 36 ; Deut. xvi. 19 ; xvii. ii ; xxv. 13—15). "Not to take life," "not to commit lewdness," "not to steal," "not to bear false witness," "not to covet" (Ex. xx. 13—17 ; Deut. v. 17, 18, etc., etc.) ; "not to revenge," "not to oppress" (Ex. xxii. 20—22 ; xxiii. 9 ; Lev. xix. 33 ; xxv. 14—17).

The law enjoins on every one the duty of acting benevolently, kindly and charitably towards each other—a co-religionist as well as the stranger, and even an enemy, without distinction. "Thou shalt not see thy brother's ox or his sheep go astray, and hide thyself from them ; thou shalt in any case bring them again unto thy brother. And if thy brother be not nigh unto thee, or if thou know him not, then thou shalt bring it unto thine own house, and it shall be with thee until thy brother seek after it, and thou shalt restore it to him again. In like manner, thou shalt do with his ass, and so . . . with his raiment, and with all lost things of thy brother, which he has lost, and thou hast found. . . . thou shouldst not hide thyself" (Deut. xxii. 1—3). The law enjoins one to do the same by his enemy also (Ex. xxiii. 4). "Thou shalt not see thy brother's ass or his ox fall down by the way, and hide thyself from them ; thou shalt help him to lift them up again" (Deut. xxii. 4). "Thou shalt do the same with him that hates thee," even at the risk of leaving thy urgent business (Ex. xxiii. 5).

The word "brother" here and elsewhere is not confined to a near relative or a co-religionist ; but it is used in a wider sense, meaning a fellow-being in general, as it is quite plain from Leviticus (xxv. 35) which says :—"And if thy brother be waxen poor and fallen in decay with thee, then shalt thou relieve him ; yea though he be a stranger or a sojourner" The word "stranger" here does not mean an unknown person, which may be applied to a distant relative as well. The Hebrew word is "gair", a foreigner, as we shall presently see.

When thou reapest the harvest of thy land, thou shalt not wholly reap the corners of thy field ; neither shalt thou gather the gleanings of thy harvest. And thou shalt not glean thy vineyard, neither shalt thou gather every grape of thy vineyard ; thou shalt leave them for

the poor and stranger," and also "for the fatherless and the widow" (Lev. xix. 9, 10; xxiii. 22; xxiv. 19—21). "When thou cuttest down thine harvest in thy field, and hast forgot a sheaf in the field, thou shalt not go again to fetch it; it shall be for the stranger, for the fatherless, and for the widow . . . When thou beatest thine olive tree, thou shalt not go over the boughs again; it shall be for the stranger, for the fatherless and for the widow. When thou gatherest the grapes of thy vineyard, thou shalt not glean it afterwards, it shall be for the stranger, for the fatherless, and for the widow" (Deut. xxiv. 19—21). (Here, as well as in many other places in the Bible, the stranger takes precedence over a co-religionist where charitable and benevolent deeds are concerned). And if thy brother be waxen poor and fallen in decay with thee, then thou shalt relieve him (literally, strengthen or hold him up); yea, though he be a stranger or a sojourner; that he may live with thee" (Lev. xxv. 35; Deut. xv. 7—11). "He who hath liberally given to the poor, his righteousness endureth for ever; his horn shall be exalted with honour" (Ps. cxii. 9). He that hath mercy on the poor honoureth his Maker" (Prov. xiv. 31). "He that hath pity upon the poor, lendeth unto the Lord, and his reward will be paid to him" (Ibid. xix. 17). "Cast thy bread upon the face of the waters, for thou shalt find it after many days" (Eccles. xi. 1). "If thine enemy be hungry, give him bread to eat; and if he is thirsty, give him water to drink." (Prov. xxv. 21). "Rejoice not when thine enemy falleth, and let not thine heart be glad when he stumbleth" (Ibid. xxiv. 17; Job. xxxi. 29).

"Ye shall walk after the Living One, your God, and fear him, and keep his commandments, and obey his voice; and ye shall serve him and cleave unto him" (Deut. xiii. 5): "ye shall do my judgments and keep my ordinances to walk therein . . . which if a man do he shall live in them . . ." (Lev. xviii. 4, 5; xix. 37). This means, the *Talmud* tells us, that a person should imitate the qualities and attributes of the Living One, and do as he does. He should love *all* men, and act on the principles of mercy and benevolence towards *every* one, irrespective of nationality and creed, or a friend and an enemy, by "clothing the naked, helping the poor and the needy, visiting the sick, consoling the afflicted, doing our last duty by the dead;" and performing all kinds of charitable and

kindly deeds for charity's own sake, just as the Almighty is gracious and merciful to all, and bestows his favours on every one alike—the good and the wicked, the pious and impious (*Sota*, 14). "God's benevolence," say our divines, "is called mercy, because we are in debt to Him and He owes us nothing, and man should do likewise."

The rule of "release" enjoined by the law every "seventh" and also every "fiftieth," year, is another example of charitableness and loving-kindness. The slave was to be released on the seventh year (Ex. xxi. 2); and he was not to be sent away empty-handed, but "thou shalt furnish him liberally out of thy flock, and out of thy floor, and out of thy winepress—of that wherewith the Lord thy God hath blessed thee thou shalt give unto him" (Deut. xv. 12-14). "Every creditor that lendeth anything unto his neighbour shall release it; he shall not exact it of his neighbour, or of his brother, because it is called 'the Lord's release'" (Deut. xv. 2). "If there be among you a poor man of one of thy brethren within any of thy gates in the land which the Lord thy God giveth thee, thou shalt not harden thine heart, nor shut thine hand from thy poor brother. But thou shalt open thine hand wide unto him, and shalt surely lend him sufficient for his need, in that which he wanteth. Beware that there be not a thought in thy wicked heart, saying, the seventh year, the year of release, is at hand; and thine eye be evil against thy poor brother, and thou givest him nought, and he cry unto the Lord against thee, and it be sin unto thee. Thou shalt surely give him, and thine heart shall not be grieved when thou givest unto him . . . therefore, I command thee, saying, thou shalt open thine hand wide unto thy brother, to thy poor, and to thy needy in thy land" (Deut. xv. 7-11).

The land is also to be released at the "Jubilee" year, and each man is to return unto his possession (Lev. xxv. 10—16). "The land is not to be sold for ever. . . ye shall grant a redemption for it" (Ibid. verses 23, 24). "Ye shall not sow your fields, nor prune your vineyard: that which groweth of its own accord of thy harvest, thou shalt not reap, neither gather the grape of thy vine undressed; but they should be left for the poor, for thy servant, for thy maid, for thy hired servant, for thy stranger and thy cattle; and also "for the beasts of the field" (Ex. xxiii. 11; Lev. xxv. 5—7).

Even the animals are specially mentioned in this merciful code. The Sabbaths and Feasts are days of rest not only for ourselves, servants and the strangers, but also for the cattle and animals as well (Ex. xx. 10; xxiii. 12; Deut. v. 14, etc.). No cruelty is to be shown to animals:—"Thou shalt not muzzle the ox when he treadeth out the corn" (Deut. xxv. 4). "A righteous man regardeth the life of his beast . . ." (Prov. xii. 10). "No man shall sit down to his own meals", inculcates the *Talmud*, "until seeing that all the animals dependent upon his care are provided with."

The land too, inanimate though it is in the eyes of the unknowing gentry, is not overlooked. It has its Sabbath, or *period* of rest:—And six years thou shalt sow the land, and shall gather in the fruits thereof: But the seventh year thou shalt let it rest and be still . . ." (Ex. xxiii. 10, 11; Lev. xxv. 2, 4).

In addition to all these, the law enforces other charitable deeds on every man, and especially various kinds of "tithes", etc., for the maintenance of the priests and the levites who are consecrated to the service of the Lord and of the people; and also for the use of the stranger, the fatherless and the widow. "The firstlings of the cattle and of the beasts;" "the redemption money of the first-born of the children; the tithes of the "herd and of the flock," and also of the yearly "produce of the land, corn, fruit, wine, oil," etc., are to be dedicated unto the Lord for the use of the priests and of the levites (Ex. xiii. 1; xxxiv. 19; Lev. xxvii. 26, 30, 32; Deut. xv. 19). "The first fruit of the corn, of the wine, of the oil, and the first fleece of the sheep," shall be for the priests (Deut. xviii. 4); and also "everything devoted in Israel" (Num. xviii. 14). "The tithes of the increase in the produce of the land at the end of every three years," are to be set aside for the use of "the stranger, the fatherless, and the widow" (Deut. xiv. 28, 29).

Israelitism is, indeed, a law of love and goodwill, and its precepts are the very essence of charity and benevolence, tolerance and unity among men. "The beginning of the *Torah*" (Law), says the *Talmud* "is loving-kindness and its end is loving kindness." *Gemiloth hasadim*, for loving kindness, is one of the pillars upon which the world rests: "By the virtue of three things," says the *Talmud*, "the world is sustained, *viz.*: the *Torah* (divine Law); divine worship; and loving-kindness" (*Aboth* i. 2); and upon these

says Simon, the "Righteous," "the salvation of Israel depends."

Gemiloth hasadim is not mere charity or ordinary alms-giving. It is mercy, charity, benevolence, compassion, clemency, kindness, all combined. It is goodness—it is love itself. It is the natural prompting and the dictating of a kind and loving heart based on the ground of humanity, without any hope or desire of return or reward. "It is superior to alms-giving," says the *Talmud*. Alms-giving is practised only by means of (1) property, (2) on behalf of the poor, and (3) on behalf of the living; *Gemiloth hasadim* is performed by (1) all that man possesses, property, body, and soul; (2) on behalf of the poor and the rich alike, whose tears it can wipe and whose sorrows it can soothe; and (3) on behalf of the living and the dead" ("Succah." 49).

Hasadim is the plural of *Hesed*, the true meaning of which is active love—love shown by unselfish kindness in action, in thought, in judgment, and in every deed of our life, attending to the wants of others in preference to our own; in a word, renunciation of self in the true sense of the term. *Hesed* will form the subject of a separate article, as it is too grand a theme to be cursorily passed over; it being the first of the "Seven Pillars" or "Builders" of the universe and its very foundation.

"He who shows mercy to God's creatures is surely of the seed of Abraham, our father" (*Talmud*, 'Besah.' 32). "Let thy house be open wide as a refuge, and let the poor (of all creeds) be cordially received within thy walls," enjoins the *Talmud*.

We now come to the direct and positive injunctions on the subject.

"Thou shalt love thy fellow-creature as thyself; I am the Living One," says the Bible (Lev. xix. 18). The same phrase is used in all the sacred Books of other creeds, the general and universal sense of which is universally admitted. If it is contested in ours by some, it is possibly owing to the Hebrew word *reya* having been wrongly rendered in the English version as "neighbour," which, in its limited sense, does not convey the right meaning. It should be taken in its wider sense. The Hebrew word for neighbour is *shakhen*, while *reya* means a companion, a fellow, or "any member of the human family" (Gen. xi. 3; xxxi. 49; Ex. xviii. 7; ii. Kings iii. 23; ii. Chro. xx. 23; etc., etc.). In all these and

other passages, the word is applied to people of different nationalities, creeds and countries. Yet, as if to remove all doubts on the subject, this injunction is immediately followed by another too plain to be misinterpreted: "The stranger that dwelleth with you shall be unto you as one born among you, and thou shalt love him as thyself; for ye were strangers in the land of Egypt; I am the Living One your God" (Ibid. verse 33). And in Deuteronomy (x. 17--19) we read: "For the Living One your God is God of gods and Lord of lords, a great God, mighty and awful,* which regardeth not persons, nor taketh reward (literally bribe): He doth execute the judgment of the fatherless and the widow, and loveth the stranger in giving him food and raiment. Love ye, therefore, the stranger, for ye were strangers in the land of Egypt."

The Hebrew word for a stranger is *geir*, meaning one who lives out of his own country, a foreigner; and not a proselyte as it is now understood by the gentry. This is the meaning given by the Bible itself: ". . . thy seed shall be a stranger (*geir*) in a land that is not theirs . . ." (Gen. xv. 13). Abraham calls himself *geir* while in the land of the sons of Heth (Ibid. xxiii. 4), and Moses says: "I have been *geir* in a strange land" (Ex. ii. 22). The Hebrews were not converts to the Egyptian religion, yet they were called *geirim* (plural of *geir*), strangers, because they were in a country which was not their own. The land of Canaan, the Bible tells us, was given them as a "heritage"—it was to be their own—and no Hebrew, or Israelite could be styled *geir* there. The "stranger" in the injunctions quoted must, therefore, mean other than an Israelite—one of other nationality and creed living in their country: all the nations who were allowed to remain in Canaan after its occupation by the Israelites, though natives of the country, went by the name of *geirim*, as it was no longer their own. Again, these nations were idolaters and ungodly, the Bible tells us, and, like the Egyptians, not friendly to the Israelites; yet, the latter were enjoined to love the former.

* The Hebrew word for this is *nora* (from *yara*, feared) and means, to be feared, inspiring awe; hence, awful, august, deserving reverence, majestic. The English rendering "terrible," or "dreadful," in this and other passages in the Bible is incorrect and objectionable inasmuch as it conveys the meaning of *frightful*, *fearful*, and *severe*, which is just the reverse, and most derogatory to the "Living One."

It is quite plain, therefore, that these commandments to love a "fellow-creature" and the "stranger", inculcate the loving of all men alike, even our enemies; and the very fact of the name and the attributes of the Lord having been coupled to these commandments (which is not the case with many others), confirms our conclusion. The "God of gods and Lord of lords" is *no respecter of personalities*; He is *just* and *merciful*, and *loving to all*, even to the stranger who estranges himself from Him and goes after other gods: ye should, therefore, in like manner, love all—a fellow-being and the stranger to your creed, as well as the enemy, without distinction; and this is in conformity with the injunctions quoted above: "Ye shall walk after the Living One your God," by acting according to his way and will, "which if a man do he shall live"—by it obtain life eternal and bliss everlasting.

Our divines and sages who, by their teachings and precepts, it is easy to see, had made these injunctions the rule and standard of their lives, tell us: "To love a fellow-creature as one's own self is the sum-total of the law" (*Talmud*, 'Sabbath' 31); and laid down a maxim no less sublime—"What is hateful to thee do not do to another" (Ibid. 31a). Upon one occasion, the *Talmud* tells us, an unbeliever went to Shummai, a great divine, and mockingly asked the Rabbi to teach him the tenets and principles of our creed in the space of time he could stand on one foot. Shummai, knowing him to be jesting, angrily bade him begone. The man then went to Hillel, another great sage, and made the same request. "Do not unto others," says the great Hillel, what you would not have others do to you: this is the whole law, the rest merely commentaries upon it." A pupil once inquired of his teacher, "What is real wisdom?" The teacher replied: "To judge liberally, to think purely, and to love fellow-beings."

Innumerable instances of the kind can be quoted, but enough have been cited to prove beyond the shadow of a doubt that our religion, even in its exoteric teachings, does not only express "the truth of universal brotherhood," but insists most emphatically on the practice of universal love by every one in a most willing and liberal spirit.

N. E. DAVID.

[To be concluded.]

MAZDEAN SYMBOLISM.

IN THE LIGHT OF "THE SECRET DOCTRINE."

[Continued from p. 701].

DEATHLESS BODIES.

[Ashishang-Yasht, XVII., 30.]

"IT is of this Earth or new Continent that Zarathushtra became the Lawgiver and Ruler. This was the Fourth Race in its beginning . . . Till then, . . . there had been no regular death, but only a transformation, for men had no personality as yet. . . . They had rather shadows of bodies, . . . Death came with the complete physical organism, and with it moral decay." (S. D., II., p. 645.)

DEVS AND DRÛG NASUS.

[Vendidad, VII., verse 57.]

"From the quotations . . . it is evident that by Devs, Drûgs, and Drûg Nasus, the ancient Zoroastrian writers meant black magicians, elementaries, and elemental spirits." (H. P. B. *Theosophist*, Vol. VI., p. 220.)

EYE (LEFT) OFFERED TO HAOM.

[Yacna Ha : XI., verse 4.]

"In the same way Venus, Manas, and the left eye are set down as correspondences. Exoterically there is in reality no such association . . . but Esoterically there is ; for the right eye is the 'Eye of Wisdom' . . . ; while the left corresponds with the intellectual brain or those cells which are the organ on the physical plane, of the thinking faculty." (S. D., III., p. 458.)

"Intellect by itself alone, will make the Black Magician. For intellect alone is accompanied with pride and selfishness ; it is the intellectual *plus* the spiritual that raises man. For spirituality prevents pride and vanity." (S. D., III., p. 539.)

ESHEM.

[Vendidad, X., 13.]

"Esmun and Kneph are all deities with the attributes of the serpent, . . ." (S. D., II., p. 30.)

"Asmodeus is no Jewish spirit at all, his origin being purely Persian. Breal, the author of 'Heren le et Cracus,' shows that he is the Parsî, Eshem Dev, or Aeshma Dev, the evil spirit of concupiscence, who Max Müller tells us, is mentioned several times in the Avesta as one of the Devs, originally Gods, who became evil spirits."

"In the same Faragard . . . of the 'Vendidad' the Brahman divinities are involved in the same denomination with the Aeshma Daeva : 'I combat Indra, I combat Sauru, I combat the Daeva Naonhaiti.' The annotator explains them to be Vedic gods, Indra, Gaurea, or Siva and the two aswins. There must be some mistake however, for Siva at the time the Vedas were completed, was an aboriginal or Aethiopian God, the Bala or Bel of Western Asia. He was not an Aryan or Vedic Deity. Perhaps Surya was the divinity intended." ("Isis Unveiled," II., pp. 482-483.)

EXTENSION OF THE EARTH.

[Vendidad, II., verse 19.]

" . . . The whole of this is allegorical. The three processes of stretching the Earth, refer to the three successive Continents and Races issuing one after and from the other, . . . After the third time Ahura-Mazda warns Yima in an assembly of 'Celestial gods' and 'excellent mortals' that upon the material world the fatal winters are going to fall, and all life will perish. This is the old Mazdean Symbolism for the 'Flood,' and the coming cataclysm to Atlantis, which sweeps away every Race in its turn." (S. D., II., p. 645.)

FAROAR OR FRAVASHI.

[Yacna Ha., XIII., 1.]

"Faroar is that which is called in the 'Vendidad' Fravashi—the immortal part of an individual ; that which outlives man—the Higher Ego say the Occultists, or the Divine Double."

"In some Mazdean works it is plainly implied that Fravarshi is the inner immortal Man, or the Ego which re-incarnates ; that it existed before the physical body and survives all such bodies it happens

to be clothed in. . . Not only man was endowed with a Fravarshi but gods too, and the sky, fire, waters and plants. . . It is the impersonal and true Essence of Deity. . . "Farvar or Fravarshi is the spiritual counterpart of either God, animal, plant or even element. . . the soul of the body whatever the body may happen to be." (S. D., II., pp. 502, 503, 504.)

FIELDS OF CORN.

[Vendidad, P. V., verse 5.]

"The Esoteric division of man's principles is symbolized by the divine wheat." (S. D., II., p. 390.)

"Aanroo is in the domain of Osiris, a field divided into fourteen sections, surrounded with an iron enclosure, within which grows the corn of life, seven cubits high, the Kama Loka of the Egyptians. . . those who have passed through the Seven Races of each Round will be admitted into the Amenti for ever : otherwise they will rest in the lower fields, . . ." (S. D., I., p. 737.)

FIRE.

[Atash Niaesh]

or

(Gatha in Yaçna, XXXIV., 4.)

"Fire in the ancient philosophy of all times and countries including our own, has been regarded as a triple principle." (I. U., I., 423.)

"Fire. . . from heaven, always employed by the Ancients in the temples." (I. U., I., 526.) " . . . preserved by the Magi." (I. U., I., 528.)

"Deity is an arcane, living [or moving] Fire, and the eternal witnesses to this unseen Presence, are Light, Heat, Moisture—this trinity including, and being the cause of every phenomenon in Nature." (S. D., I., 32.)

"What says the Esoteric teaching with regard to Fire? Fire is the most perfect and unadulterated reflection, in Heaven as on Earth, of the One Flame. 'It is Life and Death, the origin and the end of every material thing. It is divine Substance.' Thus not only the Fire-Worshipper, the Parsi, but even the wandering savage tribes of America, which proclaim themselves born of fire show more science in

their creeds and truth in their superstitions than all the speculations of modern physics and learning." (S. D., I., p. 146.)

"Intelligence is Fire." (S. D., I., p. 105.)

"Fire is the Male Principle." (S. D., I., p. 87.)

"Monad is a divine fire." (S. D., I., p. 198.)

"Hermes represented the Sacred Science under the symbol of Fire." (S. D., II., p. 520.)

"Self means the Fire." (S. D., II., pp. 599, 675.)

"Shiva is the principle of Fire." (S. D., II., p. 626.)

"Spirit of Deity is represented by Fire." (S. D., I., p. 97.)

"Spirit of God latent in Fire." (S. D., II., p. 625.)

"The Seven and the Forty-nine Sacred Fires . . . the mysterious Powers of the Initiates." (S. D., II., pp. 378, 595.)

FUEL FOR FIRE.

[Vendidad, V., verse 2.]

"Fuel (is) the five senses or human passions, . . . (and) Fire is the Self." (S. D., II., p. 675.)

BUTTERFLY.

[Vendidad, V., verse 3.]

"The Greeks symbolized it (the Human Mind) by a butterfly." (S. D., II., p. 306.)

FORTIETH WINTER OF WINTERS.

[Vendidad, II., 41.]

"Every fortieth year to every couple [Hermaphrodite] two are born, a male and a female.' The latter is a distinct echo of the Secret Doctrine of a stanza which says : 'at the expiration of every [annual] Sun, at the end of every fortieth Day, the double one becomes four ; male and female in one, in the first and second and the third.' This is clear since every 'Sun' meant a whole year : the latter was composed of one Day then, as in the Arctic Circle it is now composed of six months." (S. D., II., p. 305.)

GAHAMBAR.

[Yaçna, III., 2.]

"Zarathushtra was one of the first reformers who taught to the people a portion of that which he had learned at his initiation, viz.,

the six periods or Gahambars in the successive evolution of the world. The first is Maedyozarem that in which the heavenly canopy was formed ; the second, Maedyoshahem, in which the collected moisture found the Streamy clouds from which the waters were finally precipitated ; the third, Paeti-shahem, when the earth became consolidated out of primeval cosmic atoms ; the fourth, Iyathrem, in which earth gave birth to vegetation ; the fifth, Maediyarem, when the latter slowly evolved into animal life ; the sixth, Hamespithamaedem, when the lower animals culminated in man. The seventh period—to come at the end of a certain cycle—is prefigured in the promised coming of the Persian Messiah, seated on a horse : *i.e.*, the sun of our solar system will be extinguished and the ‘Pralaya’ will begin.” (H. S. O. Lecture on the spirit of the Zoroastrian Religion. Z. L. T., p. 30.)

GOKARD TREE.

[Bundahish.]

“Gaokarana is the tree of Eternal Life.” (S. D., II., p. 544.) (For further light on this symbol see Haoma, N. M. D.)

HAOMA.

(Yagna, III., verse 2.)

“The Norse Yggdrasil, the Hindu Ashvatha, the Gogard, the Hellenic tree of life, and the Tibetan Zampun, are one with the Kabalistic Sephirothic Tree, and even with the Holy Tree made by Ahura-Mazda, and the Tree of Eden, . . . Nevertheless the fruits of all these ‘Trees’ whether Pippala or Haoma, or even the more prosaic apple, are the ‘plants of life,’ in fact and verity. . . Pippala-Haoma, the fruit of the Tree of knowledge, was denounced as the forbidden fruit, and the Serpent of Wisdom (the conscious Manas) the voice of reason and consciousness, remained identified for ages with the Fallen Angel, which is the old Dragon the Devil.” (S. D., II., pp. 102, 103.)

“The way to the Tree of Eternal Life, the white Haoma, the Gaokerena, is through one end of the Earth to the other. And the Haoma is in Heaven as it is on Earth. But to become once more a priest of it, and a healer, man must heal himself, for this must be done before he can heal others.” (S. D., II., p. 544.)

“Soma-drinking is allegorical of . . . highly spiritual nature.” (S. D., II., p. 395.)

“Soma is the moon, astronomically ; but in mystical phraseology it is also the name of the sacred beverage drunk by the Brahmans and the Initiates during their mysteries and sacrificial rites. The Soma plant is the *Asclepias acida*, which yields a juice from which that mystic beverage, the Soma drink, is made. Alone the descendants of the Rishis, the Agnihotris, or Fire-priests of the great Mysteries, knew all its powers. But the real property of the true Soma was (and is) to make a ‘new man’ of the Initiate after he is ‘reborn,’ *viz.*, once that he begins to live in his Astral Body ; for his spiritual nature overcoming the physical, he would soon snap it off, and part even from that etherealized form. The partaker of Soma finds himself both linked to his external body, and yet away from it in his spiritual form. Freed from the former, he soars for the time being in the ethereal higher regions, becoming virtually ‘as one of the Gods’ and yet preserving in his physical brain the memory of what he sees and learns. Plainly speaking Soma is the fruit of the Tree of knowledge . . . ” (S. D., II., p. 524.)

HAIRS AND NAILS.

[Vendidad, XVII., 2.]

“The injunction regarding the burial of hair and nails is intended to be a safeguard against the sorcery of black magicians who generally try to get possession of these things for purposes of black magic and for establishing a link between the intended victim and the mischievous agencies they evoke. (H.P.B. *Theosophist*, Vol. vi., p. 220.)

HORSE.

[Khorshed Yasht, VI.]

“ . . . Horse has . . . a more occult primitive meaning. . . Horse is a cycle.” (S. D., II., p. 417.)

“The Seven Rays of Surya, the Sun are . . . made parallel to the seven worlds of every Planetary Chain . . . The Seven Ancient Rishis . . . are the seven friends of Agni, his seven ‘Horses’ or seven ‘Heads.’” (S. D., II., p. 640.)

“ . . . Space and Time are nameless . . . which can be sensed only through its Seven Rays—which are the Seven Creations, the Seven Worlds. . . ” (S. D., II., p. 647.)

KARSHIPT BIRD.

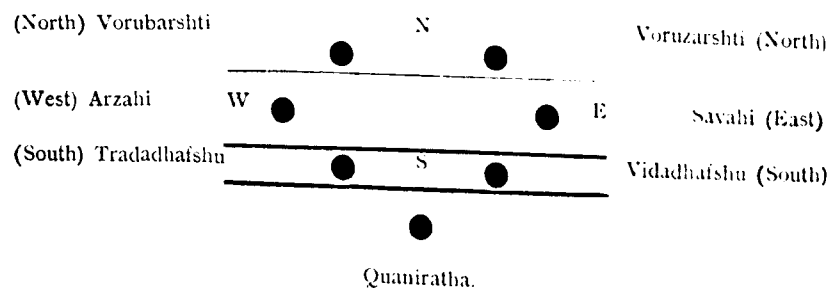
[Vendidad, III., 42.]

"Karshipt is the human Mind-Soul, and the deity thereof, symbolized in ancient Magianism by a bird, as the Greeks symbolized it by a butterfly. No sooner had Karshipt entered the Vara or Man than he understood the law of Mazda or Divine Wisdom." (S. D., II., p. 306.)

KERSHVARAS.

[Vendidad, XIX., 39.]

"The Seven Karshvars . . . : Two Vorubarshiti and Voruzarashti, lie in the North ; two Vidadhafshu and Tradadhafshu in the South ; Savahi and Arzahi in the East and West ' is simply the very graphic and accurate description of the Chain of our Planet, the Earth, . . . [Quaniratha], represented in the "Book of Dzyan" (II.) thus :



"The Mazdean names given above have only to be replaced by those used in the "Secret Doctrine" to present us with the Esoteric tenet. The "Earth" our world is tripartite, because the Chain of the Worlds is situated on three different planes above our Globe ; and it is septempartite, because of the Seven Globes or Spheres which compose the chain. Hence the further meaning given in the 'Vendidad' (XIX. 39), showing that :

"Quanirath alone is combined with imat 'this' (earth), while all other Karshvares are combined with the word 'avat,' 'that' or those upper earths."

Nothing could be plainer. The same may be said of the modern comprehension of all other ancient beliefs." (S. D., II., p. 802.)

KARA-FISH.

[Vendidad, p. XIX., verse 42.]

"Its (of the word Fish) theological meaning is phallic, but the metaphysical, divine. Jesus was called Fish, as were Vishnu and Bacchus." (S. D., II., p. 327.)

LIGHT UNCREATED OR ARTIFICIAL.

[Vendidad, II., 40.]

"'Uncreated Lights' which enlighten men within (are) his 'principles.'" (S. D., II., p. 305.)

MAGAV.

[Gatha in Yacna, LI., verse 15.]

"The word Magh, magus, is derived from the Sanskrit, Mahaji, the great or wise (the anointed by the divine wisdom). (I. U., I., p. 129).

"This was when it yet had its seven holy rivers that washed away all sin, and its seven districts, wherein there was no dereliction of virtue, no contention, no deviation from virtue, as it was then inhabited by the caste of the Magas—that caste which even the Brahmans acknowledged as not inferior to their own, and which was the nursery of the first Zarathushtra." (S. D., II., pp. 336, 337.)

MAZDIASNIAN.

[Yacna Ha., III., verse 15.]

"The Magi or Mazdeans . . ." (S. D., II., p. 643). "The origin of the Brahmans and Magi in the night of time, is one, the Secret Doctrine teaches us. First they were a hierarchy of adepts, of men profoundly versed in physical and spiritual sciences and occult knowledge, of various nationalities, all celibates, and enlarging their numbers by the transmission of their knowledge to voluntary neophytes. Then when their numbers became too large to be contained in the 'Airyanam Vaejo,' the adepts scattered far and wide, and we can trace them establishing other hierarchies on the model of the first in every part of the globe, each hierarchy increasing, and finally becoming so large as to have to restrict admission ; 'the half adepts' going back to the world, marrying and laying the first foundation of 'left hand' science or sorcery, and misuse of the holy knowledge. In the third stage the numbers of the True ones became with every age

more limited and secret, the admissions being beset now with new difficulties. . . .” (H. P. B. *Theosophist*, Vol. IV., p. 224.)

“ Magic, Magia, means in its spiritual secret sense, the ‘Great Life,’ or divine life in spirit. The root is Magh, as seen in the Sanskrit mahat, Zend maz, Greek megas, and Latin magnus, all signifying ‘great.’” (S. D., III., 465.)

MENSTRUATION.

[Vendidad, XVI., 1.]

“ The seclusion of woman during the period of menstruation is a time-honoured custom amongst several nations. Elementals, it is said, are easily attracted towards the female during this period ; and so are the infernal incubi. If a woman is moving about freely, the contagion of bad magnetic aura is supposed to infect every person and thing in the house and render them amenable to the same influence ; and hence seclusion and purification are strictly enjoined in this case by the codes of several nations.” (H. P. B. *Theosophist*, Vol. VI., p. 220.)

METALLIC VESSELS.

[Vendidad, VII., 74-75.]

“ The successive races destroyed and replaced by others, without any period of transition, are characterized in Greece by the name of metals, to express their ever-decreasing value. Gold, the most brilliant and precious of all symbols of brightness . . . qualifies the first race . . . The men of the second race, those of the age of silver, are already far inferior to the first, . . . The men of the age of bronze [the third race] . . . Iron, the black metal, was yet unknown. The fourth race is with Hesiod, that of the heroes who fell before Thebes, or under the walls of Troy.” (Quoted in S. D., II., p. 283.)

MITHRA.

[Meher-Yasht, X.]

“ Mithras –the rock-born God, the symbol of the male mundane Fire, or the personified Primordial Light, and Mithra the Fire-God— . . . the pure element of Fire.” (I. U., I., 156.)

“ Mithras or Mihr is the Monad Mystery.” (S. D., I., p. 412.)

“ Mercury . . . planet . . . still more occult. “It is identical with the Mazdean Mithra the Genius, or God, established between the Sun and the Moon, the perpetual comparison of the Sun of Wisdom.” (S. D., II., p. 31.)

“ In the Temple of the Sun in Upper Egypt the seven fires burning continually for ages before the altars of Mithra.” (S. D., II., p. 638.)

“ The Sabasia was a periodical festival with Mysteries enacted in honour of some Gods, a variant on the Mithraic Mysteries. The whole evolution of Races was performed in these Mysteries.” (S. D., II., p. 437.)

“ The numerical or kabalistic value of the name Abrasax directly refers to the Persian title of the god ‘ Mithras,’ Ruler of the year, worshipped from the earliest times under the appellation of Iao.” (S. D., II., p. 497.)

NASARVANJI M. DESAI.

[To be concluded.]

THE BROTHERHOOD OF RELIGIONS.

[Concluded from p. 568.]

COMMON STORIES.

THERE are certain stories which are told of the Founders of Religions, the outline the same in all, this identity of outline being due to the fact that each is seen as an incarnation of the Logos, and that the symbol of the Logos in all creeds is the Sun. In very truth the Sun—the source of life and light for the worlds of his system—is seen in the ancient religions as the very body of the Logos, His manifested form on the plane of physical matter, while in modern religions the Sun is used as a symbol of the all-pervading Lord, meet image of the One by whom the worlds are supported. The ever-repeated story of the Sun, the annual story for our earth, is the root-truth, the root-mythos, in the physical manifestation of every Founder of a great religion, and Their human lives ever tell again on the world's stage the drama of the Sun.

This statement cannot be made in relation to the religion of Islām, and the reason is obvious. The great Prophet of Arabia is regarded by his followers as purely human, and not as an incarnation of the Logos, and they think rightly; but in all religions whereof the Founder is seen as a divine incarnation, the outline of the great mythos appears. The fact has been used as an argument to prove that the Founders had no historical existence, but that is a mistake. The historical life contained the events which re-incarnated the mythos, and from the historical figure shone out the rays of the divine Sun; it is not that the Sun is the Founder, but that both the Sun and He are physical representatives of the central life of a world-system, and that what the Sun is to his system the Founder is to His religion.

Mithra of Persia has for his sign the Bull, as has Osiris of Egypt, because the Bull was the sign of the Zodiac for the vernal equinox—the Resurrection—when the religion was established; Oannes of Chaldæa had the Fish as symbol for the same reason; Jupiter was Jupiter Ammon, and Jesus the Lamb, for the same reason.

The Divine Founder is born in a secret place, as Shri Kṛṣṇa in a dungeon, the Lord Mithra in a cave, the Lord Jesus in a cave—changed into a “stable” in the canonical accounts. The mysteries of Adonis were celebrated earlier, it is said, in that same cave. The birth is at the winter solstice, and is ever accompanied with marvellous events, varying with the nation. Devas rain flowers on Devâki the mother and her Divine Son; Angels fill the air with their songs when Mary the Virgin Mother gives birth to the Divine child; divine voices chant that the Lord of the earth is born when Neith the immaculate Virgin brings forth Osiris the Saviour; when Zarathustra is born the light from His body fills the room with radiance; Devas chant joyously when the infant Buddha is born, and in the Chinese writings, though not in the Indian, He is said to have been born of a virgin-mother, Mâyâ, overshadowed by Shing-Shin, the spirit. The birth of several of these was heralded by the appearance of a star. Kṛṣṇa and Jesus alike are threatened with slaughter in infancy, the one by Kamsa, the other by Herod. Nârada declares the nature of the infant Kṛṣṇa, Asita speaks of the future glories of the infant Buddha. Simeon welcomes the infant Jesus as the world's salvation.

Buddha is tempted by Mâra, Jesus by Satan. All these great Ones heal the sick, cure the deformed, raise the dead.

Thus resembling each other in their lives, the Founders of world faiths are likewise resemblant in their deaths. Their death is a violent death, come how it may, and it ever springs from the idea of sacrifice, that sacrifice of the Logos, by which the worlds were made, enshrined in the Puruṣha Sukṭa of the *Rigveda*. From that death They arise triumphant, ascending into heaven. Osiris is slain, His body is divided, like that of the Puruṣha of the *Veḍa*, but He arises and reigns. Thammuz is wept over, slain, and is rejoiced over, arisen. The story of Adonis is a replica of that of the Syrian Thammuz. Kṛṣṇa is pierced by the arrow of a hunter, and ascends into His own world. Mithra is slain, and rises again from the dead, the salvation of His people. Jesus is killed, but rises and ascends to heaven. And all the deaths and resurrections fall at the vernal equinox.

These innumerable likenesses cannot grow out of chance; they are the signs of a common story, re-appearing continually. The superficial resemblances leap to the eyes as we turn over the pages of the world-scriptures, and the more we study, the more do the common stories reveal themselves, the ever-repeated fairy-tales of the great World-Legend.

COMMON ETHICS.

That sublime morality is a common possession of the world-religions is a fact too well established to need argument. All that is necessary here is to give a few quotations, enough to indicate the rich veins of metal from which these priceless nuggets are taken.

Returning good for evil. Manu says: “By forgiveness of injuries the learned are purified;” “Let him not be angry again with the angry man; being harshly addressed, let him speak softly.” In the *Sâmaveda*: “Cross the passes difficult to cross; wrath with peace; untruth with truth.” The Buddha teaches: “A man who foolishly does me wrong, I will return to him the kindness of my ungrudging love; the more evil comes from him, the more good shall go from me;” “Let a man overcome anger by love; let him overcome evil by good; let him overcome the greedy by liberality, the liar by truth;” “Hatred ceaseth not by hatred at any time; hatred ceaseth by love.” Lao tzse says: “The good I would meet

with goodness ; the not good I would meet with goodness also. The faithful I would meet with faith ; the not faithful I would meet with faith also ; Virtue is faithful. Recompense evil with kindness." Confucius answered a questioner : " What you do not wish done to yourself, do not to others. When you are laboring for others, let it be with the same zeal as if it were for yourself." Jesus said : " Love your enemies, bless them that curse you, do good to them that hate you, and pray for them who despitefully use you and persecute you."

Humility and Tenderness. Lao-tzse says : " By undivided attention to the passion-nature, and tenderness, it is possible to be a little child. By putting away impurity from the hidden eye of the heart, it is possible to be without spot. There is a purity and quietude by which we may rule the whole world. To keep tenderness I pronounce strength." " The sage. . . puts himself last, and yet is first ; abandons himself, and yet is preserved. Is not this from having no selfishness ? Hereby he preserves self-interest intact. He is not self-displaying, and therefore he shines. He is not self-approving, and therefore he is distinguished. He is not self-praising, and therefore he has merit. He is not self-exalting, and therefore he stands high." Jesus teaches : " Except ye become as little children, ye cannot enter the kingdom of heaven ; " " He that exalteth himself shall be abased, and he that humbleth himself shall be exalted."

Righteousness more important than forms. Manu lays down of action, " mental, verbal or corporeal : " " Of that threefold action, be it known in the world that the heart is the instigator ; " " To a man contaminated by sensuality, neither the Vedas, nor liberality, nor sacrifices, nor observances, nor pious austerities, will procure felicity." The Buddha says : " It is the heart of love and faith accompanying good actions which spreads, as it were, a beneficent shade, from the world of men to the world of angels," Jesus complained : " Ye like mint and anise and cummin, and forget the weightier matters of the law—justice, mercy and truth."

Thus might I continue to quote text after text on every virtue, and from the tree of every religion similar leaves might be plucked. For all teach the same truths ; all are the channels of one life ; every scripture repeats the one message, because there is only one great Brotherhood of Teachers, and each who comes forth from it speaks with a single language.

Hence religions are not rivals, and should not be haters of each other. They are children of a common parent, giving out for the benefit of mankind the truths they have learned in the ancestral home. There is a real Brotherhood of Religions, and all who study the religions of the world must recognise the identity of their teachings. To a comparative mythologist, all religions are equally false, and are outgrowths of ignorance. To a Theosophist, all religions are true, and are outgrowths of the Wisdom. Each religion has an equal right to every truth, and none may claim aught as his exclusively, " Mine, not thine, nor his." Rather is the true word : " Mine, because thine and his."

• There is only one Religion—the knowledge of God, and all religions are branches from that stem, the Tree of Life, the roots of which are in heaven while the branches are outspread in the world of men. The heavenly root is the Wisdom—not faith, not belief, not hope, but the knowledge of God, which is Eternal Life. From any one of its branches a man may pluck a leaf for the healing of the nations. Let none deny that which to another man is truth, for he may see a truth that others do not see ; but let none try to impose his own vision on others, lest he should blind them in forcing them to see what is not within their field of view. There is but one sun, and every energy on our earth is but some form of solar force ; as one sun feeds the whole earth, so one Self shines in every heart. There is only one blasphemy—the denial of God in man. There is only one heresy—the heresy of separateness, which says : " I am other than thou, we are not one." We need for the redemption of the world more than altruism, noble as that is. We may learn unselfishness, sacrifice, self-surrender, but we do not stand established in the One, until we can say : " There are no others ; it is my Self in all." When all men say this, the world will have its Golden Age : when one man says it in life, his presence is a benediction wherever he goes. We are brothers, but more than brothers ; brothers have only a common father ; we have a common Self. In all around us, then, let us see the glory of the Self, and let us remember that to deny the Self in the lowest, is to deny it in ourselves and in God.

ANNIE BESANT.

ECHOES FROM THE PAST.

[Written in 1894, to Nawtānram Ootānram Trivedi, of Surat, in answer to questions, by Master K. H.]

(People of Guzerat are simple ; they have a religious turn of mind, but they have been entangled in sectarian religions.)

This is not peculiar to Guzerat. Almost everywhere it is so.—K. H.

(Can I bring them from exoteric religion to esoteric ?)

Not the work of a day nor of a few years. India has been going down for thousands of years. She must take equally long for her regeneration. The duty of the philanthropist is to work with the tide and assist the onward impulse.—K. H.

(I wish to form a club. . . to discuss. . . "Sanātāna Dharma ;" can I succeed ?)

No effort is ever lost. Every cause must produce its effects. The result may vary according to the circumstances which form a part of the cause. It is always wiser to work and force the current of events than to wait for time—a habit which has demoralised the Hindus and degenerated the country.—K. H.

(If people can see phenomena they will listen. . . should I get the assistance of a high chelā. . . in time of absolute necessity ?)

Those who are carried away by phenomena are generally the ones who being under the dominion of Mâyā are thus unable and incompetent to study or understand the philosophy. Exhibition of phenomena in such cases is not only a waste of power, but positively injurious. In some it encourages superstition, while in others it develops the latent germ of hostility towards philanthropists who would resort to such phenomena being shown. Both the extremes are prejudicial to real human progress, which is happiness. For a time, wonders may attract a mob, but that is no step towards the regeneration of humanity. As Subba Row has explained to you, the aim of the philanthropist should be the spiritual enlightenment of his fellowmen. And whoever works unselfishly to that goal necessarily puts himself in magnetic communication with our chelās

and ourselves. Subba Row is the best person to advise you, but he is not a very good correspondent. Whatever has to be learnt from him must be done verbally.—K. H.

LETTER RECEIVED IN MID-OCEAN BY COLONEL OLCOTT.

Misunderstandings have grown up between fellows both in London and Paris which imperil the interests of the movement. You will be told that the chief originator of most if not of all these disturbances is H. P. B. This is not so ; though her presence in England has, of course, a share in them. But the largest share rests with others, whose serene unconsciousness of their own defects is very marked and much to be blamed. One of the most valuable effects of Upāsika's mission is that it drives men to self-study, and destroys in them blind servility for persons. Observe your own case, for example. But your revolt, good friend, against her "infallibility"—as you once thought it—has gone too far, and you have been unjust to her. . . .

. . . Try to remove such misconceptions as you will find, by kind persuasion and an appeal to the feelings of loyalty to the cause of truth, if not to us. Make *all* these men feel that we have no favorites, nor affections for persons, but only for their good acts and humanity as a whole. But we employ agents—the best available. Of these, for the last 30 years, the chief has been the personality known as H.P.B. to the world (but otherwise to us). Imperfect and very "troublesome" no doubt she proves to some ; nevertheless there is no likelihood of our finding a better one for years to come, and your Theosophists should be made to understand it. . . .

. . . Since 1885 I have not written nor caused to be written save through her agency, direct or remote, a letter or line to anybody in Europe or America, nor communicated orally with or through any third party. Theosophists should learn it. You will understand later the significance of this declaration, so keep it in mind. . . . Her fidelity to our work being constant and her sufferings having come upon her through it, neither I nor either of my Brother Associates will desert or supplant her. As I once before remarked, *ingratitude* is not among our vices. . . . To help you in your present perplexity—H.P.B. has next to no concern with adminis-

trative details, and should be kept clear of them so far as her strong nature can be controlled. But this you *must tell to all ; with occult matters she has everything to do.* . . . We have not "abandoned her." She is not "given over to chelâs." She is our *direct agent*. I warn you against permitting your suspicions and resentment against her "many follies" to bias your intuitive loyalty to her. In the adjustment of this European business you will have two things to consider,—the external and administrative, and the internal and psychical. Keep the former under your control and that of your most prudent associates jointly ; *leave the latter to her*. You are left to devise the practical details.

I have also noted your thoughts about the *Secret Doctrine*. Be assured that what she has not annotated from scientific and other works, we have given or suggested to her. Every mistake or erroneous notion corrected and explained by her from the works of other Theosophists *was corrected by me or under my instruction*. It is a more valuable work than its predecessor,—an epitome of occult truths that will make it a source of information and instruction for the earnest student for long years to come. . . . (this letter). . . is merely given you as a warning and a guide ; to others as a warning only ; for you may use it discreetly if needs be. . . Prepare, however, to have the authenticity of the present denied in certain quarters.

(Signed) K. H.

H.P.B. ON SPIRITUALISM.

Our Society as a body might certainly be wrecked by mismanagement or the death of its founders, but the IDEA which it represents and which has gained so wide a currency, will run on like a crested wave of thought until it dashes upon the hard beach where materialism is picking and sorting its pebbles. Of the thirteen persons who composed our first board of officers, in 1875, nine were Spiritualists of greater or less experience. It goes without saying, then, that the aim of the Society was not to destroy but to better and purify Spiritualism. The phenomena we knew to be real, and we believed them to be the most important of all current subjects for investigation. For, whether they should finally prove to be traceable to the agency

of the departed, or but manifestations of occult natural forces acting in concert with latent psycho-physiological human powers, they opened up a great field of research, the outcome of which must be enlightenment upon the master-problem of life, Man and his Relations. . . We had reason to know that the whole truth could only be found in one quarter, the Asiatic schools of philosophy, and we felt convinced that the truth could never be discovered until men of all races and creeds should join like brothers in the search. . .

Our first step was to lay down the proposition that, even admitting the phenomena to be real, they need not be ascribed to departed souls. We showed that there was ample historical evidence that such phenomena had, from the remotest times, been exhibited by men who were not mediums, who repudiated the passivity exacted of mediums, and who simply claimed to produce them by cultivating inherent powers in their living selves. Hence the burden of proving that these wonders were and could only be done by the dead with the agency of passive agents, lay with the Spiritualists. To deny our proposition involved either the repudiation of the testimony of the most trustworthy authorities in many countries and in different epochs, or the wholesale ascription of mediumship to every wonder-worker mentioned in history. The latter horn of the dilemma had been taken. Reference to the works of the most noted spiritualistic writers, as well as the newspaper organs of the movement, will show that the thaums, or "miracles," of every "magician," saint, religious leader, and ascetic, from the Chaldean Magisti, the ancient Hindu saint, the Egyptian Junnes and Jambres, the Hebrew Moses and Jesus, and the Mussulmân Prophet, down to the Penares Sannyâsi of M. Jacolliot, and the common fakir of to-day, who has made Anglo-Indian mouths gape with wonder, have each and all been spoken of as true mediumistic marvels. This was the best that could be done with a difficult subject, but it could not prevent Spiritualists from thinking. The more they have thought, read, and compared notes, during the past five years, with those who have travelled in Asia and studied psychological science as a science, the more has the first acrid feeling against our Society abated. . . . Little by little, a body of persons, including some of the best minds in the movement, has come over to our side, and many now cordially

endorse our position that there can be no spiritual intercourse, either with the souls of the living or the dead, unless it is preceded by self-spiritualisation, the conquest of the meaner self, the education of the nobler powers within us. The serious dangers as well as the more evident gratifications of mediumship are becoming gradually appreciated. Phenomenalism, thanks to the splendid works of Prof. Zöllner, Mr. Crookes, Mr. Varley, and other able experimentalists, is tending towards its proper limits of a problem of science. There is a thoughtful and more and more earnest study of spiritual philosophy. . . . Should nothing occur to break the present harmony and impede the progress of ideas, we may well expect within another five years to see the entire body of investigators of the phenomena of mesmerism and mediumism more or less imbued with a conviction that the greatest psychological truth, in its most unadulterated form, can be found in the Indian philosophies. And, let it be remembered, we ascribe this great result not to anything we few may personally have done or said, but to the gradual growth of a conviction that the experience of mankind and the lessons of the past can no longer be ignored.

"M. A. Oxon," a profoundly sympathetic writer, a personal and esteemed friend; one, in short, who, I trust, whether he remains friendly or antagonistic to our views, would never confound the doctrine with its adherents, or, putting it more plainly, visit the sins of the occultists upon occultism and *vice versa*.

As everything else coming from M. A. Oxon's pen, it (*The claims of Occultism*) bears a peculiar stamp, not only of originality, but of that intense individuality, that quiet but determined resolution to bring every new *plaisis*, every discovery in psychological sciences, back to its (to him) *first* principles—*Spiritualism*. And when writing the word, I do not mean by it the vulgar "séance room" Spiritualism, which M. A. Oxon has from the very first outgrown; but that primitive idea, which underlies all the subsequent theories; the old parent root from which have sprung the modern weeds, namely, belief in a guardian angel, or a tutelary spirit, who, whether his charge is conscious of it or not—*i.e.*, mediumistic or non-mediumistic—is placed by a still higher power over every (baptized?) mortal to watch over his actions during life. And this, if not the correct outline of M. A. Oxon's *faith*, is undoubtedly the main idea of all the

Christian-born Spiritualists, past, present and future. The doctrine—Christian as it now may be and pre-eminently Roman Catholic it is—has not originated, as we all know, with the Christian but with the Pagan world. Besides being represented in the tutelary *Daimon* of Socrates, that ancient "guide" of whom our Spiritualists make the most they can, it is the doctrine of the Alexandrian Greek Theurgists, of the Zoroastrians, and of the later Babylonian Jews, one, moreover, sadly disfigured by the successors of all these—the Christians. . . .

His doctrine then seems to us more than ever to centre in, and gyrate around, that main idea that the spirit of the *living* man is incapable of acting outside of its body independently and *per se*; but that it must needs—like a tottering baby guided by its mother or nurse—be led on by some kind of spiritual strings by a *disembodied* spirit, an individuality entirely distinct from, and, at some time even foreign to, himself, as such a spirit can only be a *human* soul, having at some period or other, lived on this planet of ours. I trust that I have now correctly stated my friend's belief which is that of most of the intellectual, progressive, and liberal Spiritualists of our day, one, moreover, shared by all those Theosophists who have joined our movement by deserting the ranks of the *oi polloi* of Spiritualism. Nevertheless, and bound though we be to respect the private opinions of those of our Brother-fellows who have started out at the research of truth by the same path as M. A. Oxon, however widely they may have diverged from the one we ourselves follow, yet we will always say that such is not the belief of *all* the Theosophists, the writer included. . . . We will not quarrel, but simply argue, for "Light! More Light!" is the rallying cry of both, progressive Spiritualists and Theosophists. . . .

It is not the first time that the *just* reproach is *unjustly* laid at my door. It is but too true, that "the material sadly needed reducing to order," but it never was my province to do so, as I gave out one detached chapter after the other, and was quite ignorant—as Mr. Sinnett correctly states in the "Occult World"—whether I had started upon a series of articles, one book or two books. Neither did I much care. It was my duty to give out some hints, to point to the dangerous phases of modern Spiritualism, and to bring to bear upon that question all the assertions and testimony of the ancient world

and its sages that I could find—as an evidence to corroborate my conclusions. I did the best I could, and knew how. If the critics of *Isis Unveiled* but consider that (1) its author had never studied the English language, and after learning it in her childhood *colloquially* had not spoken it before coming to America half-a-dozen times during a period of many years; (2) that most of the doctrines (or shall we say hypotheses?) given, had to be translated from an Asiatic language; and (3) that most, if not all of the quotations from, and references to, other works,—some of these out of print, and many inaccessible but to the few—and which the author personally had never read or seen, though the passages quoted were proved in each instance minutely correct, then my friends would perhaps feel less critically inclined.

Indeed, the claims made for a "Brotherhood" of "*living*" men, were never half as pretentious as those which are daily made by the Spiritualists on behalf of the disembodied souls of *dead* people!

THEOSOPHY IN MANY LANDS.

INTERNATIONAL CONGRESS OF THE T.S. IN EUROPE.

IN greeting the Federated Sections of the European Congress, Dr. Rudolf Steiner, the General Secretary of the German Section, paid a warm tribute to the two great founders of the Theosophical Society—Madame Blavatsky and Colonel Olcott—who had become the willing and loyal instruments of the Great Teachers who guide and direct all spiritual movements throughout the world. Dr. Steiner then offered to Mrs. Besant, the Hon'ble President of the Congress, the respectful and affectionate homage of all the members assembled, and referred with special satisfaction to the presence of Hungarian members at the Congress.

The following members spoke on behalf of their respective countries:—Mr. Wallace (for Miss Spink, British Section), Herr Fricke (Holland), M. Arvid Knos (Scandinavian Section), a lady, who read a greeting for Dr. Pascal (France), Sr. Otto Penzig (Italy), M. Nagy Dzsó (Hungary), Mlle. Anna Komensky (Russia), M. Polak (Belgium), M. Nickoff (Bulgaria).

Mrs. Besant was then called on amid loud cheers. The following is an outline of her presidential speech:

I have come from India to greet the Federated Sections and I bring a message from the Benares Branch, a message of loving greeting and brotherly affection from Indian hearts. It is in the Theosophical Society that lies the hope of union between East and West, and as our Society grows, so will East and West—long separate—come nearer and nearer until we see one great union based on Universal Brotherhood.

A word of congratulation, too, both to Dr. Steiner, the General Secretary of the German Section, on the success his untiring efforts have obtained, and to the German Section itself on being the fortunate possessor of a General Secretary in whom the esoteric and the exoteric find an equal prominence, each playing its appointed part.

It is well we should meet in Germany, for we are in the land of mighty philosophers, splendid poets, great artists, and great mystics. Here have been born leaders of thought and of power, men who have done much to give knowledge to the world. And though we are meeting in a time of trial and turmoil, out of the anguish new life will be born. What matters the struggle, what matters the anguish and the turmoil if the child of peace is the result?

We have no dogmas in our Society, for a man's belief should be settled in the court of his conscience, but nevertheless it is a mistake to say that it does not matter what one believes. As the *Bhagavad-Gītā* puts it: "A man consists of his faith," and what a man's faith is, that is he. It used, indeed, to be said by the churches that if a man's faith were orthodox little else mattered. Against that doctrine conscience awakened, and in modern times we go to the opposite extreme, and we say that it matters not what a man believes as long as his conduct is right. Both extremes are wrong, for though we are right in having no dogmas, yet it *does* matter what we believe, for what we believe *that* we become.

The great foe of spiritual life is ignorance. Personalities may die, but principles are immortal, and if we deny the very principles on which the T.S. is founded, the work of the Society is over. Some years ago, when H. P. B. was in the body, she was talking with her Master as to the future of the movement. It was founded as a spiritual movement; it fell and was divided into two, and the Master

said: "The Society has wrenched itself away from us, and it will go to pieces at the death" Fortunately, however, since then, many lives have been given, much progress has been made and we may venture to hope that this judgment has been reversed, for no such sentence is irremediable, so long as man can redeem himself. The Society may once again rise to the level of a spiritual movement, if in the persons not only of the most advanced but also of the humblest we have vehicles for the pouring of the spiritual life over the world.

When our beloved Colonel lay dying at Adyar he prayed the Masters' blessing on the movement he loved and for which he had given so many years of his life, and the trust is now in our hands. How shall we use it? In the West where the religion of the Christ is supreme, it has the duty of spiritualising the churches that have strayed so far away from the mystic Christ; great indeed is the Christian's heritage, for the Christ of the three years' ministry was not a Master, but a Master of Masters. Take heed, therefore, how you use the precious trust you are privileged to bear. To the Theosophical Society is given the opportunity of spreading the Ancient Wisdom, and than that can we imagine no greater privilege. But I pray that in your knowledge you forget not wisdom, for knowledge by itself isolates and petrifies unless wedded to divine love—from which union comes the little child Wisdom, born in the cave of the heart.

If Christ and his Apostles knew of what they spoke it was because they were psychics, and were not tied down to the physical plane. Let those who fight against all that is not of this plane be careful lest they fall into the error of imagining that it is better to be blind than to see, in other worlds. What folly is this! Psychism is *not* Spirituality; it is no more spiritual to see on the Astral plane than on the physical. Spirituality is unity. There are many who want to be one with the saints, but who will not be one with the sinners, yet we cannot be one without the other. There is a beautiful story by Olive Schreiner of a woman who climbed to the Gates of Heaven. Pure were her garments, but as she trod the golden pavement the Angels cried "These garments are stained with blood." And the woman answered: "It is the blood of women who had fallen. I trod on them so that I might keep my own garments pure." At these words the Heavenly Throne vanished from her sight and the woman went

back into the world. Again she climbed to Heaven with a fallen woman in her arms and her garments were all spotted with blood. And the chorus of Angels cried: "See how pure are this woman's garments, and unsullied." And the woman said: "I saw my sister fallen, and in raising her my garments became 'spotted.'" Then came a great light and a voice welcomed her to the Heavenly Throne.

I would dictate to none, for at last all roads lead to the one great Path, but I would say to you that you have no right to judge lest you yourselves be judged. If you err, err on the side of love, on the side of compassion, rather than on the side of hatred and of bitterness. Let it be said of our Society that while it knows no religion higher than truth, it also knows no practice greater than love. If you can unite the head which sees and the heart which loves, then for you will come the great dawn, for you shall then have the Christ born within you.

The Congress then adjourned, and re-assembling for the afternoon meeting, it listened to valuable papers from Alan Leo, Michael Bauer and James I. Wedgwood. The evening meeting was devoted to an admirable concert.

On the morning of the 19th Mrs. Besant delivered a lecture on "The place of phenomena in the T.S." This was followed by an interesting account of "Theosophy in Russia," by "Mme. Kamen-sky." Then followed Dr. Steiner, with a discourse on "The Rosicrucian Initiation," full of valuable information. The performance of a fine Mystery Play, by the famous Edouard Schuré, entitled, "The Sacred Drama of Eleusis" charmed the audience in the evening.

The morning of the 20th was devoted, after a recitation by Herr Gürgas, to a lecture from Mrs. Besant, on "The place of the Masters in the T.S.;" in the afternoon were given papers by Arvid Knös, C. Unger, and Elise Wolfrâm, and Dr. Steiner delivered a powerful lecture. The evening was spent in listening to fine music.

On the last day of the Congress, the morning was spent in discussion on (i) the necessity of supporting Occultism within the Society, and (ii) education. In the afternoon Dr. Steiner explained the symbols decorating the hall, and in the evening, after music, farewell speeches were delivered by the General Secretaries present and Mrs. Besant, and Dr. Steiner closed the meeting.

At the meeting of the Council of the Federation, on the invitation of the Hungarian delegates, the next meeting was fixed at Budapest. Mr. Wallace was appointed Secretary of the Federation.

G. S. A.

FRANCE.

To those interested in the progress of the Theosophical movement in France the choice of Theosophy as a subject for study and debate in the meeting of the Annual Protestant Synod, known under the name of "Pastoral Conferences," is a sign of the times worthy of note.

Theosophy is now no longer considered as a road to spiritual ruin, it is no longer dismissed without consideration by sincere Christians; on the contrary we find Theosophy a general topic of conversation in meetings; discussions arise on Theosophical subjects in which not unfrequently the arguments of the Theosophist are triumphant.

On the 16th of April last a large number of Protestant priests, belonging to Paris and the provinces, listened to a remarkable explanation of Theosophical principles on the part of the Rev. Chazel, an explanation in which the broad outlines of Theosophy were clearly stated.

Criticising statements made in Theosophic literature the Rev. Chazel accused Theosophists of making vague and inaccurate statements, inaccurate from a historical and scientific point of view. He further regarded Theosophy as a mixture of ideas childish and sublime, as a compound of mysticism and intellectualism, and as a kind of "Baedeker" to the superphysical planes. Another priest, however, the Rev. J. Monnier, Professor of Protestant Theology, contributed an eloquent defence of Theosophic principles. He showed how much Christian thought owes to Hinduism and to Theosophy.

He referred to the great mystics of all times as having laid stress on the Eastern sources from which esoteric Christianity has been derived, and quoted the words of great thinkers of modern times who have insisted on the same standpoint. The reverend gentleman then proceeded to defend the title of Theosophy as the "Baedeker" to the superphysical planes, showing the consolation afforded by

Theosophic doctrines grouped under this title, and concluded by stating that Theosophy taught sublime truths in a language which perhaps might benefit by some modification, but he counselled all to study the teachings from which Christianity might have much to learn. "In a Roman Catholic religious meeting," he said, "a priest once said 'we ought to assimilate Protestantism;' as for myself I say to you in the same way: 'we ought to assimilate Theosophy.'"

The Rev. J. Monnier was followed by other speakers who referred to the great tolerance shown by Theosophists in religious matters, to their efforts towards purity of life, to their striving after a great ideal.

These discussions have been reported in all the Protestant newspapers, which quote the Rev. Chazel as having said that "nowhere has the human mind made more desperate efforts to understand the absolute and to throw light on the invisible worlds than in the land of the Brâhmanas, and that Theosophy reveals this thirst for Unity, of which our need is so great. That the Theosophical ideal is indeed high: the certainty of a Beyond, the purification of the soul, and universal Brotherhood."

It seems then that it is in Protestant circles that at present Theosophy has its greatest activity. Slowly but surely Theosophic principles are modifying Protestant ideas, and the past few years have seen an important widening of Protestant thought.

May we also hope to see a similar influence in Roman Catholicism.

A.

NOTES ON THE MUNICH CONGRESS.

The Theosophical Congress held in Germany the 18th, 19th, 20th, and 21st of May was a genuine success. There was a very large attendance, and almost every Section was well represented. Dr. Steiner and his Committee spared no pains to have everything pass off delightfully. The large hall was artistically hung with red, and seven large planetary symbols occupied prominent positions on the walls; the pillars on either side were decorated with occult symbols, inscriptions, etc., the whole representing the interior of an ancient Rosicrucian temple.

At the opening of the Congress a warm welcome was extended

to all present by Dr. Steiner in the name of the German Section ; he was followed by the General Secretaries and Delegates from the different Sections who brought greetings to the German Section.

In his introductory address Dr. Steiner delivered a stirring eulogy to the late President-Founder, the entire audience standing while it was spoken. In introducing Mrs. Besant he paid her a glowing tribute, and she was given a stirring ovation, and her fine address will long be remembered by those present.

The meetings that followed the opening one were full of interest. Two lectures were delivered by Mrs. Besant, "The place of Phenomena in the Theosophical Society," and "The Relation of the Masters to the Theosophical Society." Both were apposite, profoundly interesting, instructive and convincing. This last was a masterpiece, and after it was over people left the hall in tears, and I saw several leaning against the wall of the outer room, too overcome to speak. There were no frictions of any kind. Many "came to scoff, and stayed to weep." Two English ladies said that they could not live long enough to undo the bad karma of voting against A. B. She received constant signs of loyalty, and was content, but I am sure her heart longs for the prodigals even though the faithful ones were there in overwhelming numbers. Interesting papers were given by Dr. Pascal, Alan Leo, James Wedgwood ; and lectures by Michael Bauer, Arvid Knös, Dr. Carl Unger, Elise Wolfräm and Mr. Bailey.

Especially instructive were the splendid lectures of Dr. Steiner on "Planetary Evolution, and "The Rosicrucians." Many subjects of importance were discussed informally at different times ; and these occasions were most interesting, especially when phenomena was the subject. A Greek Mystery-Play was given, the parts being extremely well done by amateurs, all T. S. Members, and some fine musical programmes were rendered during the evenings.

At the close of the Congress a vote of thanks was extended to the German Section by the General Secretaries and Delegates present. I am sure that all heartily agreed with Mrs. Besant when she stated that the German Section of the T. S. should not only be proud of its progress, but also in possessing so able an executive leader and spiritual teacher as Dr. Steiner.

M.

REVIEWS.

LOTUS SONGS.*

All who are interested in Lotus Circles will welcome this volume of songs, (words only) which have been selected with great care and seem admirably adapted to the use of children who sing in these groups or in other meetings. The words convey the noble sentiments and elevating ideals of the world's great poets. The book is neatly bound in paper cover and contains 70 pages.

VORTEX PHILOSOPHY :

OR THE GEOMETRY OF SCIENCE.

By C. S. Wake.

Vortex motion is a field of philosophical speculation which would require much study to deal with satisfactorily in the line of a review. Those who are interested in this field of research would find abundant food for thought in this book. It contains sixteen illustrative diagrams—some of them beautifully colored. In the last portion, devoted to 'Organic Philosophy,' we find several explanatory tables.

GRISILD THE CHASTE is an interesting novel written in Tamil, by Mr. K. Parthasarathi Aiyangar. The plot of the story is in the main identical with that of Clerk's Tale—the well-known work of the "Father of English undefiled." That old classic fable has been here in many particulars suitably enlarged to meet the tastes of Tamil readers and, in some cases, it has been altered and adapted with the same end in view. In all this work, the Indian novelist has shown much taste and skill ; his style and diction have a charm all their own ; and he deserves to be congratulated on his superior performance. The present part takes the story to the tragic point where Grisild is driven by her princely husband to her peasant home in utter wretchedness, and Part II., the issue of which is promised at an early date, will carry the chaste wife back again to her noble Lord. The book may be had for one Rupee, of its author at the Office of the *Tamil Journal of Education*, Madras.

* Lotus Journal : 8, Inverness Place, Queen's Road, London W : Price 6d. nett.

MAGAZINES.

The *Theosophical Review*, June, gives us the opening portion of an interesting paper on "The LXIVth Chapter of the 'Book of the Dead,'" by M. W. Blackden. Next, Dr. Montagu Lomax writes on "The Meaning of *Mâyâ*," and also deals, quite pertinently, with Mr. Orage's strange views on the same subject. W. C. Worsdell, in his paper, "On Knowledge," says that although "observation of external fact may be called 'knowledge,' it is knowledge which, regarded from the absolute and universal standpoint, is of a very imperfect and unreliable kind." Further on we read, "It is only on the *arûpa* levels of thought, the realm of abstraction, of subtle generalisation, of insight, intuition and imagination that permanence obtains, that we reach the state of closer contact with the Divine Mind in Nature; for the ideal mind of our human constitution begins at this level to enter into communion with, and become inspired by, the Universal Mind of Nature which underlies and governs all the great processes of Nature on all her planes. It is by contact with and response to the touch of that Universal Mind on the part of our "higher" ideal or abstract mind that *real knowledge* is obtained; real, because such knowledge is true, reliable, permanent and unhampered by the illusion-giving mantle of form. Here dwell the insight and power of the genius, the imagination of the poet, the intuition of the Theosophist." Hector Pryor's article on "Reincarnation and Resurrection" is 'from a Christian standpoint,' and well worth the attention of that body of believers. Mr. Mead gives us a translation entitled "Parmenides 'Truthwards,'" Joseph Offord, in his article, "Ancient Egyptian Religion," presents us with the ideas gathered from a recent book on this subject by M. Edouard Naville, the noted Swiss Egyptologist, and director of "the Egyptian Exploration Fund's excavations at Deir-el Bahari." Francis Sedlak contributes an article on "The Meaning of Colours," and H. M. Howsin, one on "Science and the Devas." "What Theosophy means to Me," by Clara M. Codd, seems to have been written direct from the heart, and appeals to the heart. Mrs. Besant's pamphlet on "The Testing of the Theosophical Society," is re-printed.*

Broad Views, June. In the opening article, the Editor calls attention to the shocking ignorance displayed by the judiciary when questions relating to Spiritualism come before the courts for decision.

* This article appeared in May *Theosophist* Supplement, and was also published as a pamphlet.

Among the many complications which are being developed in Mr. Mallock's serial romance, that of multiplex personality now claims the attention of the reader. The question of "Small Land Lots" is considered by W. A. C. Lloyd from a different viewpoint to that presented in a former issue of this magazine. The claims of "Mystic Masonry" are set forth by Alfred J. Faulding. Ernest Udny shows us "A Glimpse of the real Shakespeare" Edward Harper writes on "The Perplexities of Employment," and A. L. B. Hardcastle on "The Guild Fools of Mediæval France." "Ignorance, Stupidity, Cruelty and Falsehood," as manifested by the average humanity of this present age, form the subject of an interesting article by 'A tired Recluse,' "A notable Empire Founder," by M. de Vere, gives a brief biography of that remarkable man, Captain John Smith, one of the early settlers of America, who landed on its shores with a small band of followers from England on the 14th May, 1607, and founded the Colony of Jamestown, Virginia. "A Tale of Black Magic," translated from the German by Franz Hartmann, M.D., is a weird and thrilling narrative.

Theosophy and New Thought, June. After numerous interesting editorial notes we find the following: "Do we Practice what we Preach?" by 'Seeker.' Prof. E. A. Wodehouse contributes another interesting instalment of his article on Plato, in which he gives us a thrilling account of the last days of Socrates. Following this are papers on "The Soul of the Theosophical Society," and "The Day of Remembrance—1907" (White Lotus Day).

The New Zealand Theosophical Magazine, May, re-publishes from *The Theosophist* "The Last Days of the President-Founder," also from *The Hindu*, of Madras, a description of the funeral ceremonies and the cremation of the body. "The Being of God," is discussed by W. A. Mayers, and "The Training of our Children," by C. W. Christie. Then follow 'The Stranger's Page;' correspondence 'For the Children,' and 'Questions and Answers,' "The Simple Life," is a very good poem by Helen Thorne. "Our Lot in Life," by Kaber Harrison, and "The Problem of Evil," by R. H., are brief but useful articles. We quote a few words from the latter in our Cuttings and Comments.

The Lotus Journal for June opens with a continued article on Madame Blavatsky, by H. W. which gives two very good portraits of this noted lady—taken in her younger days. E. M. Mallet in 'Outlines of Theosophy,' treats of "The Second Object of the T. S.,"

and Mrs. Taffinder concludes her serial on "The Lotus Movement on the Pacific Coast."

The Light of Reason for June is as usual filled with brief, earnest, practical and elevating articles.

Theosophy in Australasia for June announces that "The new address of the Headquarters, and the Sydney Branch of the T.S. is Hoskins' Buildings, Spring St." "The Outlook" contains numerous very interesting items, illustrating the progress of the intellectual and scientific world, and it 'goes without saying' that the magazine is well edited. "The Higher Life, according to a travelling Swami," embodies the first portion of a conversation held with Swami Abhedananda in Madras, and will repay a careful perusal. The matter is gleaned from *The West Australian*. It would be continued.

The Editorial—"Without Reservation," touches the right spring in the human heart. We are sorry we cannot copy the *entire article*, but the magazine has only just now reached us (at Ootacamund) and our space is nearly filled, but we shall quote a little from it in 'Cuttings and Comments.' Following the Editorial we note—"A Vision of Isolation," by Ernest Hawthorne; "The Dawn of a Brighter Day," by N. C. Cooper; "Fragments of Memory," by H. E. W., and "A Dream of Life," by Isabel Morton—all interesting matter.

We acknowledge, with thanks, the receipt of the Report of the Madura T.S. for the year 1906. The pamphlet shows that the Branch is decidedly active, and doing good work. We have also received a printed copy of the Address of the President of the Fifteenth Madras Provincial Conference held at Vizagapatam on the 5th, 6th and 7th June 1907. It is an able production and contains much food for serious thought.

CUTTINGS AND COMMENTS.

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

The Grail has this cheery paragraph :

Be of good cheer Dwell upon your discouragements, and you multiply their shadows until everything grows so dark that you cannot see the divine face of success which is smiling into your eyes from the very midst of your endeavours. Discouragement never builded anything. Cheerful confidence is the great architect, building cottages and cathedrals and business offices. The great believers are always the great achievers. Believe in the divinity of yourself and the divinity of your business, and the two of you will work one success. Get at the very soul of your business, and at the very soul of yourself, which is always yourself at your best. However the seeming, that is a great enough centre to achieve your honest desire, even as the acorn is a great enough centre to achieve God's honest idea of an oak. I am sure that God at His best meets the acorn at its best, and that is the only reason why oaks greaten in our fields and on our hills. Smile at your business, and it will smile back again. Follow the light of that smile, and yours are the ears that will hear it laugh in the large leagues of fulfilled desire.

* *

What is Theosophy worth ?

From an excellent article by C. J. Barker in March *Theosophical Review*, on "The Valuation of Theosophy," we take the following paragraph :—

"Therefore, unless we live Theosophy, what shall Theosophy avail? Are we to parade before the world, as a band of mummers, dressed up for the occasion in temple garments, a set of Buffoons, mightily wise in our own conceit, exhibiting the wondrous prowess of a St. George, slaying the Dragon of Superstition and Materialism, while all the time we are unable to exterminate a single evil passion within our own breasts? We may interpret symbols from A to Z. We may be perfectly familiar with the Chains and the Rounds, and the Races; with all the wondrous detail of our teaching about the Birth and Evolution of the Soul and of the System to which we belong. We may be perfect geniuses in the line of comparative religion, philosophy and science; be able to place a finger unerringly upon any given element, as it reappears, metamorphosed, on the dial of time; recognise all present forms as but the modifications of forms that are now past and gone. What shall all this knowledges of the process of the Divine Becoming avail, unless we ourselves become—Divine?"

* *

The Editor of *Light* says in the issue of April 27th :
The Divinity of man. The great thought of the inter-blending of God and Man seems to be 'in the air.' No one has the courage to claim it; and no one seems responsible for it; but every one is influenced by it; and yet it is, in a way, revolutionary. In particular, not one of the old conventional doctrines will survive it.

We are becoming familiar with the thought that the Fatherhood of God involves the Divinity of Man : as one distant writer has lately put it :—

Jesus, the Christ, defines God as Spirit, and man, being in the image of God—in other words, a son of God—is also an immortal Spirit and a part of God's infinite Spirit, just as a drop of water is a part of the great ocean. The beloved John tells us ' God is love,' and, as He is omnipresent, it follows that God is an unbounded sea of love, and men and women are but drops in it. This gives us a true idea of the eternal fact of Unity in Diversity ; that God is all in all ; that men are infinitesimal parts of God ; that we are all children of God and objects of His parental care and providence ; that His guardian angels and ministering spirits are ever surrounding us.

The ebb and flow of the great sea of divine love continually enters our souls, minds and bodies, and we could live not a moment were it not for the power and presence of God's Spirit. Therefore, as parts of the Divine Spirit and children of the Divine Father, our existence depends on His omniscience, and our allegiance is ever due to Him as our Divine Father.

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* *

The German Buddhists have been quite active in propaganda work during recent years. Quite a number of books and pamphlets have been issued and their monthly magazine, *Der Buddhist*, is widely circulated. Lectures are frequently given in the large cities, especially in Leipzig which has a Buddhist Central Library that is in a prosperous condition. The " Buddhist Association in Germany " has the following objects :—

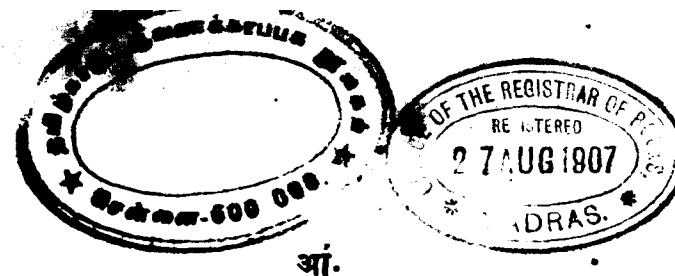
(a) The object of the Association is the introduction and spread of Buddhism also the promotion of Buddhistic investigation in the German-speaking countries.

(b) To accomplish these objects the following method is to be pursued :
1. The publication (especially the translation) of Buddhistic books and pamphlets.
2. The publication of Buddhist magazines. 3. The delivering of lectures on Buddhism. 4. The establishment of churches and schools.

(c) The Buddhist Association does not aim to work with any particular church or school in its efforts at Buddhist propaganda, but it represents Buddhism in general and not any particular phase thereof.

The Buddhist Association stands on the ground of tolerance and keeps apart from any attack against existing religions or church communities. It expresses warm sympathy with all efforts which serve to accomplish mental progress and real culture and to bring all living beings into happiness and prosperity.

Buddhist Mission Work in America has made great progress since its introduction, about ten years ago, especially on the Pacific Coast and in the Hawaiian Islands. More than twenty churches have already been established on the Islands, and in California Missions have been founded in San Francisco, Oakland, San Jose, Sacramento, Fresno and Las Angeles. There are Missions also in Portland (Oregon), Seattle (Washington), and Vancouver, B. C. New York has a flourishing Buddhist Mission, as have other great cities in other parts of the world.



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THE THEOSOPHIST.

(FOUNDED IN 1879).

VOL. XXVIII., NO. 11, AUGUST 1907.

"THERE IS NO RELIGION HIGHER THAN TRUTH."

[Family Motto of the Maharajahs of Benares.]

HUMAN SPIRITS AND ELEMENTARIES.*

[Continued from p. 729.]

YES—if the Spiritualists are as the sands of the sea-shore in number, why did they not, twenty years ago, organise, and have their well-paid ministers and their well-supported mediums ? Why have they doled out their pennies to support a Spiritualistic literature, where the Christians lavished millions upon their press ? Why have they left their mediums to starve in back garrets and dirty slums, to become the prey of the vilest spirits of the lower spheres ? For my part, I do not blame the real mediums so much for cheating. Poor things ! My heart has ached many a time to see the distress to which they were doomed, and which whiskey would not make them forget. I have a great compassion for them, for, the better they are as mediums, the less able they are to care for themselves. I do not blame them so much for feeding the credulity of people who insist upon being duped, and are as likely, if not more so, to endorse an unmitigated swindler as

* A lecture by H. S. Olcott, bearing dates, New York, 1875 and Boston, 1876. Colonel Olcott uses the word "Elementaries," in this lecture, in the sense of "Elemental Spirits." Later H.P.B. used "Elementary" as the name for a human being, after death, who was on the lower levels of Kāmaloka, and this use has become general in our literature. So far as I am aware, this has not been previously published.—Ed.]

a genuine medium. I lay the sin where it belongs—at the door of the whole body of Spiritualists, who let year after year go by, each as barren of practical results as its predecessors; at the door of these millions, who go with gaping mouths to swallow each new miracle, and never take one step towards ensuring a decent support for the medium, and so placing him or her above the temptation of playing false. Let some of you well-fed, well-dressed people come face to face with starvation, and see whether you would not be tempted to earn your fee—even at the expense of laying a sin upon your consciences. Remember what Christ said to the sinning woman, and take the rebuke to heart.

And, be assured of one thing, ye millions of Spiritualists: if you do not organise to crush your irreconcilable enemy the Church, she has organised, and will crush you.

How many of these eleven millions, after becoming satisfied of the reality of Spiritual intercourse, and the falsity of the dominant theological creeds, keep their costly pews; help pay the salaries of ministers; call themselves Baptists, Methodists, Presbyterians, Congregationalists, Episcopalians, Catholics, or what not, and cover up the talent of Truth with the damask-napkin of respectability? What share of their alms goes towards promulgating what they know to be Error, and how much for the spread of what they believe to be Truth? Let the unimpeachable testimony of statistics answer.

There are now in existence three leading journals devoted to the subject of Spiritualism—the *Banner of Light*, the *Religio-Philosophical Journal*, and the *Spiritual Scientist*. Each of these occupies a sphere of its own and the interests of neither necessarily clash with those of the other. With a public of eleven millions to address, one would think that no three papers in the world would be better supported; and yet what are the facts? The combined circulation of these three does not exceed 40,000 copies—less than one-fourth that of a single journal published in the interest of one of the sects I have named. An edition of 2,000 copies is considered a good sale for a book or pamphlet by such scholars as Epes Sargent, Buchanan, Crookes, or Wallace, and taking the average of the past twenty-five years I doubt if the publishers of books of this class have done anything like as well as houses in other branches of the trade.

All the sects together buy and circulate 4,764,358 copies of

their magazines and newspapers, paying for them over 14 million dollars. But the Spiritualists of America and England have suffered to die for lack of patronage, since the *Spiritual Scientist* started two years ago, *Brittan's Quarterly*, *Common Sense*, *The Pioneer of Progress*, and the *Christian Spiritualist*. The Editor of the *London Spiritualist*, which I regard as the most interesting paper of its kind in the world, has to be supported by subscriptions from friends, and the *Medium and Daybreak* has made a last clutch at the straw of popularity by reducing its price to a penny.

This is a fine showing for the liberality and thirst for knowledge of the Spiritualists, is it not? But wait a moment, and listen further.

The Census Reports show that in the United States there are 63,000 churches, seating 21,665,062 people, which cost \$354,483,581. Do you want to know what sort of provision these famous eleven million Spiritualists have made for the accommodation of their speakers and the teaching of their philosophy? Listen: In 1870, there were in this whole country just 22 meeting-houses for Spiritualists. Why, even the Mormons had 171; the Swedenborgians 61; and the Jews 152. For their edifices the

Methodists paid	...	...	... \$ 69,000,000
Presbyterians paid	...	...	... „ 53,000,000
Roman Catholics paid	...	...	... „ 60,000,000
Baptists paid	...	...	... „ 41,000,000
Episcopalians paid	...	...	... „ 36,000,000

Those brother Spiritualists of ours, the Swedenborgians, paid out \$869,000 for their houses of worship; and the once down-trodden and despised Israelites, with only 73,000 church-goers, have expended \$5,155,234. But the Spiritualists—this grand army of eleven millions—have laid out for their beggarly 22 edifices the munificent sum of \$100,000! Estimating the several aggregates *per capita* to the sitters accommodated, the Methodists have contributed about \$10 each; the Baptists \$10; the Episcopalians \$36; the Swedenborgians \$50; the Roman Catholics \$30; the Presbyterians \$26; and the Jews—to their honor be it said—over \$70. Bringing up the list but, like a tin kettle at the dog's tail, making a tremendous clatter—the eleven millions bled their pockets to the tune of 99 cts. *per capita*.

Now what does this shameful record show, but that the Spiritualists have neither the courage to organise, the desire to study their

philosophy, nor the generosity to support those who have had the superb courage to throw up pastorates and parishes, and relinquish all worldly preferments and advantages for conscience' sake? I know some of these noble men, and I have seen them going from town to town to preach the great gospel of Spiritual intercourse according to the best light they possess, hardly knowing where they will get a meagre support for their families; while the pretended Spiritualists whom they have benefited, throw their superabundant wealth into the lap of Mrs. Grundy, and send their missionaries to the Hindus and Egyptians, who have forgotten more that is true about God and His Divine laws and attributes, than the Christians ever learned.

Can you independent thinkers tell me why you have had no philosophy developed such as I have described? Can you answer this plain question without passion and with plain logic? You cannot; and I will tell you why. It is because we have treated Spiritualism as if it were something new, something unprecedented; and as if it would be impossible to solve its mystery and learn its philosophy except by slowly collecting and patiently arranging the phenomena for some Newton of the future to deduce from them the law of their occurrence. With the Scriptures stuffed, from cover to cover, with kabalistic lore, and pointing us to its source, in India and Egypt; with the works of the Alchemists, Hermetists, and Kabalists accessible in the public libraries; with the records of the phenomena of Black and White Magic preserved, even in the writings of their bitterest enemies; with the unanimous testimony of the Patristic authors and their successors in the Romish Hierarchy; with the discoveries of Champollion, Bunsen, Layard, Lepsius and Abbott, amid the ruins of Egypt; nay, with the unwilling testimony of the very missionaries sent to the Orient to teach its inhabitants a system of theology, which was taken bodily from the Chaldean, Hindu, and Egyptian religious creeds, and then adulterated to suit the materialistic ideas of the Western nations—with all these it seems never to have occurred to American Spiritualists to seriously inquire into the origin and nature of their weird phenomena, and ascertain how far they might be subjected to the will-power of the investigators themselves.

It would be absurd for me to attempt, in a discourse of an hour, to supply the deficiency, and expound the true philosophy of spiritual phenomena in general, and of materialised spirits in

particular. The results of the reading of a hundred volumes cannot be compressed into a lecture of sixty minutes, and I shall not try to do it. But I can, at least, give you a few hints at the truth, and leave you to pursue the subject in the libraries at your leisure.

I presume that no better witness of the fact of Spirit materialisation can be cited than myself; for I have seen with my own eyes between four and five hundred figures which, in the absence of proof to the contrary, I ought to call veritable people from the other world. I spent several weeks at the Eddy Homestead, and used every faculty of which I am possessed to discover the truth. I saw the medium surrounded by such physical conditions that it seemed an impossibility for him to resort to confederates, costumes, or apparatus for deception. I measured his height, took his weight, noted his habits, voice, figure, gait, and movements. I studied his disposition, mental peculiarities and intelligence; traced his history; hunted down every evil report afloat in the neighbourhood; and got to know him about as well as one man could another. The result was that, after making allowance for all that there was bad in him, at the present time and in the past, I was forced to think that at least some of those four or five hundred figures of men, women, and children, which I saw emerge from the cabinet were spirits, not mortals. Perhaps I was deceived—it is possible, but I do not think so; and if I saw one real spirit that is quite sufficient for my purpose. I have heard much about the doubts, and nods, and head-shakings of that poor old gossip Mrs. Cleveland, with whom I lodged for two months. In fact Mr. Algernon Joy shows us in the latest received number of the *Spiritualist*, that she deeply impressed him with her stories. But you may judge what her evidence against Wm. Eddy is worth when I tell you that she solemnly declared to me that Honto had materialized in her own room, in the dead of night; and assured several different visitors that I was Jeff Davis in disguise.

I tried to give, in my recent work, a fair idea of the diversity of these spirits in height, form, dress, speech, and general appearance. I shall not weary you now by repetition. I will simply say that the figures were those of males and females, varying in age from infancy to tottering senility; in dress from the plainest European to the most gaudy Oriental; in height, from the child in arms to the towering

warrior of 6 feet 2½ inches ; and in speech from English to Georgian, with French, Italian, German, Turkish and Russian intervening. I weighed a spirit on platform-scales, and had her vary her weight at my request 36 lbs. in fifteen minutes, without change of costume ; I measured their stature against the wall ; I tested the muscular force of a detached spirit-hand, with spring-balances, in both the direct and horizontal pulls ; and made other experiments, too numerous to mention at this time. In a word, I gathered together perhaps more real, practical evidence of the visitation of *materialised* spirits of some kind, than is to be found in any other work. And yet I did not pronounce my case proven, but simply suspended judgment, as you observe I have now qualified what I say. This was simply, because while, as an individual, I was long ago satisfied of the genuineness of spirit materialisation ; as an author, bound in honor to occupy a strictly judicial attitude towards the public and the case, I could not pronounce an unqualified decision, so long as my facts had not *all* been elicited under my own test conditions. The Eddys kept me off at arm's length, and did not give me as good a chance as they did to half a dozen other visitors who had no other object there than personal gratification. They seemed to suspect me and keep themselves aloof ; and finally found my presence so distasteful that they assailed me behind my back, and permitted their familiar spirits to abuse me to my face from the cabinet-door. I offered to try to repeat Mr. Crookes's experiment of photographing a materialised spirit by help of the magnesium light ; and when they and their whole spirit party gave willing assent, spent much time and money in hunting up a magnesium lamp. But when one was finally procured from the Stevens Institute of Technology, and I had engaged a photographer, they denounced my attempt as a selfish money speculation, and I got a sound rating from one of the spirits for trying to take advantage of the poor mediums !

I knew nothing then about Elementary Spirits. I had never read the works of the Hermetic authors. I took everything that looked like a man or woman spirit, and that was a spirit, to be what it seemed. I thought them a shabby lot as a rule, and the "Controls"—well I cannot do justice to their lovely dispositions, and so I refrain. If I had only been informed that there were such things as Elementaries, I would have been spared a world of angry

feelings, for who could be angry at creatures who knew no better than to act as they did ?

But there are thousands of Spiritualists who scout the idea of there being Elementaries, just as there are some of the cleverest of our authors who write me that they have read the Occultists and, like the Count de Gabalis, "can make neither head nor tail on't." Well, I'm sorry for them ! The powers enjoyed by these Occult Philosophers are described in many ancient books, and proved by the seeming miracles performed by them in the presence of a host of unimpeachable witnesses. Men like Paracelsus ; Cornelius Agrippa ; Sendivogius ; Robert Fludd ; Picus of Mirandola ; Bosco ; St. Germain ; Cagliostro ; Thomas Vaughan ; Dr. Henry More—that ripe scholar and most estimable man of the Carolian period of England ;—Abou Moussah Djafar, the discoverer of corrosive-sublimate, the red oxide of mercury, nitric-acid, and nitrate of silver—; Alfarabi ; Albertus Magnus ; Thomas Aquinas ; Arnold de Ville-neuve ; Raymond Lully ; Roger Bacon—but I should exhaust my brief hour in giving a bare catalogue of the illustrious line—each displayed in court and camp, in palace and market-place, before sovereigns and beggars, the wonders of a knowledge which our scientists, for want of understanding and to cover their own ignorance, call supernatural.

Lenglet, in his *Historie de la Philosophie Hermetique*, tells us of an adventure of William, Count of Holland and King of the Romans, and his Court, at the house of Albertus Magnus, near Cologne, in 1244. It was a bitter cold winter and the Rhine was frozen over. The great magician invited the royal retinue to a banquet, and upon repairing to his house at the appointed time, they found to their surprise that the table was laid in the garden, where the snow had drifted to the depth of several feet. The prince was indignant at what he regarded as an affront, and remounted his horse, but Albertus prevailed upon him to be seated at table, with his retinue. They had no sooner done this, "than the dark clouds rolled away from the sky, a warm sun shone forth ; the cold north wind veered suddenly round, and blew a mild breeze from the south, the snow melted away, the ice was unbound upon the streams, the trees put forth their green leaves and fruit, flowers sprang up beneath their feet, while larks, nightingales, black-birds,

cuckoos, thrushes, and every sweet song-bird sang hymns from every tree Immediately that the repast was over, he gave the word, and dark clouds obscured the sun—the snow fell in large flakes, the singing birds fell dead—the leaves dropped from the trees, and the wind blew so cold and howled so mournfully that the guests wrapped themselves in their thick cloaks, and retreated into the house to warm themselves at the blazing fire in Albertus' Kitchen."

Mackay quotes this story in his *Popular Delusions* as a rich joke, and discourses upon the subject with flippancy and ignorance. Lenglet may have exaggerated in his statement—probably he did—but things almost, if not quite, as wonderful as these have been done by experts. In the majestic prelude to his Belfast address, Professor Tyndall says of the ancients: "To supersensual beings, which, however potent and invisible, were nothing but species of *human creatures, perhaps raised from among mankind*, and retaining all human passions and appetites, were handed over the rule and governance of natural phenomena."

Shakespeare makes Macbeth say to the witches:

"I conjure you, by that which you profess,
(Howe'er you came to know it) answer me,—
Though you untie the winds, and let them fight
Against the churches; though the yeasty waves
Confound and swallow navigation up;
Though blasted corn be lodged, and trees blown down;
Though castles topple on their warders' heads;
Though palaces and pyramids do slope
Their heads to their foundations; though the treasure
Of nature's germins tumble all together,
Even till destruction sicken—answer me
To what I ask you."

Mr. Tyndall relegates all these popular beliefs so forcibly expressed by the Master of Literature, to the limbo of anthropomorphic fantasies. He cannot conceive of a possibility of any man being able, by resort to any measures whatever, to summon the invisible races of the "Æthereum" to produce natural phenomena out of their usual order. But, perhaps some day Tyndall may have the chance to see what others, equally credible as himself, have seen

and testified to;—nay, I will say, what even I have seen—and we shall note how honestly he will report a modification of his views. Upon three separate occasions I saw a man—who was a foreigner and a Kabalist—by the burning of certain gums and the muttering of certain words, cause the clear face of a moonlit sky to be covered with dense clouds within the space of ten minutes, and in as brief a time cleared away again. And this when not a breath of air stirred the trees. I say I saw this, and I was not psychologised. One night he had sat in my library conversing until a very late hour. It was a rainy, disagreeable Summer night. As I showed him out of the door the rain beat in my face, and remarking that we were in for a regular South-Easter, I said: "Come now, clear this away for me, there is a good-fellow!" He laughed, and having, like a true Occultist, protested that he could do nothing of the sort, bade me good-night. I returned to my desk, and began a note to a friend, but had written only one page, when there came a ring at the bell. Upon opening the door, there stood my Kabalist, with a face as white as paper—weak, and leaning against the railing for support. "I left my umbrella," said he *It was under his arm.* "A glass of water, please!" he faintly uttered. As I turned to get it, he caught my hand in his and pointed at the sky. Could I believe my eyes? The starry vault was as clear as a sapphire, the moon shone like day—there was not a cloud as big as one's hand!

These are the plain, unvarnished facts. Do you ask me how he did it? I cannot answer. I did not ask him, for I knew it would be a fool's errand. Suffice it he was a magician. Do I suppose you believe any of these stories? Most decidedly not. I am too old a Spiritualist not to know that Spiritualists believe nothing upon *anybody's* relation, but go and see for themselves. Nevertheless, I have told nothing but the truth; and time will soon set my now shaky reputation for veracity to rights again: as right as it was when I was skimming the surface of spiritual phenomena at the Eddys, like the rest of you,—before I had dived for the pearls that lie at the bottom of the muddy water.

Again: It is related that when Apollonius of Tyana was arraigned before Nero to answer a charge of teaching Occult Philosophy in the streets, and his accuser stepped forward to hand the

Emperor the indictment, every word was suddenly obliterated from the scroll, and the parchment appeared as clean as if pen had never crossed its surface. Perhaps some will say this is a false report; but I can testify to having had writing instantly appear and disappear on paper, cards, and in blank books—on several different occasions, when I held them in my own hands. More than this, I have had as many as two dozen letters come to me, by post from Europe and all parts of America, with unbroken seals, and upon opening them have found comments upon what my correspondents said, written across the pages in the handwriting of a certain "Spirit" of my acquaintance. I have laid a sealed letter upon the mantel-piece, addressed to a correspondent in India—a living Occultist—and after the lapse of an hour, upon opening the envelope, which had never left my sight, found a reply in my correspondent's handwriting, inside, written upon a separate sheet of paper.

H. S. OLCOTT.

[*To be concluded.*]

THE GREAT PYRAMID.

[*Concluded from p. 658.*]

MYSTIC THEORIES.—III.

WE shall now try to follow the candidate at his initiation in the Great Pyramid, and as we have already quoted some parts of the ritual of the "Book of the Dead" in connection with this initiation in a previous number, we may now trace it out in its entirety, without any interruption. Adams asserts that it is possible to follow the candidate step by step throughout the whole Pyramid. This seems to me too hazardous an observation to be generally accepted. If, however, this theory is to be accepted, it is clear that one comes to this conclusion, but anyone considering it from the critical standpoint will surely not agree with it.

As we have already seen, the Chapters I.—XVII. embody a kind of introduction to the ritual itself; from Ch. XVIII. upwards we

find the description of the candidate being subjected to the tests, and passing the initiation, the "Passing of the Days" begins. When the "dead" has been placed in the subterranean crypt, certain mantrams are pronounced over him, and I believe that during the earlier part of the initiation this was done a few times over the motionless and seemingly lifeless body. Such mantrams we find in Chs. XVIII. XIX. and XX. In Ch. XVIII. we read, for instance:

"When this chapter is recited the dead shall come forth by day, purified after death and (he shall pass) all the transformations, that his heart shall prescribe. If this chapter is said over him, he shall come forth on earth, he shall escape all fire; and none of the evil things (that belong) to him shall prevent him in eternity for ever and ever."

Chapter XIX. speaks about the placing of talismans on the face, of the burning of incense and the putting down of offerings; while the following, also to be found in it, is remarkable:

"(This chapter) must be recited by thee twice, at daybreak—now it is never a charm—regularly and continually."

Obviously Ch. XX. is also to be taken as a mantram.

In the ensuing chapters is described what happens to the astral body in the meantime, and notably in the first place, how the astral consciousness begins to work, and how the ego can act in the astral body. So Ch. XXII. speaks of "the opening of the mouth," while XXIV. and XXV. tell how the mind begins to come into function again in this new astral life; for there we read:

"The chapter of, how to make a man possess memory in the underworld." Finally in Ch. XXVI. we read, that the "heart" is coming back to Osiris and how after this the candidate can work in his astral body. Part of this chapter I quote here:

... "May my mouth [be given] to me that I may speak therewith, and my two legs to walk therewith, and my two hands and arms to overthrow my foe. May the doors of heaven be opened unto me; may Seb, the Prince of the gods, open wide his two jaws unto me; may he open my two eyes which are blindfolded; may he cause me to stretch apart my two legs which are bound together; and may Anpu (Anubis) make my thighs firm so that I may stand upon them. May the goddess Sekhet make me to rise so that I may ascend unto heaven, and may that be done which I command in the

house of the *Ka* (double) of Ptah (*i.e.*, Memphis). I understand with my heart. I have gained the mastery over my heart, I have gained the mastery over my two hands. I have gained the mastery over my two legs, I have gained the power to do whatsoever my *Ka* (double) pleaseth. My soul shall not be fettered to my body at the gates of the underworld; but I shall enter in peace and I shall come forth in peace."

Now come the trials and the dangers. The candidate sees in his astral consciousness the enemies that hold him back, namely, his passions, that throng about him in various shapes, trying to destroy him and to lead him from his goal and in the wrong path. Some of the chapters even speak of "the taking away of the heart of Osiris." Obviously this points to the danger of straying into the paths of black magic, which the candidate runs, who can work consciously on the astral plane; in that case, his "ego" may finally be severed from the lower bodies. Here also the "crocodile," that is to say the mind, is one of his worst enemies.

In Chapters XXVII.—XXXII. we find described how the candidate has to face his passions, and his conquering of them. Apparently they are still extant, but subjected to the will of the Man-Osiris, and not as his rulers.

Chapters XXXIII.—XLI. tell of a harder struggle, of the struggle with the mind, that tries to lead the candidate astray in various ways. Here, too, magical words are spoken of, or words of order. The struggle seems to be rendered more fierce by "serpents." I presume that these are meant to represent the leading hierophants, who tested the constancy of the postulant; therefore we have to consider these serpents not as real enemies, but only as apparent ones. This would also offer an explanation of the fact that at the end of the initiation in Ch. XLII. a vignette is to be seen, that represents the "dead," with a cord slung round the upper part of a *tet*, which according to Naville is an emblem of constancy.

Now the second part of the astral ordeals seems to commence, to test his self-control; for much is spoken of the taking away of his head, the forgetting of the magical words, etc., while new enemies in different forms also come to meet him. Of his astral body it is said, however, that it is purified in the waters of the underworld, and has become glorious and beautiful. Nevertheless, if lacking in

courage, death awaits him at the hands of the creatures of darkness (XLIII.—LI.).

Again, seeking the connection with the Great Pyramid in this part of the initiatory ritual, I think it probable that at this junction the body of the postulant was carried upwards into the so-called "Well," while after this (in the third part of the astral initiation) the candidate *consciously realised* his divine origin. Adams speaks of this realization as "the second birth." This seems to me to be somewhat preposterous, as the second birth is understood to be the conclusion of the whole initiation.

Some chapters obviously refer to the tests of water and of fire of the astral plane; so for instance in Ch. LXIII. we read:

"THE CHAPTER OF DRINKING WATER AND OF NOT BEING BURNT BY FIRE [IN THE UNDERWORLD]."

Ch. LXIV. alludes to the success of the postulant in the different astral trials and gives him teaching. There we read:

"I am Yesterday, To-day, and To-morrow [and I have] the power to be born a second time I am the lord of the men who are raised up; [the lord] who cometh forth from out of the darkness, and whose forms of existence are of the house wherein are the dead."

This last expression especially tallies very well with our theory. If here the hierophant be the speaker, he represents as such the Logos; the house containing the form of his existence is the Pyramid; the dead are the candidates for initiation.

While the astral body gets rest, the ordeal in the mental body commences. This regeneration of the mental body takes place after the entranced body has been transported to the so-called Queen's Chamber. This second part of the initiation is very difficult to trace out, even in the "Book of the Dead," not because it is not described therein, but because we can but little understand it.

It seems that this second part of the initiation chiefly consists of the passing through certain tests, that promote the development of the causal body in order that the birth of the Buddhic body may be facilitated.

Then we find described in detail, how, after this second initiation Osiris returns to the body. For he has become so resplendent, that "the body would be burnt up by his glory," and hence several

transformations have to take place, before the body may again become ensouled. In Chapters LXV.—LXXV. the rebirth and the return to the body are detailed, while in Chapters LXXVII.—LXXXVII. the different transformations are described—all this, of course, in symbolical form. The divine Ego envelopes itself therefore in a *Khaibit* or light-atmosphere (aura) consisting of a series of etheric envelopes that soften down the brilliant light of the Ego and render it fit to be received by the earthly body. The form that is first assumed is that of the golden cloud, symbol of the Eternal One; then a transformation takes place, pictured symbolically by the head of Osiris in a lotus, the Deity manifested in immaculate matter; after this the form of the serpent is taken, showing the wisdom acquired, while finally the Ego has returned into the lower mind and as its symbol assumes the form of the crocodile. Regarding the symbol of the crocodile as representing the enemy as well as the divine manifestation, Adams remarks: "for the human passions, being part of the nature wherein man was originally created, are not intrinsically evil, but only become evil when insubordinate to the soul. And thus the crocodile, which attacked the departed before new birth, is rendered divine in the regenerate form. Therefore it was that the crocodile was held in high reverence by the Egyptians, for it spoke to them of the time when man should regain mastery of his passions, and when the last barrier between himself and his glorious soul should be removed for ever."

The reunion of soul and body taking place after the second part of the initiation, we find described in Chapters LXXXIX.—XCIII.

In reality, however, it is hardly possible to follow the candidate throughout the Pyramid, as Adams does, chapter after chapter. So, in this last part of the initiation, the soul should be reborn in the Queen's Chamber, and the body be waiting on the bottom of the "well." Then the soul should descend to the body. Here there is given too much scope to fantasy. But it is probable that the entranced body was first carried underground and after that into the Queen's Chamber. The last period of the initiation (three days and three nights) was passed in the King's Chamber.

Leaving Adams' realm of fantasy, and seeing what it was that actually happened to the candidate, as Madame Blavatsky tells us, we then have to regard the interior construction of the Pyramid merely

in a symbolical way, and not make the candidate pass literally, part after part, *pari passu*, with the progress of his initiation on higher planes. The symbolism of the monument has to be found entirely in the numerical values of the relations between the proportions, and these numerical values symbolize the progress of the candidate in his evolution. As we have asserted before, the Great Pyramid is a material symbol of the Solar Logos. Man accomplishes his evolution in the field of activity of the Logos, performs a certain passage in the body of that Logos (hence the symbol of the Zodiac as the path of evolution). During initiation the postulant again travels along that path in the edifice, which represents this "body," so, symbolically, as his initiation proceeds, he must find himself in different parts of the Pyramid, to finally reach his goal in the King's Chamber, "the heart." On his way he was guided by the Hierophants, who gave him teaching each time he had successfully passed the tests on the other planes, explaining the symbolical meaning of the road he passed. In this manner the knowledge of the interior of the "House" became a knowledge of fundamental cosmic truths.

In the third part of his initiation the postulant had to undergo fearful ordeals and was severely tested by a college of Adepts. In my opinion we find this represented in the scene known as the "weighing of the heart" of Ani. This might then be explained as meaning, investigating the causal body as to whether all germs of evil had been eliminated.

It would, however, carry us too far and surpass the limits of this paper, if we should try to trace out the symbology of the "Book of the Dead" in all its details. This is a subject to be treated separately, to which we may return later on.

The final stage of initiation took place in the King's Chamber, and is referred to in many works as "the mystery of the open tomb." The body of the candidate should then have been placed in the sarcophagus, to remain there during the last days of initiation. Madame Blavatsky says, that such indeed was the case, and that in this stage of initiation the candidate Osiris symbolized the male or creative principle in the Kosmos, and the sarcophagus the female, thus representing the descent of the Logos into matter. In connec-

tion with this part of our subject much is to be found in Gerald Massey's "The Natural Genesis."

When the postulant had again finished his "Path" on the higher planes, he was carried from the King's Chamber and lying on the cross was placed thus, that through one of the air-channels the rays of the sun fell on his forehead and made him wake up as one of the initiates.

A beautiful symbolization of this awakening we find in "Records of the Past," vol. XII., p. 77, where we see, on an unguent-jar of *Osor-Ur*, the goddess Nout, pouring the waters of life eternal over the dead. The best source of knowledge concerning what took place is, however, in the "Secret Doctrine," and I will close my treatise of this subject by quoting what Madame Blavatsky gives us in that work, in connection with the Pyramid-Initiations.

In the "Secret Doctrine," Part II., p. 589, we read :

"The Initiated Adept, who had successfully passed through all the trials, was *attached*, not *nailed*, but simply tied on a couch in the form of a Tau, in Egypt, of a *Seastika* without the four additional prolongations known in India, *plunged in a deep sleep*—the 'Sleep of Siloam,' as it is called to this day among the Initiates of Asia Minor, in Syria, and even higher Egypt. He was allowed to remain in this state *for three days and three nights*, during which time his Spiritual Ego was said to '*confabulate*' with the '*gods*,' descend into Hades, Amenti or Pâtâlâ—according to the country—and do works of charity to the invisible Beings, whether Souls of men or Elemental Spirits; his body remaining all the time in a *Temple crypt or subterranean cave*. In Egypt it was placed in the *Sarcophagus in the King's Chamber of the Pyramid of Cheops*, and carried *during the night of the approaching third day to the entrance of a gallery, where at a certain hour the beams of the rising sun struck full on the face of the entranced candidate, who awoke to be initiated by Osiris, and Thoth, the god of Wisdom.*"

In this quotation I have italicised those parts that affirm our theory of the initiation in the Pyramid. In the first place it is said here plainly that this initiation took place there in reality; in the second place, that the soul was staying in Amenti during the trance of the body; while thirdly, the awakening on the cross is given here nearly in the same words. Besides we may here find the confir-

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mation of our hypothesis, namely, that Thoth-Hermes was the supreme hierophant at initiation, and personified the aspect of wisdom as messenger of the Deity. We quoted before a description of the awakening of the candidate as pictured on an unguent-jar of *Osor-Ur*. Madame Blavatsky points in this connection to a *bas-relief* in the Temple of Philae. She says that it represents indeed a scene from that initiation.

"Two God-Hierophants, one with the head of a hawk (the sun) the other ibis-headed (mercury, Thoth, the God of Wisdom and Secret Learning, the assessor of Osiris-Sun), are standing over the body of a candidate just initiated. They are in the act of pouring on his head a double stream of 'water' (the Water of Life and of New-Birth), the streams being interlaced in the shape of a cross and full of small ansated crosses. This is allegorical of the awakening of the candidate who is now an Initiate, when the beams of the morning Sun, Osiris, strike the crown of his head; the entranced body being placed on its wooden Tau so as to receive the rays. Then appeared the Hierophant-Initiators and the sacramental words were pronounced, ostensibly to the Sun-Osiris, in reality to the Spirit-Sun within, enlightening the newly-born man."* This awakening, if I mistake not, is rendered in the "Book of the Dead" by Ch. CLXVIII., called the "Chapter of Offerings." Many gods empty their vases over the "Dead," that is to say, impart to him their knowledge.

Another important point we may find corroborated in the "Secret Doctrine," viz., that the candidate in the edifice, which was the physical symbol of Osiris-Sun (Logos) symbolized the Logos in his outpouring. We shall understand this more fully if we study attentively the quotation from the "Secret Doctrine," that follows here :

" . . . and it is on this 'knowledge' that the programme of the Mysteries and of the series of Initiations was based : hence the construction of the Pyramid, the everlasting record and the indestructible symbol of these Mysteries and Initiations on Earth, as the courses of the stars are in Heaven. The cycle of Initiation was a reproduction in miniature of the great series of cosmic changes to which astronomers have given the name of the Tropical or Sidereal Year. Just as, at the close of the cycle of the Sidereal Year (25,868

* "Secret Doctrine," II., p. 589.

years) the heavenly bodies return to the same relative positions which they occupied at its outset, so at the close of the cycle of Initiation the Inner Man has regained the pristine state of divine purity and knowledge from which he set out on his cycle of terrestrial incarnations." *

This symbolization of the cycle of Initiation in the construction of the Great Pyramid is only clear to those who understand the symbology of numbers and proportions. We shall therefore not go deeper into this, but only point out the means to penetrate this symbology. That the candidate at his initiation, on his "travel" through the edifice, passed along a road, which symbolized this cycle, is made the more clear to us by the following quotation, from which we also may gather that the heavenly temple (the temple of Solomon) was symbolized by the Great Pyramid, as were all Masonic Temples of later days. We read :

"Moses, an Initiate into Egyptian astrology, based the religious mysteries of the new nation which he created, upon the same abstract formulæ . . . derived from this Sidereal Cycle, symbolized by the form and measurements of the Tabernacle, which he is supposed to have constructed in the Wilderness. On these data the later Jewish High Priests constructed the allegory of Solomon's Temple, a building which never had any real existence, any more than King Solomon himself, who is as much a solar myth as is the still later Hiram Abif of the Masons, as Ragon has well demonstrated. Thus if the measurements of this allegorical Temple, the symbol of the cycle of Initiation, coincide with those of the Great Pyramid, it is due to the fact that the former were derived from the latter through the Tabernacle of Moses. It is impossible to go very deep into what has been said here, as I already stated, without a thorough knowledge of the symbology of numbers, but for those who wish to know more about it, I can say, that they will find the solution in "The Source of Measures," by Ralston Skinner, for Madame Blavatsky states repeatedly that this author has found *one* and even *two* of the keys to this symbology in connection with Initiation, the Pyramid and the Tabernacle of Moses.†

From the foregoing we may read that the cycle of Initiation was

* "Secret Doctrine," I., pp. 393-394.

† "Secret Doctrine," I., p. 334.

a symbolical representation of the descent into matter of the Logos, and this symbolization was rendered more perfect by an Initiation in the Great Pyramid, as this monument symbolized this matter in its manifestation as the solar system.

In connection with this symbolization of the descent of the Logos another quotation from the "Secret Doctrine" will be a great help to us in showing that the "Book of the Dead" also mentions this descent :

"The crocodiles in the Celestial Nile are *five*, and the God Toom, the Primordial Deity, creating the heavenly bodies and living beings, calls forth these crocodiles in his *fifth* 'creation.' When Osiris the 'Defunct Sun,' is buried and enters into Amenti, the sacred crocodiles plunge into the abyss of primordial waters—the 'Great Green One.' When the Sun of Life rises, they re-emerge out of the sacred river. All this is highly symbolical, and shows how primeval esoteric truths found their expression in identical symbols." *

Further, Madame Blavatsky shows that the number five in connection with the initiation is also very symbolical, and points to the "five words" (Zama, Zama, Ozza, Rachama, Ozai), translated as the robe, the glorious robe of my strength. These words were, in their turn, the symbol of five powers, which were represented on the robe of the "resurrected Initiate after his last trial of three days' trance; the five becoming *seven* only after his 'death' when the Adept became the full Christos."

It is remarkable to read that the God with the crocodile's head in the "Book of the Dead" is the same as the Indian Makara of Mâra, being the god of darkness or death, but only . . . death of every physical thing; but in reality Mâra or the crocodile-headed god, is the unconscious quickener of the birth of the Spiritual. Hence after death in *five* bodies resurrection takes place in *seven* bodies.

However tempting this subject may be I must now conclude. Much more remains to be said concerning the initiation itself in connection with the "Book of the Dead." This I may do later on, as it forms a subject for treatment by itself. May this incomplete and in many respects very imperfect treatise, dealing with so grand a sub-

* "Secret Doctrine," II., p. 613.

ject, have encouraged a few readers to penetrate deeper into the study of many of the points here presented to their notice.

H. J. VAN GINKEL.

(Translated by Clara Streubel

UNIVERSAL BROTHERHOOD AND LOVE IN ISRAELITISM.

[Concluded from p. 767.]

OUR esoteric teachings are equally grand, of which we quote a few instances, adhering to their literal sense only, as I have done in the exoteric, whose inner meanings are sublime. I shall deal with the subject from the esoteric point of view on some future occasion.

"Come and see," says the *Zohar*, "when the Holy One made man, He took the dust of the holy ground of the four corners of the universe and fashioned his body; He then bestowed on him a living soul, and man became a heavenly and an earthly being. In like manner every son of man is made" (Book i., p. 130 b, section Haiye Sarah—all my quotations throughout are from the original texts). "There is not a limb or a member in man's body that has not its corresponding type and affinity in the universe. As man's body is composed of various parts (limbs, joints, muscles, veins, etc.), all fitted up in order, and each renders its service for the mutual preservation and welfare of all which make up the body, so every thing in nature all combined make up one body—one homogeneous whole—viz., the universe. (*Ibid.*, Book i., p. 134 b, section Taldoth Ishac.) "Man, therefore, should always look upon himself as if the whole world is dependent upon him and should ever be ready to sacrifice his body, spirit and soul for the good of humanity." (*Ibid.*, Book iii., p. 29 b, section São; see also "Tiqunin," part i, p. 77). "The rich and the poor should be united in helping and doing good towards each other. It is written in the 'Book of Solomon': 'Whoever shows mercy upon the poor in the willingness of his

heart will retain his resemblance to the divine image—in which Adam was made—and shall rule over all creatures upon the face of the earth" (*Ibid.*, Book i., p. 13 b; preface); and on p. 208 a, (Book i., section Wayigash Elão) we read: "The Holy One, blessed be His name, made this world and placed Adam as King over all, whose descendants, however, became diverse in nature; some grew righteous and some wicked, some wise and some ignorant, some rich and some poor, and all are maintained through each other: for it is only by helping and upholding others that man can obtain life eternal, and be united to the 'Tree of Life'; and more, his righteousness shall stand for ever."

"He who performs a virtuous deed with the poor, advances righteousness above and below, and draws blessings over all terrestrial and celestial beings, who will all be blessed and their light increased accordingly" (*Ibid.*, p. 153 a, section Waiyese Yaacob). And on p. 195 a, (section Waihi Miges) it is written; "Blessed are the righteous who have practised goodness for their benefit and for the welfare of all mankind." Again, (Book ii., p. 5 b, section Shemoth): "Whoever shall have sown good deeds for righteousness' sake, of him it shall be said: 'Thy mercy (*hesed*) is great unto the heaven'" (Ps. lvii, 11.). "Whoever helps and maintains a soul will obtain eternal life and be united to the *Tree of Life*" (Book 1, p. 208, b, section Wayigash Elão).

"The Holy One, blessed be His name, made man in order that he may strengthen himself by means of the law and walk on the right path. Men, therefore, should foster, not hatred, but love towards each other, which is the only means of enabling an Israelite (a spiritually-inclined person) to link himself to Him. . . . Man should not even return evil for evil done him by others. Joseph did not return evil to his brothers for the evil they had done him, but did them every good. Such are the ways of the righteous, and for this reason the Holy One shows them continual mercy and love here and hereafter" (*Ibid.*, p. 201, a, section Waihi Miges). The Holy One, blessed be His name, requires of man a loving heart above all things" (Book iv., p. 117 b, section Ba-Midbar).

Also, "Every person who practises loving-kindness is called 'the messenger of the Lord of Hosts' (and is on a level with a priest) as it is written: 'For the priests' lips keep knowledge, and men

should seek the Law at his mouth, as he is the messenger of the Lord of Hosts (Malachi ii. 7), (Book iv., p. 145 *a*, section Naso).

"Abraham attained to the Sephirah of *hesed*, mercy (Micah, viii., 20), because he practised loving-kindness (*hesed*) towards all mankind" (Book i., p. 96 *a*, section Lekh Lekha). "Abraham gave himself up to the true worship of the Holy One, blessed be His name, by practising loving-kindness towards all creatures, such as are shown by the Almighty Himself, thus causing Him to be acknowledged by the mouth of every one, and making known to all generations the Divine truth, *hesed*, which is the foundation and the sustaining principle of the universe, on which it was founded and through which it is maintained, as it is written (Ps. lxxxix, 2): 'For I have said, the universe is founded in mercy' (*hesed*), (Book i., p. 250 *b*, section Waihi Yaacob). With reference to the passage (Deut; vi., 5), "And thou shalt love the Living One thy God with all thy heart, and with all thy soul, and with all thy might," the *Zohar* comments: "He who loves the Holy King will surely do much good to every one, and show "*hesed*," loving-kindness based on "*emet*," truth, viz., for no reward or return whatever, but for the sake of the love itself he bears to the Holy King, on which *hesed* rests: hence Abraham has been called 'My beloved' (the beloved of God. Isa. xli., 8), as by loving the Holy King he increased true loving-kindness (*hesed*) in the world. This is the aim and object of this commandment" (Book v., p. 260 *b*, section Wa-ithhanan).

"Abraham recognized the Holy One, blessed be His name, through the effulgent light of His aspect 'Greatness,' (*gedoollah*), the Sephirah of *hesed*, love which is the *right* of the Holy King, to which he thus united himself by practising goodness towards all creatures; and such deeds of his, it is affirmed, enabled him to rise to that high sphere, *hesed*" (Book iv., p. 301 *b*, section Naso).

Even his servant Eleazer, when commissioned by this venerable Patriarch to go to Mesopotamia and get a wife for his son Isaac, set his mind upon getting a damsel that had unselfish love for humanity and also for animals, as a fit help-mate for the son of his love-personified master: (see also *Zohar*, book i. p. 128 *a*, section Haiye Sarah). "O Lord God of my Master Abraham," says this worthy and trusty servant, "I pray thee, send me good speed this day and shew kindness (*hesed*) unto my Master Abraham. Behold,

I stand here by the well of water; and the daughters of the men of the city come out to draw water; and let it come to pass that the damsel to whom I shall say, 'Let down thy pitcher that I may drink,' and she shall say, 'Drink and I will give thy camels drink also;' let the same be she that thou hast appointed for thy servant Isaac; and thereby shall I know that thou hast shewn kindness (*hesed*) unto my Master" (Gen. xxiv., 12—14). His prayer was soon answered; for the very first damsel he met and asked for a drink, made haste in giving drink not only to him but to his camels also; and more, when he asked her if there was a room in her father's house for him to lodge in, she readily answered: 'We have both straw and provender enough, and a room to lodge in'" (verses 15—25).

"Only the person who cultivates unselfish love for *all* mankind can attain to *Haikhal Ahava*—the Palace of Love, (the Buddhist Nirvāna—the highest spiritual state attainable by our humanity)—the state of undreamt of happiness and bliss" (Book i., p. 44 *a*, section Bereshith).

"O ye all that are blessed with insight, open your (minds') eyes and ponder well (act well), in order that you may exalt yourselves to this heavenly light,—Love, *hesed*—the state of happiness and bliss. Blessed are those who have thus accomplished this. . . . Blessed are they who have walked on the path of truth and attained to that state of unrivalled heavenly light flowing with Divine blessings undreamt of" (Book i., p. 234 *a*, section Waihi Yaacob).

Thus we see that our religion exoterically and esoterically inculcates the truth of the universal origin and unity of not only humanity but of every thing in nature, and the means of regaining that unity by all and every one, if one only exerts himself. Our religion does not advocate self-immolation—the maiming and the mutilating of the body, as is practised by some yogis and fakirs; nor the developing of one's psychical powers for his own aggrandisement and benefit to the exclusion of the welfare of others; but insists upon leading a life of goodness, truthfulness, and holiness, practising benevolence and good-will towards each other, and loving any one and every one—yea, "one should always look upon himself as if the whole world is dependent upon him and *should ever be ready to sacrifice his body, spirit and soul for the good of all mankind*;" and to crown all, loving the Supreme Being above every

thing we possess—body, substance and soul—and *cleaving* to Him (Deut. vi. 5, xiii. 4, etc.). These are the only means of attaining to that unity, becoming one in all and all in one, and these are what our religion teaches and insists upon.

Our religion yields to none in point of universality. Indeed, the spirit of universality is its chief aspect, even in its exoteric teachings: "Lord, who shall abide in thy tabernacle? Who shall dwell in Thy holy hill? He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart. He that backbiteth not with his tongue, nor doeth evil to his fellow-creatures, nor taketh up a reproach against his neighbour. In whose eyes a vile person who sweareth (atches himself) to evil and changeth not, is condemned; but he honoureth them that fear the Lord. He that putteth not out his money to usury, nor taketh bribe against the innocent. He that doeth these things shall never be moved" (Ps. xv.). "Who shall ascend into the hill of the Lord? And who shall stand in His holy place? He that hath clean hands, and a pure heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully" (*Ibid.*, xxiv. 3, 4). "What man is he that desireth life and loveth many days that he may see good? Keep thy tongue from evil and do good; seek peace and pursue it. The eyes of the Lord are upon the righteous. . . . The Lord is nigh unto them that are of a broken heart, and saveth such as be of a contrite spirit" (*Ibid.* xxiv. 12—18). "Blessed are they that dwell in Thy house. . . . Blessed is the man whose strength is in Thee" (*Ibid.* lxxxiv. 4, 5). "Blessed is the man that feareth the Lord, in whose commandments he delighteth greatly" (*Ibid.* cxii. 1). "Whosoever shall call on the name of the Lord shall be delivered" (Joel iii. 5, or ii. 32 of the English version). "Happy is the man that findeth wisdom, and the man that getteth understanding" (Prov. iii. 13). "Blessed is the man," crieth Wisdom, "that heareth me, watching daily at my gates, waiting at the posts of my doors. For whoso findeth me has found life and obtained *acceptance* of the Lord" (*Ibid.* viii. 34, 35). These are universal terms meaning any one and every one of whatever nationality or creed, and do not apply to the Jew alone; and the Bible abounds with such terms.

Again; "Look unto Me and be ye saved, all ye ends of the earth; for I am the Lord, and there is none else. . . ." Isa. xlv. 22, etc.). "Seek ye the Living One all ye meek of the earth

who have wrought his judgments; seek righteousness, seek meekness . . ." (Zeph. ii. 3). "Hear this, all ye nations, give ear all ye inhabitants of the world; both low and high, rich and poor together, My mouths shall speak of wisdom, and the meditations of my heart shall be of understanding" (Ps. xlix. 1-3). "Make a joyful noise unto the Lord, all ye lands: sing forth the honour of his name, make his praise glorious. . . . All the earth shall worship thee, and shall sing unto thee; they shall sing to thy name. O, bless the Lord, ye nations, and make the voice of his praise to be heard. . . . Come and hear all ye that fear the Lord, and I will declare what he hath done for my soul" (*Ibid.* lxvi). See also Psalms lxvii.; xcvi. 1; c. 1; cxvii. 1, etc. These are universal preachings for *all the inhabitants of the world*, to be met with on almost every page of the Bible.

Our prophets, one and all, preached not only to the Jews but to other nations as well. Isaiah was called to be "a light to the Gentiles"—nations of the earth (Isa. xlii. 6). Jeremiah was ordained from his "Mother's womb," to be "a prophet unto the nations" (Jer. i. 5); and Jonah was commissioned to go to Nineveh and preach repentance to the people there who were not Jews. The Psalms are full of the most earnest and soul-affecting instructions, meditations and preachings for all and every human being; and the teachings of the other prophets are no less so. Our Bible also assures us that all the nations of the earth will ultimately enter the Holy Temple and worship the Living One in his Holy Hill (Isa. ii. 2, 3; Micah iv. 1; Zech. viii. 20-23, etc., etc.); and many of them shall be "priests and Levites" (Isa. lxvi. 18-21): "Unto me, saith the Lord, every knee shall bow" (*Ibid.* xlv. 23, etc.); "all flesh shall worship the Lord" (*Ibid.* lxvi. 23; Ps. lxxv. 2, etc.). "All things shall worship Him; all nations shall serve Him" (Ps. lxxii. 11). "All nations whom thou hast made shall come and worship before thee, O Lord, and shall glorify thy name" (*Ibid.* lxxxvi. 9). "Even the sons of those who denied God (this is the right meaning of the word rendered 'strangers'), that join themselves to the Living One to serve him, and love the name of the Lord, and keep his covenant; the Lord shall bring to his holy mountain, and make them joyful in his house of prayer. . . .; for mine house," saith the Lord, "shall be called the house of prayer for all nations" (*Ibid.* lvi. 6-7). Israel, the people of God, are the light of nations: and the

nations shall come to thy light, and Kings to the brightness of thy rising" (*Ibid.* lx. 3, etc.). "And the Living One shall be King over all the earth: in that day (the end of days, the sixth Round), shall there be one Living One and His Name One" (*Zech.* xiv. 9). There are Israelites in all nations and creeds. (The meaning of "Israel" and of the "Gentiles" will form the subject of a separate article).

Our sages and divines were so deeply impressed with the truth of a universal creed, that they not only preached the same but made it incumbent on every one to fervently pray for its speedy fulfilment. With the following supplication we conclude our daily prayers mornings and evenings, which they have ordained for us:—"We therefore hope in thee, O Lord our God, that we may speedily behold the glory of thy might, when abominations will be removed from the earth, and idols be entirely cut off, when the world will be perfected under the Kingdom of the Almighty, and all the children of flesh will call upon thy name; when thou wilt *turn unto thyself* all the wicked of the earth. Let all the inhabitants of the world perceive and know that unto thee every knee must bow, every tongue must be devoted. Before thee, O Lord our God, let them bow and fall down; and unto thy Glorious Name let them give honour; let them all accept the yoke of Thy kingdom and do thou reign over them speedily, and for ever and ever. For the kingdom is surely thine, and to all eternity thou wilt reign in glory, as it is written in thy law: 'The Living One shall reign for ever and ever' (*Exodus* xv. 18, etc., etc.); also, 'And the Living One shall be King over all the earth: in that day shall the Living One be one and His Name One.'"

How sublime! How theosophical! What a spirit of unselfish brotherhood and love, to thus supplicate Heaven thrice daily throughout one's life, for the spiritual progress and welfare of all humanity, including even those who are most inhuman towards us, in order that even the wicked may turn to the Lord and enjoy life eternal, and bliss everlasting!

Such is Israelitism, such is its elevated nature, and such its excellent teachings and ideal conceptions. Its sole aim and object are the unity of all mankind under the banner of the Living One and His Divine Law. It is, in truth, life eternal to all who appreciate

Its doctrines and act up to them: "Ye shall keep my statutes and my judgment; which if a man do, he shall live in them," says the Bible (*Lev.* xvii. 5; *Ezekiel* xx. 11, etc.); and the Talmud, commenting on this, says: "Holy Writ says, not Israelites, not Levites, not Priests, but *man*; therefore the gentile who observes the Law stands on a level with the High Priest." This does not mean that a gentile should become a Jew, or an Israelite by name. He is required to observe the Divine Law, and this he can do by acting up to the spirit of the cardinal truths and moral ethics which are the basis of every religion. Surely Our Sages of blessed memory must have had this in mind when they declared that the "sum-total of the Law is righteousness;" that "works of mercy (*gemiloth Hasadim*) are above the study of the Law," meaning thereby that a person may or rather should put aside meditation and study of the law for a while to perform a deed of benevolence and loving-kindness; and that "Whosoever loves his fellow-being as his own self in the true sense of the term fulfils thereby the whole Law." So grand was their conception of a true religion, and so deeply were the ideas of an universal creed and of the superiority of good actions and benevolent thoughts rooted in their minds, that they asserted that "the godly" and "*Wise*" (spiritually) of all nations will inherit the Kingdom of Heaven;" though they were fully aware of the fact that other nations do not conform to the outward forms and ceremonials of Judaism so-called. This is indeed a doctrine which many religions and their votaries can hardly boast of. Our prophets also, one and all, preached and insisted on righteousness and deeds of mercy and love as the only means of salvation.

Truly and verily, Israelitism, the Law of "Israel the Heavenly Man," the Divine Law expressed in the exoteric and esoteric teachings of Our ideal religion, has been and is still reigning in this wide world, though dressed in various garbs and disguised under different names by the numerous sections of mankind. She claims the flower of humanity, the virtuous and godly of all nations, as her own. They are all true Israelites—the people of God—spiritually considered; though, physically, they are not known by that name. The truly enlightened and patriotic Israelite is fully aware of this fact and is glad and happy. He is not vain to covet a worldly name, neither is he partial to his own people so known by name;

but has the disinterested motive at heart of the advancement of humanity, materially and spiritually, and it is a matter of indifference to him under what garb or name this is effected. This is all he covets and earnestly prays for from the very core of his heart. We are not told to pray that other nations may become Jews or that the sinners may perish; but that "*evil and iniquity be blotted out of the earth, and humanity perfected under the Kingdom of the Living One, and the wicked turn unto Him.*" "I will teach transgressors thy way, O Lord, and sinners shall be converted unto Thee," says the sweet Psalmist of Israel (Ps. li. 13). Said Beruriah, the wife of Rabbi Meir, to her husband when he was once annoyed by certain of his co-religionists turning away from the Lord, "Be mindful of thy faith: pray not that sinners might perish, but that sin itself may disappear, and no opportunity for its practice remain." Such are the lofty sentiments of the true Israelite.

May such a spirit as is enjoined by our ideal creed prevail among all men of all creeds and colours.—Amen.

N. E. DAVID.

THE BASIS OF THE THEOSOPHICAL SOCIETY.

IN esoteric matters I would rather seek conciliation than quarrel over mistakes made, whether real or imaginary; because the cause and the triumph of truth ought to be dearer to a true Occultist and Theosophist than petty successes over disputants. . . . We students of the sacred science ought to help each other, encourage research, and profit by our mutual knowledge, instead of unprofitably criticising it to satisfy personal pride. This is how I look at it; for otherwise our enemies, who started by calling us humbugs on the sole strength of their sectarian and materialistic prejudices and bigotry, will be justified in reiterating their accusation on the ground of our mutual denunciations.—H. P. B. in *Theosophist*, Nov., 1887.

NOW that the turmoil of the presidential election is over, it will, I trust, be possible to return to the position of last Christmas, and discuss, apart from personalities, the important question: What is the "fitness and propriety" necessary for membership in the Theosophical Society?

On this question of principle but little light has been thrown,

the object of the article then written by me having been lost sight of in the side-issues raised. If my critics had understood my object they would have discovered that most of my statements were axioms, and that they only became dangerous when ideas—as far from my mind as from theirs—were read into them. For no member seriously believes that I have turned my back on all my teachings and am more indifferent to morality than he is himself. Members know that I uphold a lofty moral ideal, and that I believe the life of the Society to depend upon its morality. The only difference between us—if difference there be—is that I think that the Society lives by a spirit rather than by a law-code, and that I think our ideals protect us more surely than a penal article in our constitution.

I recall the positions I laid down:

(i) *That the Theosophical Society has the right to expel a member who is not a "fit and proper person" for membership.*

All agree on this, though most of the criticisms are made on the supposition that I said the reverse.

(ii) *That the first, and perhaps the only, fitness and propriety demanded is the recognition of Brotherhood and the effort to help in its realisation.*

The word "recognition" is further said to be "not merely a lip but a life recognition"—the man must live the brotherhood he professes. This at once shuts out all who are legally condemned for crime, unless they can show that the "crime" was technical, not moral; this was the ground taken in our earlier rules, where a member was to be expelled if legally convicted, unless he could prove that he was not morally criminal. As Mr. Mead says: "We take this (the criminal codes of all countries) for granted as a foundation on which to base our movement." Unless I had seen it used as an argument against my position, I should never have supposed that murderers, thieves, etc., would be regarded as coming under those who recognise Brotherhood in their lives, and as helping in its realisation. A life-recognition of Brotherhood is a very high demand, and claims a morality distinctly above the average. If it were really enforced, very few members would remain to the Theosophical Society; because we cannot fully meet it, it must be urged as an ideal rather than be made into a rule; we can only grow towards it in our present lives, and that we are trying to grow towards it justifies

our membership. How lightly this life-recognition of Brotherhood is considered, as a qualification for the Theosophical Society, is clear from the fact that in the criticisms of my article it is ignored.

(iii) *Some members would not allow a member to hold opinions leading to murder, theft, adultery, any sexual irregularity, or other evil ways.*

This is, obviously, a mere statement of fact, not an "express reprobation" of these members, as one critic has it. There is no word of reprobation. There are opinions held by highly regarded men which "lead to" these crimes, as a matter of fact. Anarchy, as a philosophy, is held by some very noble thinkers; this opinion leads the starving to the assassination of kings, and the assassin would rightly be excluded from our nucleus; but would Theosophists exclude, say, Prince Kuropatkin? Socialism, declaring property to be robbery, advocating the collective ownership of land and capital, leads ignorant and reckless people to riot and theft; the rioters and thieves would rightly be excluded from our nucleus; but would Theosophists exclude Proudhon, Fourier and Karl Marx? These were the cases I had in mind when I wrote of "opinions leading to," and I wanted members to realise the difficulty of making a rigid rule. I did not suppose that any one, knowing me and my opinions, would come to the conclusion that I wanted to induce murderers and thieves to become members of the Theosophical Society. The trend of my thought was shown in the cases I cited "on matters connected with the relation of the sexes"—Socrates, Plato, Moses, Vyâsa. As Mr. Mead has asked for "the historical facts on which this startling statement is made," I give them, but as they are as well known to Mr. Mead as to myself, it is evident that he had in his mind something very different from what I wrote. I had been speaking of polygamy, polyandry, and prostitution, and said that on "the relation of the sexes some very great Initiates have taught most peculiar and, to our minds, outrageous doctrines . . . Socrates, Plato, Moses, Vyâsa."

With regard to Plato and Socrates, I had in mind the works under the name of the former. In the *Republic*, the guardians of the ideal city are to be its noblest men; the women of the same rank must be "the very best"; these "must be unclothed, since they are to put on virtue for clothes." "These women must be common to

all these men [the guardians], and that no one woman dwell with any man privately, and that their children likewise be common; that neither the parent know his own children, nor the children their parents." (*The Works of Plato*. Trans. Thomas Taylor. *Republic*, Bk. v.)

The citizens were to be chosen and mated so as to produce the best children. "Those of the youth who distinguish themselves, whether in war or anywhere else, ought to have rewards and prizes given them, and the most ample liberty in embracing women, that so, under this pretext likewise, the greatest number of children may be generated of such persons." (*Ibid.*)

• The women were allowed to be mothers from 20 to 40 years of age; the men to be fathers from 30 to 55. Outside these years they might please themselves in sex relations, provided that the birth of a child should be prevented, or that a child born should be exposed, so that it might die.

Promiscuity, the giving of women as prizes for distinction, the procuring of premature birth and infanticide, were not, I think, too strongly described as "most peculiar" and "outrageous." Though nothing more than this was in my mind, I might have gone much further, as I found in glancing over Plato after many years. For the worst excesses of vice were winked at; in the *Laws*, viii., doubt is expressed if laws forbidding the most degrading acts could be made and enforced, and in the *Republic*, Bk. iv., it is said that it is better if such acts are avoided, but if not, appearances should be kept up. In the *Symposium* the conversation of Socrates and the young men cannot be reproduced with decency, and Prof. Jowett, Regius Professor of Greek in the University of Oxford, in his introduction to the *Symposium*, in his translation of the *Dialogues* of Plato, remarks that the view of one of the speakers in favour of certain vices "is greatly at variance with modern and Christian notions, but is in accordance with Hellenic sentiment. For it is impossible to deny that some of the best and greatest of the Greeks indulged in attachments which Plato in the *Laws*, no less than the universal opinion of Christendom, has stigmatised as unnatural. Pausanias is very earnest in insisting on the innocence of such loves, when pursued in a right spirit; and he speaks of them as generally approved of among the Hellenes, and disapproved of by the Barbarians. . . . Thus wide is the gulf

which separates a portion of Hellenic sentiment in the age of Plato (for about the opinion of Plato himself, as of Socrates, respecting these male loves, we are in the same perplexity as he attributes to his countrymen, 182 A, B ; cp. *Laws*, viii. 841 foll.) not only from Christian, but from Homeric feeling."

As regards Moses, let anyone read *Deut.*, xxi. 10-14, and say if such rape and subsequent desertion are not "outrageous." As to Vyāsa, the following translation of a Samskr̥it shloka may suffice :

" Subtle is the way of Dharma ! Merit accrues and sin is washed away by praisefully reciting the history of the Pāṇḍavas, five husbands of one common wife, themselves born to Kunti, the wife of Pāṇḍu, from five different deities, and grandsons of Vyāsa, himself the son of an unmarried woman, and violator of the widowhood of his stepbrothers' wives."

My object in drawing attention to the divergencies of thought and practice in morality was not to defend vice, but to suggest to members of the Theosophical Society that they should realise how widely varied were opinions on many fundamental questions of morals, and that they should not hastily lay down a rule of expulsion which might commit the Society to an absurd position. No one supposes that when I say a member " cannot be excluded for teaching . . . the predestined damnation of souls presently to be created," I myself assert that doctrine to be true ; why then suppose that when I discuss exclusion for immoral opinions, I am defending the opinions ?

(iv) *I do not consider that the Theosophical Society has any moral code.*

One of the charges on which Mr. Jīnarājādāsa was expelled was that he said the Society had no moral code. I repeated his words in order to see if I should be similarly treated. Mrs. Mead and Mr. Fullerton both say the same : are they, therefore, to be supposed to be indifferent to morality ? The Theosophical Society used to have rules for expulsion for certain offences, but it has erased them. Has it, therefore, become indifferent to morality ? Or has it recognised that a code is not needed, because only those striving to lead a noble life are attracted to it ? Did it think that if, on a rare occasion, some one below the normal standard entered it, he would become purified by the spirit of the Brotherhood into which he had come ?

The Theosophical Society puts forward the highest moral standard, and seeks in every way to encourage members to strive towards it. On this we are all at one, and none of us is indifferent to the maintenance of a high moral tone in the Theosophical Society. Can we not differ as to the most efficacious means of preserving this tone, without charging each other with holding immoral views ? And may we not discuss the best method of preserving it, without insinuating that anyone who does not agree with us on methods is indifferent to morality ? " Law " and " Gospel " in Christian theology have connoted different methods ; when S. Paul said that the law was " a schoolmaster to bring us to Christ," and declared that Christians " were not under the law but under grace," he did not mean that the Christian standard of morality was lower than the legal, and that the Christian might freely sin. But he believed that the compelling power of the Spirit was more reliable than the compulsion of the law.

It may be that I have erred in regarding the Theosophical Society as a spiritual society, and that I trust too much to the " law of the spirit of life " for the maintenance of its purity. But I do not think so. I believe that it is a spiritual society, and that it will become more and more spiritual as it trusts itself to the current of spiritual life rather than binds itself by the letter of a law. Of all that I have said in days gone by of noble living, of the necessity for high morality, I have nothing to unsay. Occultism is more exacting in its morality than are the people of the world in theirs, but it is " concerned with realities rather than with conventions," and hence the occultist is sometimes misunderstood. Its demands are higher, its penalties more terrible.

One other thing I may add : while I would have the Theosophical Society without a rigid law of expulsion, without a code enforced by penalties, I think that it has the right and the duty to demand from its authorised, or generally recognised, exponents conformity to a higher moral standard than the ordinary one of their time and country. Their position is not the position of the simple member : the credit of the Society is in their hands, and in proportion to the range of their work is the rightful claim of the Society on them to set a high example alike in theory and practice. If they are not prepared to meet this demand, they must not claim any endorsement

from the Theosophical Society. The leaders of the Society must accept the responsibility of their position, and live the teachings they proclaim.

ANNIE BESANT.

THE SCIENCE OF THE EMOTIONS.

III.

EVOLUTION OF EMOTION.

IN our study of the mind we must not forget the following fundamental principles.

(i) The mind is *one* and atomic. It is not a bundle of faculties, a synthesis of metaphysical 'principles,' a coalescence of entities. Every "element" of it involves other "elements." Perceptive, appetitive and motor elements coexist in every mental process. No "image" perceived or remembered but has bound up with it desire or aversion and certain motions. Popular psychology assumes that a perception rouses a desire and that leads to action. It is often said that the perceptive and appetitive faculties react on each other; perception awakens desire and desire strengthens perception, as if they were like two men pulling at a rope, each calling forth more and more strength from the other. This is poetry and not science. Desire and perception are two abstractions from one psychic fact. But is action, then, also an aspect of mentation? Action may be looked at from two aspects: one, that of the observer from without. This is the point of view of dynamics, which regards the motion of a tennis ball and that of a soldier running away from the battlefield as both action of the same kind and subject to the same laws of motion. But to the soldier his action is part of a new psychic situation. The physiologist explains the action as a series of very complicated, but well-co-ordinated muscular contractions. Prof. Loeb attempts to reduce all motion of animals as of plants to tropisms; he has proved many so-called purposive movements to be compulsory motions due to chemical action. But this does not alter the fact that to psychology, "muscular motion," is but a term in a

continuous psychic series. The former aspect of motion is so predominant in our regards that it is with an effort we understand that Kriyā, action, is a psychic fact. Only we must again repeat that action, by itself, apart from perception and desire, is an abstraction. Dynamics, when it deals with the motion of beings which lead a psychic life, isolates motion, and very properly neglects the other psychic elements; but this must not blind us to the fact that the motion of such beings is—at least from the point of view of psychology—but one phase of mental life.

Professor James devotes one chapter of his *Textbook of Psychology* to prove that all "consciousness is motor;" in other words, Kriyā, action, is the response of mind to its environment; but Kriyā is always bound up with Jñāna and Ichchhā, action, perception, and appetition always coexist in every psychic state. The classification of these three as three distinct factors of the mind has arisen from the fact that one of these three is more powerful than the other two in any given psychic state. When a man reads a book, the perceptive phase—Jñāna aspect of the mind—is predominant, but desire—attraction either to the subject-matter or to some remote acquisition which the reading will lead to—and very faint movements of the vocal organs making ghostly sound-images of the words of the book coexist along with their perception. When a man woos his mistress, surely he perceives her, and however sternly he inhibits his lips and arms they are in a state of strain. So, too, when a sculptor carves a statue, the perception and desire are as present as the action of carving. Hence the mind is *one*, and not a synthesis or a fusion of elements.

Cerebral physiology has, since the time of Dr. Gall, been working on the idea that different 'centres' of the brain correspond to different functions; but Prof. Loeb has recently raised a protest against this, and has proved, by a series of experiments, that with regard to psychical phenomena, "the cerebral hemispheres act as a whole and not as a mosaic of a number of independent parts." (*Comparative Physiology of the Brain*, Chap. XVII.) This is, perhaps, the physiological correlate of what we have insisted on as the first characteristic of the mind, that it is not a complex.

(ii) Psychical phenomena form a continuous series, just as physical phenomena do, and are, therefore, as much under the law

of causality as the latter. "The elementary causal concept presents only an unconditional succession: If the phenomenon A appears, then B inevitably follows, and B only appears when A has preceded it. . . . The ideal causal concept goes a step further, and sees in the phenomenon, which we call the consequence, the continuation of that phenomenon which we call the cause, or its equivalent, in a new form. The ideal causal concept consequently passes over into the concept of development or evolution." (Hoffding: *Problems of Philosophy*, p. 66.) Mental life—as apart from that of the brain—is continuous in this sense. Each phenomenon is a continuation of a previous *mental* and not *neural* phenomenon, and mind evolves just in the same sense as the body evolves. It is absurd to speak of the evolution of the mind, and to assume at the same time that mental activity is a sporadic accompaniment, a sort of discontinuous shadow, of neural activity. The apparent discontinuity of mental states, as in swoons, dreamless sleep, etc., which is the great stumbling-block of modern psychology (*vide* Hoffding's *Problems of Psychology*, I., 2), is due to the inclusion of consciousness as a necessary factor of each mental state. If it is recognized that a mind-process as such need not be illuminated by consciousness, that the mind can perceive, desire and act all unconsciously, the difficulty disappears and the meaning of the Sāṃkhya concept of Antahkaraṇa being Prakṛti, i.e., of mind being matter, can be understood. Matter is that which evolves in successive phenomena causally related to each other; and when the Hindu philosopher says that mind is matter, he means that mental phenomena form a continuous series subject to the law of evolution.

(iii) The world of mental phenomena is a total cosmos, a closed circuit, and cannot be conceived as acting on, or acted on by, the world of physical phenomena; "for it is not possible to conceive how one can have an influence upon the other." (Leibnitz: *Discourse on Metaphysics*, p. 56.) A crude realism still oppresses philosophical and scientific thought, so much so that uncritical science in the person of Richard Avenarius calls brain states "independent vital series," and psychical states "dependent vital series," just as uncritical philosophy still speaks of will influencing muscle. Hence we ought to clarify our notions of the mental cosmos and the physical cosmos. The former for each man is divided into his mind and its

environment. The environment of each mind is a world of objects, each presenting to the perceiving mind, on analysis, a bundle of sensations. Physiology, *for its own purposes*, may conceive these sensations as modes of motion either of a supersensuous ether or of ponderable matter. But this is an ideal construction, just like Euclid's space, where the three angles of a triangle are equal to two right angles, and *not* an interpretation of reality, though such is the physicist's make-believe. Psychology ought not to take any notice of the physicist's concepts, which help the physicist alone to fix his facts in an ideal picture. The facts of Psychology are sensations and perceptions. The objective world to the Psychologist is but a 'synthesis of sensations, and to him matter is, in Mill's luminous phrase, a "permanent possibility of sensation." Hence, Hindu philosophers of all schools have analysed matter into five elements, tanmātras, or mere sensations as they call them. The sensations of smell, taste, color, touch and sound are, according to them, the final elements of the objective universe *as revealed to the perception*. The assumption behind European thought of all schools, that sensation is motion of matter till it impinges on a nerve, and that when it reaches the sensorium it is suddenly turned into a sensation, contravenes all sound philosophy. It is unthinkable that a vibration can become a sensation, that a vibration can start a perception (which is, after all, the unit of psychological experience), and that matter which is conceived as extended can affect or be affected by mind which is not so conceived.

In Western philosophy the pairs, subject-object, I-not-I, and mind-matter, are treated as synonymous. This is the root of the false metaphysics that underlies Western philosophy and science. It will tend much to classification of thought if it is recognised that there is a hierarchy of pairs: in the physical world, the world whose phenomena are capable of quantitative analysis, the subject-object antithesis assumes the lowly form of *my* body as against other bodies; in the psychical world, whose phenomena are capable only of qualitative analysis, it is *my* mind as against the world of sensations; in the highest metaphysics, it is consciousness as against unconsciousness, Puruṣha as against Prakṛti, Ātmā as against Jaḍa.

(iv) All mental activity must be understood and defined with reference to its environment. The fact that the mind evolves, just

as does everything else in the world, in response to the influence of environment, necessitates this conception. All manifestation is subject to dvandva, relativity; and nothing, not even the Ātmā can be understood except with relation to things related with it. It does not help us to imagine the mind as a mysterious, indefinable something existing, like Parabrahman, absolute, apart from all things, solitary, or endowed with a life and energy welling from nowhere. Hence we have insisted on defining mental processes as responses to environment, reactions on outside influence. It is not right to regard this environment as material, i.e., compounded of the atoms of the chemist; but as we have defined it, the world that environs the mind and conditions its reactions is compounded of the tanmātras, a world of objects which are possibilities of sensation. So regarded, the Hīndu analysis of all mental reaction as possessed of three phases, perception, desire and action, becomes intelligible. Action in physics is the transference of energy from one object to another, and results in locomotion or rise of temperature, etc. In psychology, the same action results in change of the sensations derived by the mind from the object. The mixing up of the physical and psychological standpoints has started the unanswerable problem of the connection of the mind and the body. "It is an irrational and hopeless task to inquire how mind acts upon matter or matter upon mind. We are trying to find a relation between things which have no common measure. The strength of an emotion cannot be expressed in foot-pounds, nor will our sensations of warmth help us to fix the mechanical equivalent of heat. Either we must give up the problem as a mystery, or we must invent another mystery to explain it, or we must say plainly that the common way of stating it is wrong, and that the distinction on which it is founded is wrong also." (Pollock's *Spinoza : his Life and Philosophy*, p. 102.) The mind, then, has to be conceived as evolving in a mental environment. As the world has been by Pantheists regarded as the body of God, so the same world may also be regarded as the mind of God; only it is difficult to answer the question what would be the normal activity of a cosmic mind, for we can conceive of mind only in reference to its environment, and it is difficult to guess to what environment the cosmic mind can respond. But we are concerned just now only with the evolution of individual minds.

Most Western psychologists who have dealt with this subject have, as it appears to the Hīndu enquirer, hopelessly confused the question by their habit of regarding consciousness and mind, samvit and antahkarana, as interchangeable terms. The problem of the evolution of consciousness has become inextricably mixed with that of the evolution of mind. Prof. Lloyd Morgan even goes the length of assuming an infra-consciousness, out of which consciousness evolves. This is but playing with metaphysics. Man is the slave of words, as of other idols of his own manufacture, and just as he fondly relies on a hollow idol to help him out of a scrape, so he equally foolishly leans on a phrase, devoid of context, a hollow pseudo-concept, to answer his questions of the universe. Consciousness is not perception. The latter is a psychological process by which the mind responds to any object it meets by imaging it. The man may be conscious of the presence of the image in his mind, or, to be more accurate, of his mind having taken the form of that image, or he may not be conscious of it. This consciousness is separate from the mental response. Hīndu philosophers compare it to light. Just as we see an object when light falls on it, so the Puruṣha, the Seer, sees his mental activity when his consciousness falls on it; and just as when the light is extinguished, the object does not cease to exist, so when the Puruṣha is unconscious of his mental processes, they do not cease to go on. The concept of consciousness here explained is not the same as the concept of attention in Western Psychology, though there is some resemblance between the two. The ordinary Samskr̥t word used to denote this concept, Samvit, is derived from a root which means to know, but Samvit is to be distinguished from the Jñāna, cognitive process of the mind. Consciousness, then, is akin to knowledge; it is the Puruṣha's knowledge of the triple activity of his mind. But the English word attention suggests the idea of effort, more than that of awareness and is hence the last stronghold to which still cling the defenders of the theory of a Free Will. Samvit, as we have described it, is not capable of evolution, of change of form. Hence the phrases "evolution of consciousness," "infra-consciousness," etc., appear meaningless to a student of Hīndu Philosophy.

The three concomitants of a psychological process are perception, desire and action. This last corresponds to the innumerable

nerve impulses which are essential parts of every mental state. These nerve-actions culminate either in organic effects, vaso-motor contractions and dilatations, increase or decrease of secretions, etc.; or in muscular contractions. Some of these contractions produce facial expression and other symptoms of emotion involving the whole body, like tremors, etc.; others culminate in what is ordinarily called animal behavior, or action proper. It is by observation of animal behavior that we observe the evolution of mind. For this purpose it is divided into various classes, Reflex Action, Instinct, Emotion, intelligent behavior. These words represent, according to different psychologists, various stages in the evolution of mind. The phrase "reflex action" was invented for the purpose of wresting from the hands of metaphysicians some, at least, of the animal's activities and submitting them to scientific explanation. All action that can be explained as response to the environment, without the intervention of a mysterious entity enthroned within, called will, is reflex action. We have insisted on the validity of the conception of all action as reflex. The so-called self-initiated actions are reflexes starting from memory of objects previously experienced. Hence all action starts from an object experienced or remembered and the current thus started flows through motor-paths and is reflex.

Professor Loeb has, by means of a series of brilliant researches, proved that all ordinary reflex actions in which memory is not involved are determined by physical and chemical properties of the protoplasm. The attraction of the light for the moth, the crawling of animals into cracks and crevices, the deposition of eggs by insects in places where the new-born larvae find just the kind of food they require, are explained in his *Comparative Physiology of the Brain*, Ch. XIII., on quite mechanical principles. His ideal in physiology is to explain all action as reflex; and this is quite right. The intrusion of false metaphysics into biology has stood in the way of discovering that all action is reflex, and hence the popular restriction of reflex action to action that is non-purposive, and the notion that such action is a stage in the evolution of mind is mistaken.

The distinction between instinct and emotion, as stages in the evolution of mind, has next to be considered. Instinct is activity "anterior to experience not acquired," which appears "ready-

made, as soon as the fitting conditions exist" (Ribot). Rooted on these, according to Ribot, arise complex synthetic states, essentially made up of produced or arrested movements, of organic modifications and of an agreeable or painful or mixed state of consciousness; these are emotions, which in the order of feeling are the equivalent of perception in the intellectual order. (*Psychology of the Emotions*, p. 12.) This labored definition of emotion is vitiated by the idea that a mental state is a synthesis; it is further rendered absurd by the notion that it is a synthesis of such incommensurable items as physical movements, organic changes and consciousness. Professor Lloyd Morgan regards it as the characteristic of emotions that "they introduce into the conscious situation elements which contribute not a little to the energy of behavior." (*Animal Behavior*, p. 246.) This definition is too vague to be of any use. Professor Lloyd Morgan attributes this vagueness to the "inherent dimness and haziness of psychological outline. We seem unable to focus them and get a clear-cut result." (*Ib.*, p. 293.) Dr. Salesby defines an emotion as "the psychical accompaniment of an instinctive action or an impulse thereto." (*Psychology*, p. 87.) This definition besides separating violently one aspect of mind-life from the rest, is also unsatisfactory in that it neglects to take note of all mental reaction which is not instinctive.

There remains to discuss the distinction between instinct and intelligent behavior. Prof. Lloyd Morgan distinguishes them thus:—"Instinctive behavior is always prior to experience, while intelligent behavior is always subsequent to experience." (*Ib.*, p. 120.) He points out that precision of adjustment to external circumstances, or apparent prevision, or again, complexity of the adjustment, does not serve to distinguish instinct from intelligence, as they are common to both. But "the ability to perform acts in special adaptation to new circumstances, and the individuality manifested in dealing with the complex conditions of a variable environment,—these seem to be distinctive features of intelligence." (*Ib.*, p. 123.) Mr. Hobhouse regards intelligence as generically distinguished from instinct as a correlation of experiences and actions effected by the individual within his own life-history. The experience, according to him, on which intelligence rests is generically an experience of relations, its simplest form being the confirmation or inhibition of a response

according to the resultant feeling, depending on a modified revival of the original experience. (*Mind in Evolution*, Chapter IV.) While there is much truth in the above distinction, it seems to imply that, in the course of evolution of intelligence, either from or after instinct, a new entity is introduced in the individual. This raises the question when in the course of evolutionary history mind makes its appearance. The concept that mind is an evolving entity, that psychical events constitute a continuous series, compels us to postulate some form of mind at all stages of evolution; but psychologists are unanimous in regarding only those organisms as having a mental life that possess a nervous system. The antecedent of nerve-matter in evolutionary history may, rather ought, to be bound up with the antecedent of mind, but as we have defined mental life to be one of perception, desire and action, it does not help thought to extend the term mind to what may have preceded such mental life in the course of evolution.

We must begin the study of the evolution of the mind from the simplest animal forms. The unicellular organisms react on their environment, and must be believed, therefore, to possess only a very vague "sense"—Dr. Salesby would call it an "energy-sense"—a sort of forecast of the specialised senses to be evolved therefrom. The simple nervous system of the jelly-fish or the sea-anemone possesses no differentiation of the nerves into sensory and motor. Hence the perceptive and appetitive factors of its mental life must be of the vaguest type. The behavior of the *Drosera* leaf to a touch cannot be differentiated from that of the jelly-fish, so far as they are considered as reflex action, but from a psychological point of view, we assume that there is some form of vague perception and appetition in the jelly-fish which does not exist in the *Drosera*, because the latter lacks even a primitive nervous system. Certainly there is in the plant something which in the animal could be evolved as mind, but this antecedent of mind, like the antecedent of matter before the nebula-stage, cannot profitably be discussed.

Gradually the nervous system evolves into more complex forms. "Sensory-motor arcs" increase in number, and become intimately connected into plexuses. The further evolution of the nervous system may be divided into three stages: (i) that of the fishes and simple amphibians; the nervous system at this stage consists of a

chain of ganglia in the body connected by a longitudinal strand, and certain ganglia in the head belonging to the special sense-organs there. This is represented in man by the spinal cord and the basal ganglia of the brain, which form systems of arcs—called arcs of the spinal level, and which preside over co-ordinated movements of various kinds. (ii) The next stage is represented by the rabbit. Loops growing out of the arcs already described grow into the cerebrum, and these may be called the arcs of the intermediate level. In the higher animals, these arcs form the portions of the brain called the sensory areas. (iii) Further loops combining the neural systems formed by the elements of the first and second levels into systems of still greater complexity, called association-areas by the physiological psychologists, mark the third stage of growth.* The three phases of mind—action, appetition and perception—correspond to these three levels. The first is accentuated in the spinal levels and the other two are not absent, but relatively weak. The desire aspect corresponds to the intermediate level. The movements controlled by this level of the nervous system are those which exhibit violent attractions and repulsions. The phase of perception is strongest in the action of the highest levels—the so-called association-areas, also called by the curious name of "silent areas," energised according to Hindu notions from the third ventricle, which is their centre. Their action is slow, desires relatively weak, and perception-functions vigorous. From the fact that the organisation and interconnection of the arcs of this third level is "congenitally determined in a very partial degree only, and is principally determined in each individual by the course of its experience and the further fact that the enormous development of these areas makes the brain of man weigh relatively to his body, about six times as much as the brain of any existing ape," it is inferred that the mind of man as opposed to that of animals, and especially that of the most intellectual man, is specially correlated to these "silent areas."

P. T. SRINIVASA IYENGAR.

[To be concluded.]

* Vide McDougall's *Physiological Psychology*, Ch. I.

SEVENTY TIMES SEVEN.

THERE are few of us who have not at some time or other pondered deeply and long as to the possibility or propriety of condoning certain defects in our friends which have intruded themselves upon our notice. In rare, very rare cases only, can the average man boast a friend in whom he has nothing to forgive, nothing to overlook or blind himself to,—who presents no jarring contrasts but pleases in whatever aspect he be regarded. The question which agitates us in the first place in this respect is *how much* shall we forgive? but sooner or later, we are inevitably called upon to enquire, like the simple followers of the Nazarene, *how often*? When the attention of the more fair-minded is called to the shortcomings of their associates, the answer usually conveys that these exhibit an average of goodness, etc., sufficient to command regard and hold affection, and as long as that is maintained they remain within the circle.

Human conceptions of punishment merited by offenders of customs or laws have always varied according to the value placed upon life, person or property, etc., and according to the degree in which men were able to exercise their divine prerogative—and forgive. It has always been a very doubtful question with the orthodox, for instance, as to what will be the eventual fate of murderers, and few of them have even now settled it to their own satisfaction, or to the satisfaction of the criminal. “Shall murderers enter heaven?” they ask; and knowing but one life in form—and, despite their faith, clinging to that life as one who has fallen over the edge of a precipice clings thereto—these good souls can picture no other destiny for the life-taker than eternal cremation. Injuries and indignities to person are similarly judged—the fate of the wrong-doer always varying according to the value set upon the body by the environing community. It is no great while—a few steps backward only—since men were exiled for life (if they escaped hanging) for annexing the most paltry possessions of other people. Here it will occur to many to ask if in such a comparatively short time the world can

change so greatly in its attitude and practice, how far will the Spirit of Justice and Mercy lead it? In other words, how much, in the Golden Age before us, shall we forgive, and how often? What is the logical conclusion of this development or evolution? what its climax? Is it one to which we can conscientiously lend our aid and should joyously hasten, or should we oppose the operation of the principles in question beyond a certain point?

It is clear that the change remarked is the gradual leavening of Justice (or so-called Justice) by Mercy. It marks the growth of Wisdom and Pity. Now Pity is akin to Love, and Mercy is a manifestation of Love. Therefore, is not the culmination in question that of Absolute, All-embracing Love—the mark of Deity Itself? Time has taught us the error, and the danger, of judging and punishing; with riper experience and wider views we have been forced to realise the faultiness of all human judgments. “I judge no man,” said the Christ, “yet if I judge my judgment is true.” And His judgment was true by virtue of His oneness with the Father, whereby he was able to contemplate evil and evil-doers as the Lord of All beholds them, and to act, or refrain from acting in respect thereof, as would the Supreme Himself.

Very many have solved to their entire satisfaction the most perplexing problems of life by projecting themselves, as well as might be, into the character of the Christ, and asking “what would Jesus do” in such and such a circumstance? The constant striving of the true Devotee (and Theosophist worthy the name)—his means of redemption, in fact—is nothing more nor less than the adoption of a life and practice absolutely consistent with his Lord’s Attributes and Will; and between himself and that Will, no personal considerations, no considerations of duty to family or society, are allowed to interfere in the slightest. His spiritual condition is determined by the extent to which he has made his Master’s Will his own; and he has attained his Supreme Object only when the Spirit finds through him complete expression in his attitude towards the world,—when in every act, in every thought and deed, he does what the Spirit would have him do.

It is, therefore, incumbent upon us to enquire, at this particular time, regarding the attitude of the Christlike man, and thus of the Supreme, in respect of alleged evil-doers. The foregoing facts (and recent events) call in no uncertain tone for a definite solution of the

doubts rather widely entertained in this connection. One would naturally expect, however, that the average Theosophist would experience comparatively little difficulty in arriving at a satisfactory solution of the problem ; for he has special facilities for learning a great deal about the cause, the method and the purpose of Existence, and is presumed to know that God is, first of all, Perfect Love, and, secondly, CHANGELESS. But there is good reason to think that the limitations imposed by considerations of a more or less personal nature, or the precedence given to the voice of the lower reason, have prevented the due fulfilment, in many cases, of the expectations which might so reasonably be entertained. At all events, it is at least well that we remind ourselves upon this subject, for present and future guidance. Now taking it as an accepted truth that our Father is altogether-loving, and thus condemns or punishes NO ONE (for that precious truth which Theosophists have promulgated, that man's own actions procure his punishment, is perhaps our most prominent tenet), how many, we wonder, have been seized with the full import of the attribute of CHANGELESSNESS in this regard ? As we meditate upon this glorious and stupendous fact, we are overwhelmed by the contemplation of its action in concrete cases. Marvellous indeed, and beyond all expression, is the changeless, eternally enduring Love of God for man,—erring and sinful man. That wonderful Love, which literally flows from the heart of the Eternal and Immutable, the tender, living, *palpable* streams of compassion for His wayward children struggling back to Himself through the miry wilderness of the world—manifesting itself in the meanest of forms, however remote from Him—never alters, never wavers, however soiled and stained the garments of the soul. It matters not how far nor how often they fall, God's Love *remains*, and is able to save unto the very uttermost.

It sends to the aid of the erring and fallen, compassionate and willing souls, who point the way and lead back to the Path. Nay, it almost seems as if the great love of the Father *intensified* with every slip from virtue, every fall from right, and made special efforts to draw to virtue's way again. Have we not heard that there is more rejoicing in heaven over the salvation of one lost soul than over the ninety and nine who need no repentance ? And in the glorious Song of God are we not told that even the most sinful, rightly resolving

may attain to Him ? How ill poor mortals judge and blindly. Our brother falls from the Path, bewildered, as we may well suppose, by ever present illusions, by snares we are mercifully spared ; and straightway he is condemned, ostracised and banished from contact with his fellows. "We will have none of you," is the cry ; "hence into outer darkness, where is weeping and gnashing of teeth." Has it occurred to none that they may be as far removed in condition from the Perfect One as the most erring of our fellows is supposed to be from them ? "Be ye merciful even as your Father is merciful." "Forgive us our trespasses as we forgive those who trespass against us." Shall we deny to another the grace we ask for ourselves ? Judge not lest ye be similarly judged.

What is a small sin in one individual is exceeding great in another ; and we who plume ourselves upon our freedom from vices may, rightly judged, be far more sinful and worthy of punishment than the most vicious. That unevolved, semi-animal man who, under the impulsion say of injustice and a thoroughly aroused passion entirely beyond his feeble will to control, in his blind anger slays another being, is hounded to an ignominious death by his fellowmen. And yet, contrasted with one possessed of knowledge and power, who partakes by acquiescence in the murder of some innocent brother of the animal kingdom, whose sin is the greater ? But is the taking of life to be pardoned and condoned ? he it asked. Assuredly. Is the destruction of one garment of such great consequence when we have countless others to replace it ? None can really *destroy* life, not even his own : And if it be very wrong to take human life, and less wrong to unnecessarily slay animal life, where is the distinction to be drawn,—where the line of demarcation ? All are expressions of the One Life, and, rightly regarded, the ox, the sheep, the savage and the sage are not essentially different. Clearly, sin is quite relative, and depends upon Knowledge and Will.

What if there be but the most feeble, flickering spark of goodness in the Soul of a Man ? Should we not bend all our efforts to fanning it into flame, to kindling it by the warmth of our love and tenderness ? With the evil done we have actually nothing to do. Our business is the enhancement of the good. Action itself, and the Magistrate of Justice, will, surely enough, need no assistance. Do we not see, every day, examples of suffering and utterly misshapen humanity and almost

weep with pity for them,—scarce giving a thought to the probable causes—the evil-doing most likely responsible for their condition? It would indeed seem that he with the sword of Damocles over his head needed our pity the more. As long as there is the slightest possibility of a man doing good, as long as he has the mere shadow of a desire to refrain from injuring, or evinces a wish to aid another, all things are possible to him. Remember the return of the prodigal son, and how his father, seeing him *a great way off*, ran to meet him. The greater the evil in a man, the more pitiful his plight, and the greater his need of our love. The pure and holy need it not. Why concern ourselves so much with those safe within the fold? the lost, the stricken, the fallen, cry without for aid and sympathy. So let us out into the byways and hedges and compel them, if need be, to come in, and be friendly even with the publicans and sinners.

Not only does blind humanity too hastily condemn and punish the sinner, but it refuses also to spare the *Saviour*, and would actually stay the hand stretched out in love divine to save. In the instance many will now have in mind, who, in their more spiritual times, will deny that in that supreme moment that great Soul rose to heights which few can hope to reach and dwell upon for many weary years to come, and, as the very mouthpiece of our loving Lord, declared that “we can prevent wrong-doing better by holding up lofty ideas than by separating ourselves disdainfully from those we condemn; that the Society lives by the splendour of its ideals, not by the rigidity of its lines of exclusion; . . . that we strengthen it in proportion as we love and pardon, and weaken it as we condemn and ostracise.”* This, we believe, is what the Christ would say.

CECIL W. WATSON.

MAZDEAN SYMBOLISM.

IN THE LIGHT OF “THE SECRET DOCTRINE.”

[Concluded from p. 777.]

MOON.

[Mahā-Yasht, VII.]

- “Moon (is the) Deity of Mind.” (S. D., I., 562; II., 520.)
- “Moon (is the) Parent of our Earth.” (S. D., II., p. 497.)
- “Moon was the Fourth Globe.” (S. D., I., pp. 187, 196.)
- “Moon gives life to our Globe.” (S. D., I., p. 415.)
- “Moon (is the) mother of Earth.” (S. D., I., pp. 180, 225.)
- “Moon was the symbol of life-renewals or re-incarnations, owing to its growth, waning, dying, and reappearance every month.” (S. D., I., p. 249.)
- “Moon (and) vegetation.” (S. D., I., p. 586.)

MOUNTAIN.

[Yagna, II., 14.]

“The seven heads are seven mountains, on which the woman sitteth, and there are seven kings; five are fallen, and one is, and the other is not yet come.’ Who, in the least acquainted with the symbolical language of old, will fail to discern in the five kings that have fallen, the Four Root Races that were, and part of the Fifth the one that is; and in the other that is not yet come the Sixth and Seventh coming Root Races, as also the sub-races of this our present Race?” (S. D., II., p. 654.)

NAMBANZDISHT.

[Yagna Ha., XXII., 27.]

“The Nebathians inhabited Lebanon as their descendants do to the present day and their religion was from its origin purely kabalistic.” (I. U., II., p. 197.)

“Nebatheans were an Occult Brotherhood. . . . Nebo is the Deity of the present Mercury, and Mercury is the God of Wisdom.” (S. D., II., pp. 476, 477.)

* The writer of this article desires to specially emphasize the fact that ‘pardon’ and ‘reinstatement’ (i.e., to a place of trust or membership in a society) are not necessarily convertible terms. There is need of the wisdom of the serpent—for the once bitten—as well as the attribute of the dove.

NINE KNOTTED STICK.

[Vendidad, IX., 14.]

"It is in the presence of his instructor, the guru, and just before the Vatoufakir is dispatched into the world of the living with his seven knotted bamboo wand for all protection, that he is suddenly placed face to face with the unknown PRESENCE." (I. U., II., p. 114.)

NORTH SIDE.

[Vendidad, XIX., 1.]

"It is generally supposed that a strong terrestrial magnetic current flows from the north pole towards the Equator, bringing with it swarms of elementals (Nasus) who live and have their being in it." (H. P. B., *Theosophist*, Vol., VI. p. 220.)

NIRANG.

[Nirang Âbezar.]

"The use of Nirang for libations and ablutions is a survival of very ancient—probably pre-Îrânian—mythic conceptions. There is nothing in the fluid itself of a disinfectant or purificatory character, but a magical property is given to it by ceremonial magical formulas, as a glass of common water may be converted into a valuable medicine by a mesmerizer, by his holding it in his left hand and making circular passes over it with his right. "(H. S. O. Lecture on the Spirit of Zoroastrianism.—"Zoroastrianism in the Light of Theosophy," p. 25).

OWL—ASHOZUSHT—BIRD.

[Vendidad, XVII., 9.]

"In the early Egyptian tombs . . . images of Owls and Ox-headed goddesses . . . are found in abundance." (S. D., II., p. 763.)

SRAVAH.

[Vendidad, XIX.]

"Sra vah means . . . the Amshaspands but in their highest occult meaning." (S. D., II., p. 402.)

SAOSHIANT.

[Gathas in Yacna Ha., XXXIV., 13.]

" . . . Sosiosh, the Persian Saviour is also born of a virgin, and at the end of days he will come as a Redeemer to regenerate the world, but he will be preceded by two prophets, who will come to

announce him." (King's translation of Zend Avesta, quoted in I. U., II., p. 237.)

STONES: GIVEN TO ZARATHUSHTRA.

[Vendidad, XIX., 18.]

"There are stones, flints, pebbles, which have magic and psychic properties." (S. D., II., p. 357).

SIMORGH.

[Yacna Ha., X., 11.]

"Like his grandsire Hushank Tahmurath (Taimuraz) also had his steed, only far more rare and rapid—a bird called Simorgh-Anke . . . It has seen the birth and close of twelve cycles of 7,000 years each, which multiplied esoterically will give us again 84,000 years." (S. D., II., p. 415.)

" . . . Simorgh being the Manvantaric Cycle." (S. D., II., p. 417.)

SUN.

[Khorshed Niaesh.]

"Sun . . . the Supreme Deity everywhere," (S. D., II., p. 148.)

"Agni son of the Sun" (S. D., II., p. 600).

"Seven Horses of Agni . . . the Seven Rays of the Sun." (S. D., II., p. 640.)

"Sun the symbol of Deity." (S. D., II., p. 617.)

"Sun and Initiation." (S. D., II., p. 588.)

"Sun the source of Life and Light." (S. D., I., pp. 227, 579.)

"Sun . . . Light of Wisdom." (S. D., II., p. 245.)

"Sun . . . stands for Logos." (S. D., I., pp. 139, 159, 462.)

"Sun is Ormazd." (S. D., I., p. 139.)

TREE.

[Vendidad, XIX., 18.]

"Initiates are called Trees." (S. D., II., p. 519.)

UDRA.

[Vendidad, XIII., 16.]

"Urdar is the Fountain of Life . . . in which lie buried Wit and Wisdom." (I. U., I., p. 151.)

"The clear and clean waters of Urdar were required for the daily irrigation of the mystical mundane Tree, and if they had been

disturbed by Thor, or active electricity, they would have been converted into mineral springs unsuited for the purpose." (I. U., I., p. 162.)

VARA.

[Vendidad, II., 29.]

"Those 'men' in the Vara are the Progenitors, the Heavenly men, or Dhyânis, the future Egos who are commissioned to inform mankind. For the Vara or ark, or again the Vehicle, simply means Man." (S. D., II., p. 304.)

WATER.

[Avân-Yasht, V.]

"Akash . . . symbolized by Water." (S. D., I., p. 494.) •

"Water . . . Amrit of Life." (S. D., I., p. 97.) •

"Divine soul symbolized by Water." (S. D., II., p. 119.)

"Water or Liquid fire." (S. D., II., p. 120.)

"Matter, female element represented by Water." (S. D., I., p. 495 ; II., pp. 67, 395.)

"Water is symbol of the fifth Principle." (S. D., I., p. 241.)

"The Water of Life." (S. D., I., pp. 59, 97, 109 ; II., pp. 418, 599.)

"Waters of Infinite Space." (S. D., II., p. 495.)

"Wisdom symbolized by Waters." (S. D., II., p. 520.)

"Water—Yazatas and Fohat—[Aham Nahât]." (S. D., II., p. 148.)

WIND.

[Vendidad, V., 6.]

"Wind is Spirit of God . . . brooding over the Chaos, the Divine Idea." (S. D., I., p. 499.)

WOLF.

[Vendidad, XIII., 40.]

"Wolf who comes out of Darkness . . . These Evil Spirits . . . are the Elementals, generated or begotten by ignorance—cosmic and human passions." (S. D., II., p. 403.)

YIMA (JAMSHED) SON OF VINGHAM.

[Gatha in Yaçna, XXII., 8.]

"Yima the so-called 'first man' in the 'Vendidad' as much as his twin brother Yama, the son of Vaivasvata Manu, belongs to two

epochs of Universal History. He is the Progenitor of the Second Human Race, hence the Personification of the Shadows of the Pitris . . . The Magi said 'Yima' as we say 'man' when speaking of mankind. The 'Fair Yima' the first mortal who converses with Ahura Mazda, is the first man who dies or disappears, not the first who is born. The 'son of Vivanghat' who like the son of Vaivasvata, the symbolical man who stood in Esotericism as the representative of the First Three Races and the collective Progenitor thereof." (S. D., p. 644.)

"Yima is Adam." (S. D., II., p. 46.)

YAZATAS BORN OF FIRE.

[Visperad, XVI., 1.]

"Bear in mind that the Vedic and Avestaic name of Fohat is Apâm-Napât. In the Avesta he stands between the Fire Yazatas and the Water Yazatas . . . Fohat is Light of the Logos." (S. D., II., p. 418.)

ZEROÂNA AKERNE.

[Jasne Avanghe Mazda.]

" . . . the Circle of Infinity, that no man comprehendeth, Ain Suph—the Kabalistic synonym for Parabrahman, for the Zeroâna Akerne, of the Mazdeans, or for any other 'Unknowable' becomes One [the Achad, the Eka, the Ahu] ; . . . (S. D., I., p. 138.)

"Zeroâna is the Chakra or Circle of Vishnu, the mysterious emblem which is according to the definition of a Mystic, 'a curve of such a nature that as to any, the least possible, part thereof, if the curve be protracted either way, it will proceed and finally re-enter upon itself, and form one and the same curve'—or that which we call the circle." (S. D., I., p. 139.)

" . . . Horus, Brahmâ, Ahura-Mazda, etc., are primeval manifestations of the Ever-unmanifested Principle, whether called Ain Suph, Parabrahman, or Zeroâna Akerne, or Boundless Time, Kala—. . . ." (S. D., II., p. 244.)

" . . . Ahura-Mazda (Asura-Mazda) himself issued from Zeroâna-Akerne, the Boundless [Circle of] Time, or the Unknown Cause. They say of the latter : "Its glory is too exalted, its light too resplendent for either human intellect or mortal eye to grasp and see." (S. D., II., p. 512.)

ZOROASTER.

[Gatha in Yaçna, Ha. XVIII.]

"Zoroaster is not a name but a generic term, . . . the word guru-astara, the spiritual teacher of sun-worship . . . became gradually transformed in its primal form Zuryastara or Zoroaster." (I. U., II., p. 141.)

"That which in the 'Vendidad,' for instance, is referred to as Airyana Vaejo, wherein was born the original Zoroaster . . . By 'original' we mean the Amshaspand called Zarathushtra, the lord and ruler of the Vara made by Yima in that land.' There were several Zarathushtras or Zertusts, the 'Dahistan' alone enumerating thirteen ; but these were all reincarnations of the first one. The last Zoroaster was the founder of the Fire-temple of Azareksh, and the writer of the works on the primeval sacred Magian religion destroyed by Alexander." (S. D., II., p. 5).

" . . . Prophet Zoroaster is not dead. He is not perished. He is watching over the religion that he founded, ever seeking to raise it from its present degradation to give it back its lost knowledge its lost powers." (A. B. : "Zoroastrianism : " lecture.)

NASARVANJI M. DESAI,

Compiler.

STAGNATION AND CHANGE.

THEOSOPHISTS accept the law of Evolution as an explanation of human conditions. Evolution includes within itself many pairs of opposites. With one of these, this article will deal, *viz.*, that of latency, fixedness, or standing still, and, that of change or activity, or coming forth of latent powers for further unfoldment. All forms, whether planets, bodies of men, creatures, societies, are subject to this pair of opposites. The Theosophical Society is no exception to this law. It too has its periods of stagnation around ideas, and changes follow.

Of late years the members have been especially affected by a tendency to fixedness of thought and feeling upon such points as that Colonel Olcott had his immovable position as head of the outer body ;

that Mrs. Besant had her unchangeable place as head of the E. S. ; that any deviation from these fixed grooves would bring great disaster to the whole body. Also the connection of the Society with the Great Ones whose vehicle it was believed to be, has been largely looked upon in recent times as an obscure matter upon which one might vaguely dream, or in lectures expatiate, but for practical directions, in Theosophical affairs, No ! Hence the shock to the whole body when this condition of stagnation is painfully broken by the President-Founder's death, and, "wake up," "move on," change, readjust to new issues, becomes the order under the Law.

Just now, while the T.S. body is still quivering under its rough awakening, it is well to try to find the fallacies in our former views, and avoid further pain on this line. Reasonably, one of these errors has been our limited view of the physical powers of the Masters, and of Their use of different methods through T.S. agencies, as a means to further evolution. Reference to the early history of the Society is of value here.

For some years prior to 1888 there had been discussions between Colonel Olcott and Madame Blavatsky over the forming of a school within the T. S., with Madame Blavatsky as its head, for the purpose of a deeper study of the philosophy by such students as wished it. Colonel Olcott vigorously opposed such a separation, contending that it would be fatal to the life of the Society to have two separate heads. He remained immovable upon this point until 1888. At the 21st anniversary of the T.S. held at Adyar, Colonel Olcott read a "Historical Retrospect" dating back to 1875. In this "Retrospect" he states that in 1888 he was sent to London by the Executive Committee of the T.S. to disentangle some difficulties there. "While in London, and after having a full understanding with H. P. B. as to the best way to carry out the policy of *divided work in the Society, which had been indicated by a Master, in a letter phenomenally given me on board my steamer, the day before reaching port* (italics mine, M. W. B.), I issued the following Executive order to create the Esoteric Section of the Theosophical Society. This has since been made an independent body under the present title of the "Eastern School of Theosophy" (The Ex. Order is printed in full in the Historical Retrospect).

Note ; that the Colonel would not of himself have consented to the division. But the direction came from his Master whose purpose

only he sought to serve, to whom he looked for guidance in all T.S. matters; and he at once unhesitatingly arranged for the division into the two bodies as the Master had indicated.

This arrangement for two heads remained until the present year, the place left vacant by the death of Madame Blavatsky having been filled by Mrs. Besant. In January 1907, when Colonel Olcott was winding up his affairs for this incarnation, his Master gave him a last message regarding the conduct of the Society. The Colonel had for many years accepted the necessity for two heads in Government, and had adjusted himself to it. His Master directed him to nominate the head of the E.S., Mrs. Besant, as his successor in the T.S. office. This direction came from his own Master who had before directed the division, and, as then, the Colonel instantly, and this time joyfully, accepted the change.

Why should we not try to glimpse some of the possibilities involved in these changes? This latest one seems to be practically a direction to reunite the two bodies under one head as at first. If there was a purpose to be served in the 1883 division, may not that have been completed, and a further purpose now wait to be accomplished by the reuniting indicated in 1907?

We read that a new sub-race is being formed in America. Much flexibility and many changes are necessary in the adjustment of emigration to America in order to build a race Unit. As a T.S. we should give efficient help in its evolution equally under Mrs. Besant as under Colonel Olcott.

Let us cast off our self-made inflexible mental images, adjust ourselves to change as well as fixedness as unhesitatingly as the good Colonel has done for these many years, and, with faith in the Great Law, we will become helpful through this and all further storms.

MARY WEEKS BURNETT.

THE TRUE BASIS OF THE T.S.

ALL members of the T.S. will admit that the Society is a body of people, who have voluntarily drawn together for the purpose of making more clear to themselves and others, the reality of the Spiritual Life.

They will also admit that every organism in the Universe, is a form through which the Spiritual Life is working, by act, feeling and thought, for the manifestation, harmonising, and perfecting of its Power, Love and Wisdom. In the very lowest form there is at least the potentiality of action, feeling and thought, and the higher forms differ only from the lower in the amount of energy, sympathy and knowledge they are capable of manifesting.

What I am afraid very few of us grasp, much less admit, is the idea that the T.S. is also an organism, one stage higher in the scale of evolution than those organisms we call human beings, which the Spiritual Life has drawn together as a more perfect instrument for itself than separated, antagonistic, and egotistic men, could ever hope to be.

If the T.S. is such an organism, by analogy with ourselves we can begin to see a little more clearly, why it has not yet managed to do what its Founders felt and hoped it would be able to do.

We are all willing to admit that our own bodies have no value except as instruments of our souls, but we most of us regarded the physical body of the T.S. as if its soul—if it had one—existed only for its body's benefit.

But as much that we consider noblest, purest and best in human action is without rational sanction, except from the point of view that human bodies are the vehicles of evolving souls, so most Theosophic Activities are irrational, except from the point of view that the T.S. is, or ought to be, the vehicle for its soul.

If then we believe that the T.S. is an organism in which the people which form the mind-body, energising principles, and organs of action, have of their own will drawn together to make possible a higher manifestation of the Spiritual Life than any single human body

could make possible, it is now time that we organised ourselves for united action, instead of being content as we have been heretofore, with sporadic, often antagonistic efforts. If we were all working intelligently, sympathetically and with our whole souls for this end, the reports of our Activities would read very differently from what they do now. As Maeterlinck says :—" There needs but a little more thought, a little more courage, more love, more devotion to life, a little more eagerness, one day to fling open wide the portals of joy and truth."

Let each member of the T.S. put before himself, and keep ever before himself, this question : " Am I working as unselfishly, sympathetically, and intelligently as I can, to make possible a more perfect manifestation of the Spiritual Life ? " There will be little thought then of whether the work they have found, been given, or have been allowed to do, is in accordance with their wealth, position, or deserts ; to have the ability and to be allowed to use it, will be happiness enough.

As the true patriot when engaged on the affairs of the nation, is ready to give up joyfully his own life, to preserve, defend or enlarge, the life of his nation, so will the true Theosophist within the Lodge of which he is a part, be ready to forget himself in increasing the intelligence, harmony, and efficiency of the whole Lodge.

If every member would do this, or if even a few in each Lodge would do it, there would be no need to ask how can we revivify Lodges ? They would be revived. For from these few would flow an influence welding the scattered units and cliques of which most Lodges are now composed, into one body, with but one aim and one ideal, to make of the Lodge a more responsive centre for the manifestation of the Spiritual Life.

What a Lodge would then be to individual members, Sectional Head-quarters might soon be to Lodges, their unifying, correlating, synthesising centres or ganglions, linked in their turns to the main brain of the Head-quarters of the whole Society.

The T.S. would then be, without doubt, a living organism, ready to begin its real work in the world, to let its light so shine before men that they may be convinced that the true basis of the T.S. is and always has been, the reality of the Spiritual Life.

H. ARTHUR WILSON.

PRESIDENTIAL ADDRESS

TO THE THEOSOPHICAL SOCIETY, ITS OFFICERS
AND MEMBERS :

DEAR FRIENDS,

BY an overwhelming majority you have ratified the nomination of our President-Founder, made by his Master's order, and have called upon me to take up work as his successor in the high office of President of the Theosophical Society. The Society, as a whole, has thus chosen to continue in the path marked out from its inception, and trodden by its two outer Founders ; it has refused to reject the guiding Hand which gave it its first President, and indicated its second ; it therefore goes forward on its new cycle of activity, with its elected President at its head, under the benediction which rested upon it at its birth and is now repeated, as the chosen vehicle for the direct influence of the Masters of WISDOM on the world, as the standardbearer of the mighty Theosophical Movement which is sweeping through all religions, all literature, all art, all craft, through all the activities of a humanity preparing itself to take a new step forward in civilisation.

The Society asserts itself as a nucleus of Universal Brotherhood, and its speciality, as such a nucleus, is indicated by its name—Theosophical. It is its function to proclaim and spread abroad Theosophy, the Divine Wisdom, the Brahma Vidya, the Gnosis, the Hermetic Science—the one supreme Fact, the Truth of all truths, the Light of all lights, that Man may know God, may attain the knowledge which is Eternal Life, because he is himself of that Nature which he seeks to know.

On this fact, this all-pervading identity of nature, this UNITY, is based the Universal Brotherhood, and, to bring the outer proofs of it, it searches through all religions and philosophies, and dives into the hidden secrets of nature and of man.

Because of this fact, it welcomes to its membership men and women of all religions, of all opinions, and, provided that they recognise the Brotherhood as universal, it demands from them no belief in

any fact, however sure, in any teaching, however vital. With a splendid faith in the victorious power of Truth, it disregards all the barriers which superficially divide Humanity—sex, race, creed, color, caste—and welcomes those as brothers who deny even the very truths on which Brotherhood is based, and who reject even the Revealers who make its realisation possible for Humanity. Its platform is as wide as thought, its all-embracing love is as the sun which gives warmth and life to all, even to those who are blind to its light.

The condition of the continuing life of the Society is its perfect toleration of all differences, of all shades of opinion. None has the right to exclude his brother for difference of thought, nor to claim for his own thought a fuller liberty of expression than he claims for that of another. Complete liberty of thought must be guarded by all of us—by me, as your President, most of all—not granted as a privilege or a concession, but recognised as the inherent right of the intellect, as its breath of life. Tolerance, even with the intolerant, must be our rule. And this must be our principle in life and action, not only in words, lest a fatal orthodoxy, checking new initiative and new growth, should stealthily spread in the Society. We must welcome differences of thought, and give free play to their expression, so that our windows may be kept open to all new light. This is not only sound principle, but it is also sound policy, for thus only can new avenues to knowledge constantly open before us. We possess only portions of the Truth, and no searcher must be hindered or frowned upon, lest the Society should lose some fragment that he may have found. Better the temporary life of a thousand falsehoods, than the stifling of one truth at the hour of its birth. I claim the help of every Theosophist in this guarding of our liberty, for universal and constant vigilance is necessary lest it should be infringed.

But let it not be supposed that this perfect freedom of opinion connotes indifference to truth in any who hold definite convictions as to any facts, or should prevent them from full expression of their own convictions, of their beliefs, or of their knowledge. There is perfect freedom of affirmation among us as well as of denial, and scepticism must not claim greater rights of expression than knowledge. For the Society as a whole, by its very name, affirms the existence of the Divine Wisdom, and the affirmation would be futile if that Wisdom were beyond human attainment. Moreover, the Society would be

without a reason for its being if it did not, as a whole, spread the Teachings which lead up to the attainment of that Wisdom, while leaving to its members as individuals the fullest freedom to give to any of those teachings any form which expresses their own thinking, and even to deny any one of them. Each Truth can only be seen by a man as he develops the power of vision corresponding to it; the Society, by refusing to impose on its members any expressions of Truth, does not mean that a man should remain blind, but declares that man's power of vision increases in the open air of freedom better than in the hot-houses of unreasoned beliefs. Hence the Society does not impose on its members even the truths by which it lives, although the denial of those truths by it, as a Society, would be suicide.

The Theosophical Society thus offers to the thinkers of every religion and of none a common platform, on which they may meet as Lovers of Truth, to learn from and to teach each other; it stands as the herald of the coming time when all religions shall see themselves as branches of One Religion, the WISDOM of GOD. As its President, I say to all men of peace and goodwill: "Come, and let us labor together for the establishment of the kingdom of religious Truth, religious Peace, and religious Freedom upon earth—the true Kingdom of Heaven."

So much for our principles. What of our practice?

We owe to the President-Founder a well-planned organisation, combining complete divisional liberty with the strength ensured by attachment to a single centre. Some details may need amendment, but the work of organisation is practically complete. Our work is to use the organisation he created, and to guide it to the accomplishment of its purpose—the spread of theosophical ideas, and the growth of our knowledge.

For the first, our Lodges should not be content with a programme of lectures, private and public, and with classes. The members should be known as good workers in all branches of beneficent activity. The Lodge should be the centre, not the circumference, of our work. To the Lodge for inspiration and knowledge; to the world for service and teaching. The members should take part in local clubs, societies, and debating associations, and should both offer theosophical lectures, and lectures in which theosophical ideas

can be put forth on the questions of the day. They should, when members of religious bodies, hold classes outside the Society for members of their faith, in which the spiritual, instead of the literal meaning of Hindu, Buddhist, Christian, and other doctrines should be explained, and the lives of the great mystics of all religions should be taught. They should see that children receive religious education, according to their respective faiths. They should in every way hand on the light which they have received, and replenish their own torch with oil at the Lodge meetings. People belonging the kindred movements should be invited to the Lodge, and visits should be paid to them in turn. Lodges with a numerous membership should form groups for special work. For the second, the growth of our knowledge, groups should be formed for study under each of our Objects. Under the first, the intellectual and social movements of the day should be studied, their tendencies traced out and their methods examined; the results of these studies would help the outside workers in their choice of activities. It would be useful also if, in every Lodge, a small group of members were formed, harmonious in thought and feeling, who should meet once a week for a quite hour, for combined silent thought for a given purpose, and for united meditation on some inspiring idea; the members of this group might also agree on a time at which, daily, they should unite in a selected thought-effort to aid the Lodge. Another group should study under the second Object, and this group should supply lecturers on Theosophy to the outer world, and no lecturer should be sent out by a Lodge who was not equipped for his work by such study. A third group might take up the third Object of the Society, and work practically at research, carrying on their work, if possible, under the direction of a member who has already some experience on these lines, and thus increasing our store of knowledge.

There are many other lines of useful work which should be taken up, series of books to be planned, concerted, activities in different lands. These are for the future. But I trust to make the Presidency a centre of life-radiating force, inspiring and uplifting the whole Society.

In order that it may be so, let me close with a final word to all who have aided and to all who have worked against me in the election now over. We all are lovers of the same Ideal, and eager servants

of Theosophy. Let us all then work in amity, along our different lines and in our different ways, for our beloved Society. Let not those who have worked for me expect me to be always right, nor those who have worked against me expect me to be always wrong. Help me, I pray you all, in filling well the office to which I have been elected, and share with me the burden of our common work. Where you agree with me, follow and work with me; where you disagree, criticise and work against me, but without bitterness and rancor. Diversities of method, diversities of thought, diversities of operation, will enrich, not weaken, our movement, if love inspire and charity judge. Only through you and with you can the Presidency be useful to the Society. •Help me so to fill it as to hand it on, a richer legacy, to my successor. And so may the Masters guide and prosper the work which they have given into my hands, and blessed.

LONDON, {
29th June 1907. }

ANNIE BESANT,
President of the Theosophical Society.

ECHOES FROM THE PAST.

[The following statements of the President-Founder are worthy of being recalled to memory at this time, for no one will regard his testimony to his communications with his Master, and other Masters, as being vitiated by ill-health in 1882 and 1902. The communications of 1906-07 are best appreciated when seen as the closing experiences of thirty-one and a half years.]

SIR,

About two months ago, I sent you from Ceylon a letter respecting my personal knowledge of the so-called "Himalayan Brothers," which has not yet been published in your columns. It was called forth by your editorial remark that I have not given public testimony to the fact of their existence; and the necessary implication that my silence was due to disbelief in the same, or at least to lack of proof sufficient to make me willing to so commit myself. Pray allow me to set the question at rest, once for all.

I have seen them, not once but numerous times. I have talked to them. I was not entranced, nor mediumistic, nor hallucinated, but always in my sober senses.

I have corresponded with them, receiving their letters. Sometimes enclosed inside the letters of ordinary correspondents, upon

common-place subjects coming to me by post ; sometimes written on blank spaces or margins of such ordinary letters ; sometimes dropped to me in full light from out the air ; sometimes in their own covers, through the post, and from places where I had no other correspondents, and where they personally did not reside, and in other ways.

I have seen them, both in their bodies and their doubles, usually the latter.

First and last, as many as 30—40 other witnesses have seen them in my presence.

I have thus personally known "Koot Hoomi" since 1875, making his acquaintance in New York. Since November last, four different Brothers have made themselves visible to visitors at our head-quarters. I know the Brothers to be living men and not spirits ; and they have told me that there are Schools, under appointed living adepts, where their occult science is regularly taught.

It is all this actual knowledge of them and close observation of multifarious phenomena shown me by them, under non-mediumistic conditions, that has made me take the active part I have in the Theosophical movement of the day.

And their precept and example has made me try to do some practical good to the Asiatics. For their lives and their knowledge are devoted to the welfare of mankind, though unseen by, they yet labour for, humanity. The first lesson, I, as a pupil, was required by them to learn, and having learnt, to put into practice, was unselfishness. For the sake of their fellowmen some of them have made sacrifices as great as any that history records of any philanthropist.

BOMBAY, }
7th February 1882. }

H. S. OLCOTT.

It was therein stated (see *Theosophist*, November 1901) that just before daybreak on the 10th of February 1892, I received clair-audiently a very important message from my Guru telling me, among other things, that a messenger from him would be coming and I must hold myself in readiness to go and meet him. Nothing

more than this was said, neither the name of the person nor the time of his or her arrival being indicated. In the absence of exact information, I jumped to the conclusion that the most likely person to be sent would be Damodar who, after a residence of seven years in Tibet would, presumably, and judging from his state of psychical development when he left us, be ready to carry out the Master's orders in co-operation with myself. This surmise was communicated by me to the few friends whom I had told about the message, and I kept a travelling-bag packed a full year-and-a-half, so as to be ready to start at a moment's notice for Darjeeling, the hill-station from which Damodar went to Tibet and where he had left his box of clothes. Nothing more having been heard of the matter, I had, naturally, come to think that I had, perhaps, been deceived as to the terms of the message and, finally, the preliminary arrangements for the projected tour of Mrs. Besant had driven the matter entirely out of my mind.

So things remained until the early morning after our arrival at our third Indian Station, viz., Trichinopoly, when the familiar voice again spoke as I lay in that state between sleeping and waking, and said : " This is the messenger whom I told you to be ready to go and meet : now do your duty." The surprise and delight were such as to drag me at once into the state of waking physical consciousness and I rejoiced to think that I had once more received proof of the possibility of getting trustworthy communications from my Teacher at times when I could not suspect them of being the result of auto-suggestion. The development of Mrs. Besant's relations with our work in India have been, moreover, what, to me, is the best possible evidence that she is, indeed, the agent selected to fructify the seeds which have been planted by H. P. B. and myself during the previous fifteen years. She has swept away all the vestiges of the mistrust as to our mission in India, such as was entertained by the great body of orthodox Brahmins, who looked on my colleague and myself as in fact secret agents for a Buddhist propaganda and the would-be destroyers of Hinduism.

"THEOSOPHIST," }
November 1902. }

H. S. OLCOTT.

THEOSOPHY IN MANY LANDS.

THE NORTHERN FEDERATION: GREAT BRITAIN.

HARROGATE, Yorkshire, has achieved fame as a popular resort for people afflicted with rheumatism, gout and kindred diseases, and to this distinction it has now added, at all events in the minds of Theosophists, the laurels of one of the most successful quarterly Conferences of the Northern Federation of the T.S. Mrs. Besant's presence as President of the Conference naturally accounted for much of the success, but the well-known earnestness and enthusiasm of our brethren of the North were essential factors without which little could have been done, and although in the two days during which the Conference lasted—June 8th and 9th—many meetings were held and much work accomplished, the organisers may justly regard as a reward for their labours, the remark frequently heard: "What a pity the Conference has lasted for so short a time."

Mrs. Besant arrived on the afternoon of the 7th, and after greeting a crowd of members who had assembled at the station to offer her a loving welcome, drove off to the house of those strong pillars of Theosophy in the North—Mr. and Mrs. Hodgson Smith, whose guest she was during her three days' visit. In the evening of the same day a meeting of the Harrogate Lodge was held in the T.S. Hall, Beulah Street, to hear Mrs. Besant lecture on "Communications between different planes." Spacious though the hall is, it contained with difficulty the large audience of members gathered to enjoy a treat all too rare in the North, for although the Conference was to begin officially only on the following day, many had made a special point of travelling up the day before in order to accept the invitation of the Harrogate Lodge to attend the lecture, and there were even representatives from Germany, Sweden and Russia. Mr. Hodgson Smith was in the chair and warmly welcomed Mrs. Besant, saying that he knew he was but voicing the feelings of all present when he expressed the deep satisfaction they all felt that our revered leader had been appointed to take up the burden of guiding the great Theosophical movement, a remark which was received with loud

applause. Mrs. Besant then rose and delivered an admirable lecture which, though of over an hour's duration, was listened to with the closest attention and which all felt has done much to explain how communications between different planes must be regarded from a common-sense standpoint and that, because a communication may come from some other plane, we must not fall into the error of regarding it as *therefore* a revelation from on high any more than as *ipso facto* of doubtful value. Mrs. Besant made it quite clear, however, that the basis of the T.S. was to a great extent in the acceptance of the possibility of such inter-communication, for the earlier teaching had all come to us in this way.

On the following day (Saturday) the proceedings of the Conference opened at 2-30 P.M., with a Council Meeting, at which the general business of the Federation was transacted. Great regret was felt that Miss M. Broughton Head, the Honorary Secretary of the Federation, was unable to be present on account of illness, and a telegram of sympathy was ordered to be sent to her. Mr. Hodgson Smith was elected Honorary Secretary for the coming year. At 3-30 P.M., the General Conference began under Mrs. Besant's presidency. Having heard the Minutes of the last Conference, the Annual Report and telegrams of good-wishes from the General Secretary, British Section, and from Miss Broughton Head, Mr. Watkinson, of Nottingham opened what proved to be a most interesting discussion on "Methods, of Theosophical Work." The Committee had very wisely printed an outline for discussion and had limited the length both of papers and of speeches, with the result that many members contributed most useful suggestions for the improvement in the work of Lodges, which will doubtless find fruit in the future activities of the T.S. in the North. Among those who spoke were Mr. Goode (Leeds), Miss Hilda Smith (Harrogate), Mr. Wood (Manchester), Miss Pattinson (Bradford) and Mr. Bell (Harrogate). Miss E. Severs (Southern Federation) also spoke and expressed the help that she and some fellow members of the Southern Federation had derived from the discussion.

Punctually at 5-15 P.M., the Conference adjourned to the Winter Gardens for a photograph and for a most enjoyable "Yorkshire" tea, while at 7 P.M., Mrs. Besant addressed the Conference on "The Relation of the Masters to the Theosophical Society." No one

after hearing her lecture could for a moment doubt the very great privilege people enjoy when their Karma permits them to become members of the T.S., but Mrs. Besant made it equally clear that with this privilege came a great responsibility and a deep, everlasting debt of gratitude and service to those who had taken upon themselves the burden of guiding along a shorter path those who can seize the opportunity thus afforded to them. A great lecture was this, and one which it is earnestly hoped will ere long be seen in print.

On Sunday afternoon and evening Mrs. Besant gave two public lectures in the Grand Opera House, one at 3-30, on "Psychism and Spirituality," and the other at 8 P.M., on "The Idea, and the work of Masters in Religions." Full houses were there at both lectures, and a word of thanks is due to Mr. Bell, of Harrogate, for kindly placing at the disposal of the Federation his valuable advertising spaces throughout the town. Both lectures, presided over by Mr. Hodgson Smith, were, of course, received with rapt attention and were interrupted by frequent outbursts of applause. Those who think that Mrs. Besant is overcome by the recent outbreak in the T.S. would have done well to listen to her wonderful oratory and power on these two occasions. An old member was heard to remark that he remembered listening to an address of Mrs. Besant's twenty years ago and he thought that, if possible, her voice had improved!

With these lectures, of which reports will be found in the local Press, ended the 53rd Conference of the Northern Federation, and we can sincerely congratulate the organizers on the complete success which has attended their efforts. A year ago it was our revered President-Founder—Colonel Olcott—who occupied the very same chair which Mrs. Besant filled at this Conference, and though at the time the official result of the Presidential election had not been declared, many who were present had in their minds that fact that the chairmanship of the 53rd Conference of the Northern Federation was the first public appearance in England of Mrs. Besant in what all knew to be her new capacity. Innumerable were the good wishes which went out to her and great was the gratitude which all felt for her inspiring words and for the noble aspirations which she urged us always to give a foremost place in our thoughts.

On Monday morning Mrs. Besant left for Bradford, accompanied by many members who had attended the Harrogate Conference, to

deliver a public lecture in the Central Hall on "Theosophy and the Theosophical Society." A large audience, under the chairmanship of Mr. Oliver Firth—the President of the local T.S. branch—gathered to listen to her, in spite of the inclement weather, and it was very evident that her clear explanations as to the light thrown by Theosophy on the problems of life created a deep impression. Especially was this the case with reference to her presentation of the doctrine of reincarnation, and the irresistible force of her arguments evoked repeated signs of approval. Increased Theosophical activity is expected in Bradford as a result of this address and it is, therefore, very fortunate that in the Bradford Lodge the movement has so earnest and capable a band of workers, able to take the utmost advantage of any interest which may be shown in Theosophical subjects.

On Tuesday morning Mrs. Besant left for London after a most useful tour, a tour which from start to finish had been accomplished without the slightest hitch, and which conclusively proved that her capacity for hard and strenuous work has, if possible, increased, for the amount of work which she insisted on cramming into each day would have utterly exhausted any one—except Mrs. Besant herself.

G. S. A.

GREAT BRITAIN.

Under this heading, in the May issue of the *Theosophist*, I inadvertently misrepresented Mrs. Hooper's position. I had been told that she was absent from the meeting of the British Executive which sent to the Colonel the now well-known resolutions, and, misled by my belief in our long friendship and sympathy with each other, I too hastily concluded that her resignation at that critical juncture, and her expressed lack of confidence in some of her colleagues, meant disapproval of the resolutions rejecting my nomination. Later, I learned that she approved these resolutions, and that I was included in the colleagues in whom she had not confidence. I regret the mistake, and regret also that absence from Adyar and India has delayed this rectification so long.

ANNIE BESANT.

The following notice appears in the August issue of the *Theosophical Review* :

To the Readers of the *Theosophical Review*.

In taking up the office of President of the Theosophical Society, I am obliged to re-arrange my duties and to ask my colleagues to take entirely into their own hands work that I have hitherto shared with them.

As I am now Editor of the *Theosophist*, it is better that I should not also remain one of the Editors of the second chief English organ of Theosophical opinion, especially as it has a competent editor in the person of my colleague Mr. Mead, who has been connected with it since its birth, as Sub-Editor and joint Editor. I therefore ask him to take it over entirely as sole Editor, with my hearty good wishes for its future success.

It would be idle to pretend that I resign quite without regret the Editorial Chair of the *Theosophical Review* with which many pleasant memories are connected during eighteen years of sunshine and cloud. But the regret is a superficial feeling, for there can be no deep regret over any of the changes which inevitably accompany life, and in past lives and in the present, one has taken up so many offices and laid them down again, that one more or less cannot much matter. Besides I do not propose to sever entirely, my connection with the *Review*, as with the Editor's permission I shall send occasional articles for it, and as my name will no longer be on the cover, I shall see that it appears more often inside. So I do not say good-bye to its readers, save as Editor.

As Editor, then farewell ; As friend and fellow-worker I pray you keep me in your hearts, and give me in my new duties the strong help of your kindly thoughts.

To my late colleague, and I trust, continuing fellow-worker, however much our opinions may differ, I offer a comrade's hand, and my hope that in guiding H. P. B.'s latest journal he may find full satisfaction to himself in spreading truth, and do royal service to the cause which we both love.

It is no light privilege to be placed by Karma in the position of a standard-bearer in the Theosophical Society. May my old friend bear worthily and nobly the standard given into his charge.

ANNIE BESANT.

Mrs. Besant was informed of her accession to office on June 29th by the Acting President. Some of the votes have not yet been received, but the majority is so overwhelming that Mr. Sinnett declined to wait for the laggards, 28 days having been given since the closing of the poll. A meeting is to be held on July 10th in the large Queen's Hall to celebrate her taking office, and she is to lecture on "The Value of Theosophy in the World of Thought."

Since coming to England, Mrs. Besant has lectured in Harrogate, Bradford, Edinburgh, Glasgow and London, and ere this reaches India, will have also visited Southampton, Bournemouth, Bath, Birmingham, Burnley, Manchester, Liverpool, Nottingham and Exeter. In London she has lectured to the London Lodge, given courses of four lectures to the Blavatsky Lodge, of three to the public, and of four at the sectional Head-quarters ; she has also presided at the British Convention, lectured at seven Co-Masonic Lodges, and at one Congregational church, and is going to give a public lecture for the Library Fund of the C. H. College on July 19th. So she cannot be accused of idleness.

After returning from America, the President will stay for about a fortnight in England, and will then visit Belgium, Holland, Denmark, Sweden, Norway and Italy, and will leave Genoa for Colombo on November 6th, by the North German Lloyd line.

A Committee is being formed in Europe to carry on historical research on lines bearing on subjects of interest to the Theosophical Society. It is probable that one person will be chosen in each country, and this person will gather round him a small band of workers, and will direct their labors. The Great Libraries will be the hunting-grounds of the researchers, and a subject chosen by the Committee will be worked up at each literary centre, and the results collected, so that they may ultimately serve as the basis of a volume on the selected subject. In this way the toilsome work of research will be more effectively and speedily carried on than by an isolated student. The Committee will be definitely started by the President on July 7th.

It is hoped that other Committees will be formed for such co-operative work. The T.S., as an international body, is peculiarly fitted to initiate such activities.

A.

ITALY.

Wherever Theosophy and the Theosophical Society pitch their tents, there is new life and stimulus observable shortly afterwards in the various manifestations of ethical, spiritual, and idealist activities.

Without wishing to push the claim of cause and effect too far, nowhere more than in Italy is the truth of this assertion of the spreading of ideas better exemplified. For, subsequent to the beginnings of Theosophy in Italy and parallel with the development of the Italian Section, there has rapidly grown and spread throughout Italy, during these first seven years of the XXth century principally, an exceptional activity in all branches of scientific, philosophic and idealist thought.

The factors that have chiefly rendered possible this rapid development may be briefly summarized as follows :—

1. Increasing wealth and prosperity due to prolonged peace.
2. Spread of socialism in the lower working classes, stimulating to self-advancement and class emancipation.
3. Increase of freedom and tolerance of thought.
4. Improving and more general education.
5. Independence of the foreigner.
6. No barriers between class and class. Little conventionality.
7. General, quick and adaptive intelligence.
8. Re-action against seemingly empty dogma, growing indifference to the Church sway, hence temporary apathy in matters spiritual and slackness of moral standards, but :
9. Want of the latter felt, with consequent search for re-establishment of ideals; hence tendencies to broadening of Religion, and study of scientific, psychological, ethical and spiritual problems.

This revival is especially hopeful in a country with such splendid traditions of old as Italy possesses, and while, for the present, this movement of thought is taking place in many directions outside of the T. S., it is most encouraging to watch the rapidity with which ideas are assimilated, and the eager pushing forward of the stream along channels old and new, in the thirst for knowledge, in the new-found liberty of thought.

In vain does the more orthodox and conservative party in the Church attempt to disregard these new currents; for in its very midst there are more liberal minded men, yet sincere Catholics, who feel the necessity for a closer and more rational tie between Science and Religion, which duly is rendered more impellent by the advancing discoveries and theories of the former, contrasting sharply with the dogmas and out of date rigidity of the latter.

Continually new publications, new magazines and new reviews spring up containing many of those subjects appertaining to the studies of Theosophists. Hardly a day passes that in one or other of the daily papers there do not appear able articles and essays dealing with problems on after-death conditions, the soul of

man, reincarnation, evolution, psychic phenomena, psychology of mediums, &c., &c., all these matters being treated with freedom of thought and wide minded tolerance as well as with considerable ability.

Everywhere is growth observable in the attention paid to questions of philosophy, psychology, Spiritualism, idealism, art, sociology, idealism and comparative religion.

To enumerate the various examples of publications of these subjects would be too long a task for present purposes, but a few may be given which approach more closely to the Theosophical movement.

Thus among publications on Spiritualism and psychism may be mentioned the monthly magazine *Luce e Ombra*, a periodical similar to the *Annals of Psychical Science* and published in Milan since 1901: Besides a quantity of books and articles on mediumship, hypnotism, psychism, &c., by such names as Lombroso, Morselli, Brofferio, Visani-Scozzi, &c. In the camp of ideals and free thought, there have sprung up latterly a whole crop of periodicals and monthly magazines.

Among the first to lead the way was the *Unora Parola*, Rome, 1901, started by members of the T.S. and dealing with subjects akin, to Theosophy in popular fashion. Eminent scientists, artists, and spiritists contributed to its pages.

In Florence 1903 the periodical *Leonardo*, called so often the great Leonardo, "a man of ideas, who painted pictures," was founded as a "Review of ideas," and has proceeded, in its rapid and independent career, to aim blows at all conventionalism and formalism, ancient and modern, and yet is imbued with a healthy and honest optimism stimulating young Italy to think, to aspire, and to will, independently and strongly.

Another more recent type of idealist publications is the *Coenobium*, Lugano, 1907, calling itself an "international review of free studies." This contained recently two very favourable articles dealing with Theosophy as a system of thought.

Besides these must be mentioned as pointing to the general widening of ideas, the *Rinnoamento* a very serious magazine started by the young Catholic party who are working for greater breadth and elasticity and liberality of views than is acceptable in Rome and the Vatican circles. The editors, though well-known and well-born men and professed Catholics have incurred the displeasure of Head-quarters and have had their publication named and banned by the Commission of the Index. Notwithstanding this they assert that while professing allegiance to the Church, they intend to continue, not admitting the principle of stifling liberty of opinion.—Some of the best known writers and thinkers in Italy are contributing to this Magazine.

Of purely theosophical publications there are the *Bollettino Teosofico*, the Italian Section's means of communication between

Head-quarters and the various lodges. This was started in Rome some years back and disappeared for a time through lack of support; it has now taken a new lease of life this year at the Sectional Head-quarters in Genoa. The Roman Lodge is responsible for the recent institution of a good tri-monthly magazine the *Ultra*, which also deals solely with T.S. questions.

The general interest aroused in deeper subjects in Italy is evidenced further by the quantity of new editions and revised translations of ancient and classical works; as well as by the rapid growth of circulating and local libraries.

In Florence, the "Biblioteca Filosofica," an offspring of the foundation of the T.S. in Italy, an institution supported and carried on by members of the T.S. and others, is flourishing, and, notwithstanding a certain aloofness from the Italian Section, is nevertheless doing admirable work in providing the means for study, in establishing a circulating library for all interested in philosophy, science, occultism, psychism, religion, mysticism, &c.

In Milan, the "Ars Regia" founded likewise by T.S. members, a library and publishing society for all literature on Theosophy and kindred subjects has latterly initiated its publications and promises to be a real success, a sort of T.P.S. for Italy.

The large publishers too in Milan, Bari, Palermo, Florence, Turin, Naples, are quite alive to the present demands, and are taking up and issuing works and new editions on all these subjects.

Thus we have appearing one after another, done into Italian, the chief works of each of the great philosophers, the mighty thinkers, the most eminent men of science, and the lives and teachings of great religious masters and mystics; continually new works are appearing or are announced: a 'sign of the times' in this Roman Catholic country. Nor is there lack of original work in the form of critical and historical essays on all these subjects.

Even the works of Edward Carpenter, Prentice Mulford, Horatio Dresser and others of the American "New Thought" School are bringing their healthy influence into Italian thought, along with new editions and settings of the writings of Giordano Bruno, Molinos, Sta. Teresa, L. C. de St. Martin, Eckhard, Böhme, Cardano, Plotinus, and the Early Gnostics, which are shortly to appear.

All this activity and movement in the realm of thought and of ideals is very interesting and encouraging, for it makes for progress and development.

The seed in Italy of Theosophy is very small, and the labourers are few and unskilled.

But the soil is being fertilised and nourished by these various streams of thought and who knows what strong and valuable plants may not in good time be developed to assist in the work.

And some may perchance come to discover by their own experience that these various streams of thought are but tributaries, and are contained and converge in Theosophy: and that Theosophy, besides affording a key to their comprehension and co-ordination, is not merely a system of thought, but is an attitude to Life, a system to be liked, to "God's wisdom is a mystery," which, by living, we can gradually discover and unfold.

WILLIAM H. KIRBY.

NORTH AMERICA.

The Board of Trustees of the Chicago Branch has dropped the question of the expulsion of the 30 members, who refused to submit to an inquisition into their views.

The Convention is fixed for September 15th, and a large gathering is expected. Arrangements are being made by Dr. van Hook and Mr. Burnett for three lectures by the President of the Theosophical Society; they have taken the large Orchestra Hall, seating 2561 persons, for the 13th, 14th and 15th September, and are making great efforts to secure the success of these meetings. Mrs. Besant will probably lecture in Boston on September 21st and 22nd, and possibly in New York on the 23rd. She sails from New York for Plymouth, England, on September 24th. Mrs. Russak will accompany Mrs. Besant to America.

M. W. B.

INDIAN SECTION.

There has been very little to report during the past two months, the majority of the residents at the Head-quarters having been away. The College and Schools having now re-opened, the workers are returning, but the excessive heat precludes much in the way of activities. The Conversation Meetings held by Mrs. Besant when here, have been continued in her absence by a few of the members, but the attendance both at these and at the Sunday meetings has been very small.

The absorbing topic of interest has, of course, been the Presidential election, the result of which has been already published, and has been received with general satisfaction. At the last meeting of the Kâsi Tattva Sabha a telegram of greeting was sent to Mrs. Besant upon her election.

M. J.

REVIEWS.

MAGAZINES.

The Theosophical Review, July, continues the LXIVth Chapter of "The Book of the Dead," by M. W. Blackden. "The Usefulness of the Unreal" is discussed by N. W. J. Haydon. "A Modern Fragment," by M. E. Worth, is decidedly Shakespearean. In "The Words of Heraclitus," by G. R. S. Mead, we read, in his 'Introductory,' that "Heraclitus was known to the ancients as the 'obscure,' or the 'Dark,' because of the enigmatical and paradoxical nature of his sayings. He nevertheless stands out in many ways as a giant of thought, and in his leading conceptions with regard to physics is the nearest in thought of the ancients to the concepts of Modern physicists." Among these sayings is the following: "One is ten thousand for me if he be of the best." This reminds us of more modern sayings, such as, "One man, with God, is a majority," and, "When conscience claps, the world may hiss." His "Words" bear the stamp of wisdom. Henry Proctor writes concerning "The Tree of Life." "The Basis of the Theosophical Society," by Annie Besant, is an explanation of her former article of the same title, that was so much misunderstood. This article should suffice to dispel the doubts that have arisen in the minds of some members concerning Mrs. Besant's views on Theosophic morality. Babu Upendranath Basu, in his article "Concerning 'The Basis of the Theosophical Society'" shows that in past years the Rules of the T.S. embodied certain moral codes. "The purpose of Art," by Wm. C. Ward, and "Wisdom and Duty," by Dr. J. R. Spensley, are interesting and thoughtful productions. Following these we find a report of the proceedings of the "International Congress of the T.S. in Europe," by G. S. A., and a beautiful "Hymn for 1907," by Michael Wood.

Broad Views, for July, opens with a critical article by Isabelle de Steiger, entitled, "The Reflections of Herbert Spencer," the closing paragraph of which we here reproduce: "It may seem unkind to speak evil of a dead writer, but as his works are still read and considered by many as philosophy, it is surely in the true interests of his readers to show, that his life was indeed far from that beautiful idea, which we know was that of the Classical and Christian Philosophers of old, and still I trust is held to as an ideal for a true Philosopher. Does it not consist in self-mastery, dominance over our instincts, in ruling the body, in illuminating the mind by converse with the illumination of other minds? Surely the time is coming when Philosophers will belong to the Saviours of our race, and not be among its destroyers, for where would be its 'hopes' if Herbert Spencer's philosophy were true?" Mr. Mallock's romance, "An Immortal Soul," still continues. In Mr. Sinnett's paper which deals briefly with "Super-physical Science," he alludes to the fact that there is not yet "any general

recognition of the probability that the Super-physical aspects of Nature are simply parts of an organised whole, which includes the world of sense perception, and is regulated by a perfectly balanced system of coherent law, extending from the foundation to the apex of the structure;" and proceeds to show the reasonableness of the idea that "the uniformity of law and of the evolutionary method prevails on the higher planes of Nature as well as on the lower, and those states of being sometimes spoken of as 'the next world,' are as much aspects of the great unity which embraces and includes the world, as the invisible, intangible ether is united with and related to the stupendous cosmic organism of which we are a part." Mr. Walter Pierce writes on "Democracy an Inevitable Disease." We wonder if the writer would consider the growth which is characteristic of childhood and youth a disease. We cannot fully agree with Mr. F. Osborn's remarks on the subject of "Thrift," and do not think a reasonable attention to thrift should be considered "pure selfishness." He says, in closing, "when the poet, the painter, the author, the financier, the legislative genius shall devote their God-given abilities, not to Thrift, but to the service of their younger brothers; to clothe the naked, to feed the hungry, to teach the ignorant, to raise up those fallen by the way,—then poverty and oppression, war and bloodshed, shall cease, and the reign of Christ begin upon earth." But how, we would ask the writer, can we perform all these benevolent acts, unless we have, by a proper attention to 'Thrift,' provided ourselves with the necessary financial means? "The Truth about the Bible," should be an eye opener to those who believe in the plenary inspiration of this unparalleled compilation which is almost worshipped by so many good people. The article on "Automatic Drawing," by Princess Karadja, is exceptionally interesting, and so is the peculiar and instructive geometric figure which precedes it. In his article on "Christianity and Buddhism," the author, John Butler Burke, says in his closing paragraphs: "All systems of religious thought, however clear in principle, as in practice, they may be, inevitably become transfigured in passing through the doubtful hands or foggy minds of centuries with the wear and tear of unintelligible associations."

Christianity has, perhaps, suffered more from this even than Buddhism. But the true and earnest student of all phases of human thought cannot fail to notice in the fundamental teaching of both, some of the clearest notions that have elevated our race above the standard of mediocrity, intellectually, morally and physically."

The N. Z. Theosophical Magazine, for June, contains a paper on "Edification," by D. W. M. Burn, which was read by him at the 11th Annual Convention of the N. Z. Section, T. S. It contains some very good suggestions relating to the needed work in the Section. "The Being of God," by W. A. Mayers, is concluded. There is always something helpful in 'The Stranger's Page,' and the Children's Department is doing very good service.

Revue Théosophique (June) opens with a translation of Mrs. Besant's "Brotherhood of Religions," followed by a continuation of Dr. Pascal's article, "Conscience." "Ordinary morality, Higher morality and Theosophy," by L. Revel, is a good number. The translation of H. P.

B.'s "Theosophical glossary" is continued; the usual Echoes of the Theosophic world, Review of Reviews and Book notices have their place, and the continuation of the translation of "The Secret Doctrine" forms a Supplement to the excellent magazine.

Theosophy in India, July, opens with Mrs. Judson's notes of a very interesting lecture, by Mrs. Besant, on, "What do we think of the Masters?" The chief articles following are, the continuation of Miss Edger's scholarly "Studies in the Pedigree of Man," and the conclusion of 'Seeker's' series on "The Yogi and his Tat."

Theosophy and New Thought, for July, contains the first portion of an article on "Yagna and Yoga," by Seeker. "The Mystery of Gravitation," by G. E. Sutcliffe, is the beginning of a lecture delivered by him in Bombay, December, 1897. Following this is the conclusion of Prof. Wodehouse's interesting lecture on "Plato," and an article on "Garibaldi the Nationalist," by R. N. Bijur.

The Buddhist, June, is mainly occupied by the lecture of Dr. Solomon Fernando on, "The Sinhalese Buddhist virtually a Theist," and three articles following it by way of criticism--the whole being quite interesting. This number closes with a lengthy and able article on "Faith and Ignorance," by the Editor.

The Central Hindu College Magazine. The July number opens with a report (by Mrs. Judson) of an address by Mrs. Besant, to the C. H. C. Students, on "Religion and Patriotism." The instalment of the "Hindu Catechism," given in this issue, is remarkably progressive in tone, and seems to clearly indicate than many of the prevalent Hindu customs will, ere long, be out of date. Mr. P. T. Srinivasa Iyengar's article, "All is Life," is to be continued.

Theosophy in Australasia, (July), has some very readable matter in 'The Outlook.' "The Higher Life according to a travelling Swami," is continued. T. H. M. writes on "The New Theology Movement," a movement which has a mighty future before it. The chief articles following are, "The Incarnation," by W. A. Mayers, and "Horoscopes," by Theo., who thinks that "the best armour for all trouble is a true character, and happiness when it comes needs no forerunner to announce it;" also that "the happier, truer course is to trust the star within rather than the stars without."

The Lotus Journal, that well-conducted Magazine for children, contains much that is of interest to people of all ages.

Acknowledged with thanks: *The Arena*, *The Metaphysical Magazine*, *The Phrenological Journal*, *Notes and Queries*, *The Vahan*, *Theosophic Messenger*, *The Light of Reason*, *La Verdad*, *De Theosofische Beweging*, *Teosofisk Tidskrift*, *The Grail*, *Light*, and our numerous Indian Exchanges; also a small pamphlet—"The Ethics of National Prosperity, as enunciated by the Lord Buddha" (Reprinted from the *Indian Mirror*).

CUTTINGS AND COMMENTS.

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

In the June number of *Theosophy in Australasia*, its Editor, Brother W. G. John (who is also General Secretary of the Australasian Section, T.S.), has an article entitled, "Without Reservation," which we would earnestly commend to the attention of all Theosophists. We should like to copy the entire article, but must let the following extracts suffice:

"For we must remember that the position of the Theosophical Society is unique: never before was any body of people banded together on such a simple and wide-stretching foundation; its boundaries are nothing less than humanity, *not in one world but in three*, and there is nothing before us but to carry our recognition of brotherhood absolutely to the bed rock. I say to myself again and again, *absolutely*, nothing else will hold; nothing else spells consistency, nothing else spells safety if we would preserve our touch with those Divine Brothers of our humanity who gave us our knowledge and started our movement in the world. We seem to need to remind ourselves periodically as to the source of our great inheritance, and to call up the sweeping nature of the inclusive Love behind it all. On a question of access to the river bed where flow the waters of life we have simply one course before us—we must be prepared to give every man his chance now and always, and to go on giving it to him all the time."

"But you must defend the Society against the reprobate? It seems to me to be needless, the very fact of the reprobation will suffice; the very atmosphere, the ever-present aura, the evident leanings of the man's personality if he *be* a reprobate, and not merely *said* to be one, often two very different things, will defend us collectively better than any collective act of ostracism on our part. I see nothing for it but a never-ending forgiveness of offences on the part of the river bed through which flows the satisfying water, and into which descend the thirsty who want to drink, and the foul who seek to be clean. The very fact that it is the river bed of the great life declares it to be unclosable. Do we forget the injunction given when our Society was young, to Madame Blavatsky, when the two miserable Coulomb people who had eaten her bread for years, fell from the commonest standard of decent human gratitude? The injunction then laid down applies just as clearly to-day, and with our minds carried back to this incident can any of us *dare* to judge, and if the blackest ingratitude, the darkest stains *are* shown, who is going to cast the first stone?"

"Yet we are not without some shield against the foulness that would assail, and we still need defence from it, for a foul thing, is foul, and will leave its mark around. Surely we have forgotten, some of us, that the Masters of Wisdom know the shield is there and are trusting us to its protection. Do they reckon the harvest of moral evolution up-to-date as nothing? Do they not rather know that the constant pressure of the moral sense existing in the national life, the achievement of millions of years of effort, is an ever present factor defending the T. S. and all other civilized societies, from the poison of lives following any deliberately evil course? Personally we shall each add to this outside pressure by making the transgressor feel the lack of confidence and esteem which we might otherwise have entertained for him, and that this lack is owing to the barrier *he* has erected. We don't ask a man of known loose morals to stay in our house, we should be neglecting a plain duty we owe to our household for their protection; but to declare even such a man anathema and to deprive him of the most effective means we know for turning his mind towards the channel that will lead him to call upon the fount of purity within is quite another thing. Shall the T. S. have less charity than a church? And do we not all know that the vilest reprobate can at any time reach the comfort, and, as some believe it, the absolution, of the church, not once, but a hundred times?"

* * * * *

"The gateway over which gleams the proud motto of the T. S. is one under whose vast canopy *all* may pass if so they should desire. Then our Branches may be exploited by all the ne'er-do-wells? Oh, no! Each Branch has its responsibilities, its honorable life to lead, and so may well decide that merely the default of payment of its annual dues may terminate a membership of that Lodge; but it can carry the defaulter no further than the outer post of those in feeble touch with us, but still in touch, and, if there be any meaning in the spiritual forces we are dealing with, this slight touch means a lot, and may have important issues in the greater life to come. Who will sever this cord? I can't. Every year memberships lapse by such default, but each year also such defaulters relent, simply because the cord has been quietly left uncut. Cannot a moral defaulter be given the same chance?"

"Test this by the facts of life, the pressure of the moral sense of the age in which we live is abundantly evident. Is it the least likely that the morally reprobate will seek the atmosphere of the T. S., its members, or its meetings? Is he the least likely *to want* to be a member, so long as he continues to be led by abandoned habits, and when such have ceased, are we going to ask any questions as to what *has been*?"

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"THERE IS NO RELIGION HIGHER THAN TRUTH."

[Family Motto of the Maharajahs of Benares.]

FROM THE EDITOR.

UNDER this heading will appear, month by month, notes on passing events, comments and suggestions, reflections of all kinds,—in fact anything that I may wish to say to friends *everywhere*, outside the general articles meant for the public at large. Questions of general interest will from time to time be answered here on points useful to Theosophists.

In fact these papers will serve as a kind of editorial letter, addressed to my readers, in which I shall unburden the editorial mind of its hopes and thoughts about the movement, ask for their help sometimes, and their sympathy always.

* *

The Convention of the British Section of the Theosophical Society was rendered notable by the declaration of the election of the new President. It met on July 6th, 1907, and the Acting President, Mr. A. P. Sinnett, took the chair. He announced the overwhelming majority by which the nomination of the President-Founder had been confirmed, and called on Mrs. Annie Besant to take the chair, as President of the Theosophical Society. He then vacated the chair, which was taken by the new President amid loud and long-continued cheers. Thus opened the new seven years' cycle,

and may the Theosophical Society go forward as the pioneer of the coming age.

* *

Various lessons may be learned from this first election of a President, for the benefit of the future. In most Sections the Central Office sent out a voting paper to every member, with two papers, "Yes" and "No" enclosed with a statement of the nomination. The member returned one of these papers, signed, to the Central Office, and thus recorded his vote. The counting of the votes was thus rendered a very simple matter, and in Great Britain and America—the only two countries in which there was any opposition worth reckoning—there was not the lightest murmur of complaint on either side. Every member received his paper promptly, and returned it himself to the General Secretary, and a small Committee, composed of members of the opposing parties, opened the envelopes and counted the votes. The Indian voting was complicated, and the various difficulties and restrictions made at the Central Office gave rise to unwise efforts to counteract them; in fact, party spirit entered into a matter of pure business, and the wheels consequently did not run smoothly; the result was a vote far smaller than it should have been, lessening the weight of the Indian Section in the Society. Let us hope that when the next election comes, voting will be as smooth in it as in all the other Sections.

* *

Before that time comes, it may be wise to revise the rules bearing on elections. Why should not two or more names be submitted, and an absolute majority of the votes cast be sufficient for election? In that case, there could not be more than two polls, and only that, if no candidate had an absolute majority at the first. With the present rule, there may be repeated polls and no election. The question should be carefully discussed.

* *

I have formed an International Committee for Research into Mystic Tradition, and it should prove a very valuable centre for combined work by students.

* *

Mrs. Cooper-Oakley, who has already done some valuable work in this department of historical research, is the President of the

Committee, and Mons. G. A. Mallet, a French Brother, is the Hon. Secretary. A member of the Committee has been, or will be, chosen in each European country, and it will be his duty to gather round him a band of serious, hard-working students, who will patiently search through great public libraries, Government archives, and State papers, for information on any question or person chosen as the object of research. All such collected information will be sent in to the Secretary, and if it becomes too large for him, will be placed in the hands of some other competent literary craftsman to serve as material for publication.

The details will be found elsewhere.

* *

I have also formed in England a Bureau for Theosophical Activities, to bring work and workers into touch; it begins with a Lecture Department and a Press Department, and will add others as it goes on. It will be in touch with the various Federations, and will seek to utilise the younger workers especially, giving counsel and direction where needed. There is nothing in Europe like the system which works so well in India, of Provincial Secretaries with Branch Inspectors under them, making the Lodges feel that they are part of a great organisation.

* *

A third promising beginning which I have been working is an Association for helping Indian Students in Great Britain. Some friends of India are banding themselves together to welcome properly recommended Indian Students on their arrival in London or elsewhere in the United Kingdom. It is proposed to have a Secretary in a central part of London, to whom they can go on arrival. This Secretary will have a list of respectable apartments and boarding-houses, at which students can have lodging without coming into bad company and being entangled by undesirable acquaintances. If sufficient funds could be raised by wealthy Indians, a good house might be taken to make a Central Home, where the Secretary could live, and some students could board. Some well-to-do English Theosophists, who have country houses, are also joining the Association, in order to invite young Indians, studying in London, to spend Saturday and Sunday with them, so that these youths may come into touch with a better side of English life than that with which they

usually meet. My position as President of the Theosophical Society, in which East and West clasp hands, enables me to act as a centre for making these arrangements both in India and in Europe.

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* *

Dark clouds lower over the fair land of France, and bitter anti-religion, enthroned in the seats of power, threatens her with ruin. The fierce strife between Church and State now rending her in pieces, is but the outer sign of the threatening doom. All over France has been placarded a speech of the Minister of Labor, M. Viviani, in which he boasts that the light of Heaven has been extinguished in France and shall never be re-lighted; that "we," the Ministry, have dragged from his knees the sad and weary workman, and have told him that there is nothing beyond earth to help him; there is only a void, not a Life. This is not "anti-clericalism"—war with a tyrannous priesthood—it is anti-religion, a denial of the Spirit of the Eternal, in man. It is a proclamation of war against Life itself, the handing over of humanity to the only real death, death in matter. And as a revolting acting out of this ministerial blasphemy against human nature, we have a ribald crowd, leading a fox into a church and in vulgar mockery of the Catholic Sacrament of Baptism, and in brutal indifference to the pain inflicted on Christians thereby—baptising the fox in the font. To this level has France descended, led by intolerant fanatics. Intolerance is ceasing to be the mark of religions and is becoming the mark of science and atheism. May the doom of France yet be averted!

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* *

The Co-Masonic movement is spreading in Great Britain, and ten Lodges have already been chartered there. Some of the brothers belong also to the masculine Order, and are carrying into it the torch of Mysticism. In this way many are being led towards true knowledge who will not come to Theosophical meetings.

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From the beginning of the next volume of the *Theosophist* a change in arrangement will be made. The articles will be classified under the three objects of the Society—Brotherhood, Comparative Religion, and Philosophy and Occultism. "Cuttings and Comments" will be dropped, its place being taken by the opening pages. I shall

be very glad if the readers of this magazine will help me to begin the new year with a greatly increased list of subscribers. Every Lodge in the T.S. should subscribe *as a Lodge*, in order to be in official touch with the whole movement.

HUMAN SPIRITS AND ELEMENTARIES.*

BY H. S. OLCOTT.

[Concluded from p. 810.]

LANE in his "Modern Egyptians" tells a similar story of a celebrated Sheikh, a magician of great repute who, being visited by two Egyptian noblemen one day, and requested to procure a reply to a letter addressed to the father of one of the visitors, placed the letter behind one of the pillows of his divan, and shortly after presented to his amazed guest, a letter from the father, in that person's handwriting, conveying the desired information about events then transpiring at home—fifty miles away.

In none of the cases of the Sheikh, of Albertus Magnus, of Apollonius or of the persons who exhibited to me the wonders I have described, was there any pretense that the magician was a "medium." Spiritualism is simply unconscious Magic, and Magic conscious Spiritualism. A medium is a passive person, who is controlled by invisible beings to do or assist in doing certain things. A magician is one who wills to produce certain effects, and compels his invisible servants to do his pleasure. That is the difference and a very serious one it is, as you will observe.

I know now why physical mediums are often so low in morals, and feeble to resist evil. It is because their phenomena are mostly produced, and their personal conduct controlled, by a race of beings that occupy in the scale of nature the middle place between man and

* A lecture by H. S. Olcott, bearing dates, New York, 1875 and Boston, 1876. Colonel Olcott uses the word "Elementaries," in this lecture, in the sense of "Elemental Spirits." Later, H.P.B. used "Elementary" as the name for a human being, after death, who was on the lower levels of Kāmaloka, and this use has become general in our literature. So far as I am aware, this has not been previously published.—Ed.]

matter. These beings are in the air about us, in the water, the fire, the earth, the vegetable kingdom. The alchemists call them sylphs, undines, salamanders, gnomes, and fairies. Most of my hearers will say to themselves that these are names fitting only the fanciful characters of the professional romancist, but they are mistaken, for these several races of elementary spirits can be evoked by the adept of magic. Shall I strain my character for veracity to the cracking point? I may as well, now that we are making our confessions. I have *seen* the spirits of the four elements *myself*. They were not shown to me by Mr. Felt, but by a Hindu friend whom I am most happy to call brother, despite his swarthy skin. He came to me in the most unexpected and common-place way, at a restaurant—he eating at one side of a little table, I at the other. We drifted into conversation and talked about magic. He showed a profundity of knowledge which claimed my respect, and a gentlemanlike suavity which excited my friendly regard. He went to my apartments; stayed late; came again; and when we had approached the point by cautious steps, he showed me the wonderful power of which he was possessed. From his breast pocket he took a seven-jointed bamboo stick, and, turning on a full head of light and throwing open the doors leading to the adjoining room, he locked the outer-doors to prevent all intrusion. My inner chamber was then converted into a cabinet of wonders, in comparison with which the greatest things I ever saw in a circle appear tame and uninteresting. Little by little a thin white mist rose from the floor, as if a great vat of boiling water were below; but its color changed into emerald green, then violet, gold and rosy tints succeeded each other. The vapor thickened and condensed here and there into nuclei, from which were developed hands, faces, flowers, birds and brilliant lights; each fading away before being succeeded by something else. I saw spirit-heads, brightly illuminated, appear, and half figures. Some were the figures and faces of my own dead, whom I had vainly sought for in the obscurity of American “cabinets” and circle-rooms.

All this while I sat there in my arm chair, smoking my pipe and as wide awake as I am this moment.

These forms passed away; the mist thickened, became liquid, translucent, watery—it was water—a real embankment of water half as high as the ceiling of the room, and yet not a drop seemed to we

the carpet. It was like a huge aquarium and now in its crystalline depths there came floating all manner of forms—some ugly, misshapen, monstrous—more so than the ugliest fish I ever laid eyes upon; some as lovely in shape as the most fairy-like nymph that Dusseldorf ever depicted. My friend explained that these were the Undines, or beings evolved out of the spiritual side of the water at successive stages, just as the fishes which represent the evolution of the material side of this kingdom of nature were produced in their turn.

A wave of the bamboo stick and the low chanting of some words, caused another surprising change in the scene I was witnessing. The forms faded away, the water lost its liquidity, resumed its vapory form. Then the further wall of the room seemed to open, and in the distance appeared a volcano in active eruption. The molten lava poured in a great river down the slope of the mountain, and the flames mounted heavenward in a column of fire which lost itself in a bank of dense clouds of smoke. “This,” said the Hindu adept, “is a picture of Vesuvius, made to show you the spirits of the fire.”

I saw them darting up and down, wheeling about from side to side in the flame, and tossing the boiling lava about like so many children playing in the water. They were of as various shapes as the water spirits—as hideous, but none as beautiful.

Another chant and another waving of the wand, and the picture faded away. The vapor thickened again, and seemed to grow black and solid. I was looking into the gallery of a coal-mine. Out of its solid walls oozed vapory shapes that became compact and grew into the semblance of animate beings. They were small and great, dark colored and some of them as black as the coal itself. Some were like the little men described by Emma Hardinge in a recent letter to the *Banner of Light*; some huge and deformed. I rose from my chair and made a step or two towards them, desirous to touch them; but the Hindu gently restrained me, and I resumed my seat. Like the others, they seemed unconscious of my presence, and it was exactly as if some scene of the stage were transpiring before us.

Again the chant and the waving of the wand, and another change of scene. The vapor now rose to the ceiling of the room and filled the space from wall to wall. It gathered into fleecy clouds which drifted across and passed out of view. The spiritual shapes were infinitely various in this element. Now and then a being as

beautiful as an angel would float into the picture, and anon great creatures, half animal, half human, whose appearance was enough to appal one, would appear, and all the others fled before them. The skin of these monsters seemed leathery and dark as the hide of an elephant, and hung loosely on their gaunt bodies. Their eyes were cruel and fiery—the glances they shot were the concentration of malignity. If you wish to gain some idea of their appearance read Bulwer's *Zanoni* and see what a picture the hand of a master in descriptive writing can draw.

My magician explained to me that these soulless sylphs are those beings which, by their power to handle the elements of the atmosphere, are most capable of producing the physical phenomena of spiritual circles. They excel all other kinds of elementaries in malignity and mischievousness, and when they gain perfect mastery over a medium make him a miserable slave. But they cannot control one who is perfectly moral and temperate in conduct, religious in feeling, and who opposes the power of his own immortal soul to their temptations to go astray. No person, he added, can be a magician, or control these several classes of beings, who is not absolutely chaste, temperate, conscientious and brave. This power, moreover, is only acquired after deep study of natural law, a long novitiate, and final initiation in the East, where magic is taught by qualified adepts, just as in our country there are colleges where any other sciences are taught.

The day following this night of wonders the Hindu bade me farewell, and I have never seen him since. In all, I have met with six of these adepts and each of them has shown me some experiment or other in occult science.

Here let me pause a moment to notice the frequent demands which have been made, both in the press of this country and of Europe, that I should give names, dates, and places, in connection with what I may have to say of magical experiences. I shall do nothing of the kind, and for various reasons. In the first place, I have no intention of setting myself up as an authority. I am nothing but a humble student of this subject. I have had the good fortune to see these things and I tell them now for the first time, as matters of interest—as indications of what each of you may expect to see some day or other, if you study as earnestly as I do. Secondly : I am under

promise to withhold these very particulars that are desired. Thirdly : by telling a few of the things that I saw in Philadelphia and elsewhere, and telling them without the slightest exaggeration, I brought a world of cowardly innuendo and base slander upon the most learned, unselfish, and one of the most virtuous ladies I ever met—Mme. Blavatsky. This lady has never boasted of the possession of magical powers nor even of mediumship ; she never took a penny for exhibiting a phenomenon, nor ever did the smallest wrong to a medium. On the contrary, she has to my certain knowledge relieved their necessities to an extent far beyond her means, and the cause of Spiritualism has no braver nor more enthusiastic champion. What she does claim is scholarship, and I leave it to Professor Buchanan, Prof. Carson, Dr. Ditson, Epes Sargent and others of that class, who are her correspondents and warm friends, to vindicate her right to respect for its possession. Before I had learnt by actual experience how base and ungrateful mediums could be, I connected her name with some of the prodigies which she showed me, and since have wished an hundred times that I had not. I shall be wiser in future ; and so, making myself alone responsible for the facts I have herein so briefly and meagerly sketched, I leave them to be digested and revolved in your minds, until each of you may enjoy the opportunity to verify them for yourselves. You may read in *Rivalette*, the most valuable of the works of that erratic genius, P. B. Randolph, a vivid and a truthful description of a Séance with the Count St. Germain in Paris, at which the elementaries were evoked, and one hideous monster showed the company how some of the phenomena of the *angel world* were produced. This whole book, I may say, is intensely interesting, but I shall content myself with quoting the picturesque description which the author gives of this genius of the circle.

"At first," says he, "it was a mere vapory outline, but it rapidly condensed and consolidated, until what looked like a hideous, half-naked, bow-legged, splay-footed monster stood before us. Its height was less than three feet ; its chest and body were nearly that in width ; its legs were not over eight inches long ; its arms were longer than its entire body ; its head was gigantic ; and it had no neck whatever, while from its horrible head there hung to the very ground the appearance of a tangled mass of wire-like worms. Its mouth was a fearful-looking red gash, extending to where ears should

have been but were not. Eyes, nose, cheeks, chin, lips or forehead, there were none whatever. Do not imagine that this creature was merely an appearance ; it was not, for although born of vapor, in five minutes it became as solid as iron, demonstrating the fact by stalking heavily across the floor right into the centre of the open space between us, where it stood, slowly swaying to and fro, as if its heart were heavy."

I desire to embrace my present opportunity to set the public right upon two or three other subjects. I wish to say in the most emphatic manner that I have nothing whatever to do with the work called *Art magic*, for which Mrs. Emma Hardinge Britten stands sponsor. I neither know who the author is, nor what his book will contain, nor have I read a line of it, nor asked a question about it. As soon as it was announced I subscribed for it, and when it is issued I shall most eagerly read it ; for I want to know what everybody who pretends to be familiar with the subject has to say. I esteem Mrs. Britten as a lady and respect her for her devotion to a cause whose adherents have treated her as they seem desirous of treating all its best friends--as if they were public enemies who should be suppressed.

Again, neither I nor any other Theosophist has the slightest intention to work in antagonism to Spiritualists if they are disposed to work with us. We make the Spiritualist phenomena a branch of our studies, just as we do mesmerism, Od Force, Psychometry, the Magnet, Occultism and practical Magic. We believe that the same forces in nature are behind all these phenomena, the only difference being in their varying forms of manifestation ; in the case of Spiritualism the force being handled and directed by disembodied and elementary entities ; in that of Mesmerism and Psychometry wholly by living persons. So far from our being regarded with feelings of apprehension or animosity by the Spiritualists, we deserve to be looked upon as valued friends and powerful allies. We have been lied about and slandered to such an extent already, that we have decided to keep our results entirely to ourselves until we are ready to issue a Report like that of the London Dialectical Society. Let that be our vindication. It is some satisfaction to know that some of the most eminent Spiritualists here and in Europe are in full sympathy with our work. The Corresponding Secretary of the British National

Association of Spiritualists writes me, under date of December 30th 1875 : " I take this opportunity of stating my personal sympathy and interest in the aims and objects of the Theosophical Society. It is certainly time that our Spiritualists who have so long been subject to the spirits should learn to what extent it is possible to obtain the mastery over them and, like Prospero, yoke them to do our bidding." And Mr. Benjamin Coleman, of Upper Norwood, writes :

" I think, on the basis you have laid down in your inaugural address, every Spiritualist should encourage you to proceed in your investigation. You will certainly do a great service to the cause, if your efforts should prove to demonstration that the lying and deception which seem to surround and actuate many mediums are produced by spirits of a lower order, or of another planet, who may be the wonder-workers of this world."

Mr. Coleman expresses his wonder that any person who believes (as he himself implicitly does) Jaccoliot's report of his experience with the Hindu Fakir, should doubt that certain persons possess strange powers over the forces of nature. If there are any present who have not read Professor Perty's translation of this report of Jaccoliot's, they would do well to procure the number of the *Banner of Light* in which they are copied, for they fully corroborate all I have said of my own experiences with the elementaries ; and present to us a most clear view of Indian magic by a French Scientific observer.

I have a letter here from a person, known by name to you all, in which he relates his own experience in Europe with magical adepts. He tells me of his meeting in the *Bibliothèque Impériale* in Paris, with an old gentleman who, like himself, was reading works on the Occult Sciences. He expressed an ardent desire to see some practical demonstration of the occult power said to be possessed by adepts. A few days thereafter a note was mysteriously found upon his dressing-table, in which he was ordered to proceed to Marseilles. Paying no attention to the mandate, he received two other notes upon two successive mornings. Finally he went to Marseilles. I will let him tell his own story : " On my arrival," says he, " I was met at the dépôt by my old acquaintance of the library . . . He took me in a carriage to a villa overlooking the Mediterranean. Showing me a steamer out at sea, he intimated that upon her arrival

my wishes should be gratified. When we met the vessel I saw two Arabs of noble mien on board. They approached my aged acquaintance with tokens of the highest respect and after a short time accompanied us back to the villa. That evening I was received into a certain secret order. Upon my *unspoken request*, proofs of occult power of such an astonishing character were exhibited, that I hesitated no longer in yielding to belief in Theosophy. Elementary and materialized human Spirits were produced by the use of signs and words, and the burning of Oriental spices and gums; and such apparently superhuman acts were afterwards performed in the open air, in broad daylight, that I would willingly be crucified rather than throw aside my unswerving belief in Occultism."

Observe, please, that in all the cases mentioned on this occasion the phenomena of the magician were produced in the full light. The adept will have nothing to do with cabinets, or darkness, or the imps of darkness. Iamblichus, in his *Mysterium Egyptiorum*, says that genuine spirits appear in the light and elementaries in the dark. He solemnly charges the student of Theurgy to avoid making the slightest error in performing his ceremonies, for if he does, he will but open the door for the admission of the elementaries, who may sometimes appear under the forms of beasts and dreadful monsters.

I find it also laid down as a fact that a really pure spirit will not hesitate to permit itself to be pierced by a sword or perforated by a bullet, but the elementary will. For the latter have so much matter in their composition that their bodies feel the pain of a wound; whereas the pure spirit is so far divested of materiality as to be insensible to material weapons of this sort. In the latest number of the *Spiritual Scientist*, is an account, copied from a London paper, of a Séance for moulding spirit-hands. The writer says: "At length, into the paraffine went a spirit-hand, and a voice exclaimed, 'I say, Mr. Linton, this is stinging hot!'"

I am also informed that Mrs. Hardy's paraffine is required to be not hotter than about 100 degrees Fahrenheit. Do not these facts indicate that if the hands moulded are not human ones, the owners are elementaries? This question of the difference between elementaries and human spirits covers a vast deal of ground: can we afford to neglect it any longer?

I leave it to you, intelligent men and women, whether you believe or disbelieve that the phenomena of mediumship are produced by returning spirits or not. Little by little Science is creeping towards the heart of nature, and tracing the thread that lies along the winding passages of her labyrinth. The Spectroscope has opened up to us a vast field for exploration; but it is as nothing to that illimitable domain which the sight of the Psychometer and the Clairvoyant can penetrate.

You may wonder that I have the hardihood to stand before a public audience, and make such statements as I have made upon this occasion. Some, who have only known me as a frequenter of Clubs and a post-prandial speech-maker, imagine that my object is merely to play upon the credulity of the public, and are waiting, with scores of others who have addressed me upon the subject, for the grand *exposé* which they are confident I shall one day make. Others watch me closely, as, to my great amusement, scores of my acquaintances have, heretofore, to see if there is any indication of incipient insanity in my words or actions. Well, we will see which, if either, class is right. I cannot blame persons who have only passed the usual curriculum of study, for doubting either the honesty, or sanity of one who gravely narrates such facts, and propounds such philosophies as those for which I am responsible. But we are growing wiser every day, and the world is becoming more liberal towards the heterodox. Since my college days the science of chemistry has been entirely reconstructed, and I find myself obliged to re-learn everything if I would understand current chemical authorities; so the spectroscope, that wonder of our times, has opened up to us a new field of scientific discovery, relatively more vast than the domain which invited the mariner when the magnetic needle was first placed in his binnacle; or, to find a more worthy comparison, almost as vast as that sublime field of exploration which opened before a dazzled world when the telescope was given to mankind by Hans Lippersheim and Jacob Metius, the spectacle-makers of Middleburg, Holland in 1608, and by Galileo in 1609. The astronomer Arago says that "he, who outside of the domain of pure mathematics, pronounces the word 'Impossible,' is wanting in discretion." So I am content to bide my time, for the few—the very few—years that will pass before it will be regarded as more audacious for a public

speaker to deny these phenomena and this philosophy, than it is to-night for me to endorse them. The first step has already been taken towards the bringing on of this result, in the formation of a new religio-scientific association in this city to be called "The Theosophical Society." Some of our most courageous, unselfish, and intelligent ministers, geometers, occultists, litterateurs, lawyers and physicians are engaged in the movement, and before long the officers will be publicly installed in Cooper Institute. The title of the Society expresses its object, which is to seek a knowledge of God and the higher spirits, and the consequent attainment of superior knowledge *through physical processes*. In short, we are so convinced of the possibility of holding intercourse with the higher spirits, and obtaining knowledge of and dominion over the lower ones, including the elementaries, by purely physical and hence scientific methods, that we are determined to devote the necessary time, study, and experiment, to accomplish so inestimable a benefit. We have the best reason to believe that not only the Aryan nations, before and after their exodus to India and Africa, possessed this knowledge, but that its physical half, at least, has been rescued from the mouldy crypts of time, by that great American genius whom I have before mentioned, George Henry Felt. Moreover, I, who have been more fortunate than my associates, know and can state upon positive personal experience, that the secret of the physical half of the Kabbalah is possessed by more than one living person, and for that reason I come, without the slightest hesitation, before this audience, and announce the advent of a new epoch for Science and Religion. This Theosophical Society offers the only neutral ground upon which those bitter foes can meet and compound their quarrel. To the church it offers proof that the soul is immortal, at once final and irresistible; to science, those mathematical demonstrations of new forces and an unseen universe the lack of which has hitherto sent its votaries adrift in that current whose vortex sucks them into Infidelity, Darkness, and Despair. To the Universe, Occultism restores an appreciable First Cause, and it floods the sky of the philosophical student with the dawn of an Eternal Day of Knowledge.

H. S. OLCOTT.

THE SCIENCE OF THE EMOTIONS.

III.

EVOLUTION OF EMOTION.

[Concluded from p. 843.]

THE three stages of the evolution of mind are indicated in the preceding discussion. In the absence of means of directly cognising the perceptions and desires of other minds, we have to infer the growth of the mind from the kind of action mental response exhibits, from the kinds of movements which alone are the observable symptoms of mental activity.

The movements belonging to the first stage of the mind are characterised by constancy. The thoracic and abdominal viscera work with a fair degree of constancy. Instinctive actions which generally belong to the stage of the mind are well-known for their accuracy. The higher nerve centres exert a comparatively little inhibitory influence on the spinal level. Older psychologists reserved the name reflex action to the movements controlled by this level. It is difficult to guess how much of perception and desire are developed at this stage of evolution. It is impossible to believe that perception and desire are entirely absent, when a decapitated frog performs extremely complicated movements. What degree of consciousness accompanies this relatively feeble manifestation of psychical activity is another difficult question. Certainly there is an illumination by consciousness of this kind of psychological process, though in the case of man, consciousness normally reveals to him the operations of his higher mental levels.

The second stage of mental evolution corresponds to the growth of the intermediate neural level. In this stage desire is more pronounced than perception or action. Mental activity at this stage culminates in motion characterised by greater vigor and less constancy than the instinctive actions. The greater part of the conscious life of most human beings belongs to this level of mind. But in the case of the man who is engaged with the activity of the highest

levels of the mind, the life of the intermediate levels sinks into what is called a sub-conscious state. "As I write, while my attention is at any moment wholly given to my train of ideas and their expression in writing, my eyes receive rays of light from a large number of objects, my ears receive various impressions of sound, my clothes and chair press upon the sense-organs of my skin, the maintenance of my posture and the movements of my hand excite kinæsthetic sensation, my teeth hold a pipe the weight of which stimulates the nerves of teeth and lips, while the smoke from it stimulates the sense-organs of the interior of my mouth and nose. All these excite sensations, and though I am not distinctly aware of all these sensations, and perhaps could not afterwards recall any of them in memory, they are obscurely present to consciousness, as I should vividly realize if any group were suddenly abolished." (McDougall's *Phys. Psych.*, p. 49.) These sensory-motor reflexes are, when the situation that leads to them is new, accompanied by full consciousness; but when through frequency they become habit, they tend to escape more and more from the field illuminated by consciousness.

The third stage of mental evolution is what most psychologists, ancient and modern, regard as peculiar to man—that of ideo-motor reflex. The perception is now characterised by the formation of abstract ideas.

"The radical difference [between man and the higher animals] lies in the fact that man perceives particular relations among phenomena, and builds the generalized results of these perceptions into the fabric of his conceptual thought; while animals do not perceive the relations, and have no conceptual thought, nor any knowledge—if we use this word to denote the result of such conceptual thought." (Lloyd Morgan. *Introduction to Comparative Psychology*, p. 359.) Ideas have too often been treated as if they were entities by themselves, because the desire and active-aspects of the mental activity at this stage are relatively weak. But we must remember that "every idea tends to find appropriate expression in movement, the excitement of every neural system tends to issue in motor paths, and whenever ideas are vivid their motor tendencies are clearly manifested." (McDougall *op. cit.*, p. 161.) The most abstract idea is—not accompanied but—bound up at least with the faint motion of the muscles of speech which must contract to name the idea. This is the mental

field where the light of consciousness of the intellectual man is usually focussed. The Yogî who attempts to go beyond the mind by "suppressing mental activities," attempts to withdraw his consciousness from this highest mental level, so that his ideation may go on as automatically and unconsciously as do the sensori-motor and spinal reflexes that constitute such a large portion of his life-activities. The notion of unconscious ideation, of the highest abstract thought going on in the mind without the Puruṣha being conscious of it, may be rather startling to students of philosophy who have not learnt to distinguish consciousness from ideation, and to regard the former as the awareness of the Puruṣha of the transformations of his mind, and the mind itself as a material organ other than and objective to the Puruṣha who is the *Seer* of mental as well as bodily activities; but all Hindu philosophy is based on this distinction.

Mental response to environment, then, has got to be measured by its objective manifestation in these three kinds of reflexes—Spinal, Sensori-motor and Ideo-motor. Those modern psychologists who are in complete touch with Darwinism have proved natural selection to be fully competent to explain the method of this evolution. The foundation of the evolution of the mind is the innate capacity for response which we have to assume as the definition of the undeveloped mind, corresponding to the *irritability* which is the characteristic of nervous tissue. The play of environment acts on this, and elicits various kinds of responses—the action-aspect speaking psychologically, the motor-aspect speaking physiologically, being at first predominant; and the perception-aspect represented at this stage by vague sensation, and the desire-aspect represented at this stage by vague attraction, being not so prominent. Natural selection will tend to preserve the individuals whose responses tend to become relatively more accurate and constant as actions, and more definite as perceptions and desires, on account of their biological value; for the more constant an instinctive reaction, the better can the animal survive elimination in the struggle for existence. Gradually the responses become not only definite but also more and more complicated, as the environment becomes more and more complex and variable. The inheritance of acquired characters which Weissmann has proved to be impossible, was assumed by the earlier biology as an additional factor operating in this field of evolution. Prof. Weissmann, Prof.

Gross, Dr. Peckham, Prof. Lloyd Morgan, and other more recent biologists, have proved the impossibility of the occurrence of such inheritance, and the adequacy of natural selection, to account for all the facts of the evolution of instinct.

This evolution can be investigated on three distinct lines; as the evolution of mind in its three aspects, as the evolution of nervous system, and, third, as the evolution of animal behaviour, which is the visible symptom of the mind within. These lines are not kept sufficiently distinct in discussions on the subject. Hence the never-ending controversies on instinct and emotion and intelligence, on the evolution of the will, etc.

Consciousness, which is something *sui generis*, cannot be said to evolve, but may be conceived as getting gradually involved in this evolving mental activity. The Puruṣha is a metaphysical entity who sees or feels or knows or is aware of the activity of a mind to which he may be conceived as being linked as it were. This consciousness is always there, incapable of growth or decay. To use an analogy (and this region of thought can be attempted to be realised only by analogies), the light of the Puruṣha is always shining steadily; it is the form illuminated that evolves. When the first level of mind has reached a perfectly efficient stage of response, the force of consciousness is gradually shifted to the next level. The force that causes the evolution is of course not the consciousness (which is absolutely powerless), but the "will to live," the *Tamas* which is the law of all being.

The Sensori-motor and ideo-motor stages of mental evolution work as much under natural selection as the former. As there, it is unnecessary to assume any other principle. The inheritance of acquired characters is as unnecessary here as in the former stage. Innate ideas, inherited perceptions, have been proved to be a myth.*

* There is an element of truth also in the doctrine of innate ideas—as there is in every other view ever held by any mind whatsoever! The *Nyaya* arguments for pre-existence are; 'We fear to die; we do not fear that which we have not experienced before vaguely or clearly, to be painful; we have experienced death before.' 'The infant sucks the mother's breast; we cannot perform actions which we have not practised before; therefore the new-born infant has practised sucking before it was born this time'! and so on. The view of the prevalence, of the continuance, everywhere, in all departments of the world-process of life tells us how to reconcile all views, however contradictory they seem. *Abhauda Brahman*, partless consciousness, *The Continuous One*, includes everything.

The theory of innate ideas was only an earlier form of the theory of the inheritance of acquired characters.

Biological controversy, since the publication of Darwin's "Descent of Man," has raged about the question whether the evolution of the highest mental level can be sufficiently explained by natural selection and the subsidiary principle of sexual selection. Wallace devotes a large portion of his *Darwinism* to prove that the development of the musical or the mathematical powers of man could not be explained on Darwinian lines. Prof. Lloyd Morgan puts the question, "Is the mental development in all its phases entirely, or even mainly, dependent on natural selection through elimination?" and replies with an emphatic *no*, and adds, "In his essay upon *The Musical Sense in Animals and Men*, Dr. Weissmann says: 'Talents for music, art, poetry, and mathematics do not contribute towards the preservation of the human species and, therefore, cannot have arisen by the operation of natural selection.'" (*Int. Comp. Psy.*, p. 335-6.) Prof. Lloyd Morgan attributes mental development to "selective synthesis;"* action corresponding to the selection of a number of molecules in a solution and their arrangements in definite crystal forms. Mental faculties are, according to him, the result of such synthesis. This selective synthesis looks very much like the exploded theory of special creation, writ in a new fashion; moreover Prof. Lloyd Morgan imagines mental faculties to be, like alloys, fused of various elements.

All human activity, is but the association of inherited activities in new forms. This is true of muscular activity as of perceptive activity. Prof. James says: "As we must wait for the sensations to be given us, so we must wait for the movements to be performed involuntarily, before we can frame ideas of what either of these things are. We learn all our possibilities by way of experience. When a particular movement, having once occurred in a random, reflex, or involuntary way, has left an image of itself in the memory, then the

* Weissmann, hair-splitting as regards the question whether acquired characteristics can be transmitted or not, arrives again at the same truth in another aspect. According to his latest book, *The Evolution Theory* (2 vols.), there are no characteristics ever acquired at all, in the strict sense—but wherein there is a manifestation of any characteristic, it is only our unfoldment of a potentiality latent in the ultimate biophoid, i.e. to say, the infinite potentialities already inherent in the self are all that can ever manifest everywhere and anywhere!

movement can be desired again, proposed as an end, and deliberately willed. But it is impossible to see how it could be willed before. A supply of ideas of the various movements that are possible, left in the memory by experiences of their involuntary performance, is thus the first prerequisite of the voluntary life." (*Principles of Psychology*, vol. ii., p. 488.)

As in action, so in ideation; as in manual skill, so in intelligence; the "difference between the human mind and that of brutes lies in this deficiency on the brute's part to associate ideas by similarity." (*Ib.*, p. 360.) Prof. Loeb, who regards psychic phenomena, by which he means intelligence, to be "the activity of associative memory," says: "The associative memory shows different degrees of development or perfection in different animals. These different degrees are mainly differences in capacity and resonance. By difference in capacity I mean, a difference in the number of associations of which the brain is capable. By difference in the resonance I mean the ease with which associations are produced. It is necessary, for example, in the case of a great complex of sensation, that the images of memory which correspond to certain constituents of that complex are easily reproduced, and in the case of a very elementary sensation greater images of memory which contains that elementary sensation as a constituent, should be produced. The quality of resonance is perhaps the more important, as long as the capacity does not fall below the average. The intelligent man differs from the stupid man, among other things, in the ease with which by means of the associated memory he makes the analysis or synthesis of the complexes of sensation: that is, in the slow or stupid man only such images of memory are called up associatively as were connected before with the entire stimulating complex; while in the quick thinker, complexes of memory are produced associatively which are connected with single elements of the stimulating complex." (*Comp. Phys. of the Brain*, p. 253.) All genius, all so-called special faculties, are modifications of the power of associative memory, which has made man the lord of creation. Natural selection has perpetuated and intensified this as nature's special gift to man in his struggle for existence and supremacy over the lower animals. Therefore natural selection, alone, is quite competent to explain the evolution of mind.

Mental life tends to run in definite channels characterised as various forms of love or hate emotions. This tendency of mental response to fall into definite grooves is clearly advantageous to the organism, for it means greater economy of its life-energies than if its reaction to environment be vague and ill-defined. Hence natural selection would strengthen the development of definite emotions. The same principle underlies the tendency of the body to form bodily habits.

Every time an action is repeated, it becomes easier and easier of performance. Similarly, every time the mind comes in contact with the same object, its perception of it, attraction or aversion to, and its action with reference to it, becomes more and more definite. As the power of classifying objects develops and more and more individual objects are brought under one class, the response to that class is repeated numerous times and clearly marked emotions become developed. These, in man, are developed into such definite forms that psychological analysts imagine them to be distinct entities and forget that they are fundamentally but the simple mental reaction to environment which evolution has fixed in definite lines.

Of the three levels of mind-life corresponding to the three levels of nerve-action, and characterised by the predominance respectively of motor, appetitive, and perceptive elements, the name "emotion" is restricted to the second. The main reason for this is that the centre of human life at man's present stage of evolution is his desire-nature. "A person consists of desires," says the *Bṛihadâraṇyako-paṇiṣhad*. Hence the great importance to man, of the Science of the Emotions, on which alone can the art of life be based. If we have to intelligently co-operate with nature in evolution of ourselves we have to truly grasp the nature of Emotion, its evolution in the past and the laws of Emotion-culture. The control of the highest aspect of the human mind, *jñāna*, and its culture on intelligent lines, comes in much later. *Vairāgya* precedes *Yoga*.

It has been pointed out that the three neural levels correspond to the three *śukṭis*. The reaction associated with the spinal levels is so predominantly characterized by the vigor and certainty of the associated action that psychologists have classified it as pure reflex action, and have even gone the length of doubting whether perception and desire coexist with it. The reactions of the intermediate level are

similarly characterised by the preeminence of desire, and hence its perception and action aspects have been ignored, and desire, and will have been erected into independent entities. We have insisted on the recognition of the coexistence of perception, desire, and action in all psychic reactions. As man in his present stage of evolution normally lives in this intermediate level, the purely vegetative functions have been, as it were, handed down to the spinal level. The highest levels, those in which thought reaches its greatest development—according to Hindu physiology, the third ventricle and the regions round it—are in many men in a rather primitive stage of growth. We normally live in the cortex. Our normal life is one which is deeply colored by desire. Hence the word emotion is usually restricted to the mental processes connected with this level, and in the Science of the Emotions, reflex actions of the spinal level, and those psychic processes in which the deepest philosophical thinking are involved are usually excluded. The study of emotions, understood in their restricted sense, is the chief concern of the practical moralist.

In our discussion of the evolution of the mind we have concluded that Natural Selection is quite competent to explain the method of their evolution. It is much more advantageous to the individual that its mental reaction to environment should fall into definite grooves than that it should always continue to be haphazard. It is much more economical for mental energy to run in a channel in which it has already run, than to carve out for itself a new path each time. This explains the law of Habit, of permanent moods of the mind, which make Self-Culture possible. The formation of these permanent moods of the mind is not merely due to the action of the environment. Memory plays as great a part in their growth as environment.

The word memory is generally used in two senses. It is used for *Samskāra*, the impression left on any substance by any action on it by its environment. The stroke of a hammer on the anvil, of an object on the mind, each produces a *Samskāra*. The persistence of this *Samskāra* is called *Vāsana*, as like a smell, it is faint and persistent. Besides this, the mind has got a trick of spontaneously repeating to itself its experiences, in the absence of the object that caused those experiences. This corresponds to vibration in mechanics. A pendulum once started keeps on harmonically moving hither and thither. This is *bhāvana*. Memory in the sense of *bhāvana* is a potent factor in

the formation of emotions, of permanent moods. In so far as it conduces to the rapid formation of emotions and thus makes mental reaction to surrounding objects easier, it is eminently advantageous to the individual. It economizes the energy of the reaction and thus serves the purposes of nature.

Emotions are generally classified as self-regarding and as other-regarding. Self-regarding emotions have already been explained as constituting the essence of life, as but forms of the so-called "will to live" which underlies all evolution. It is the ultimate fact of the universe. Nothing can be unless it holds together. "The endeavour, wherewith everything endeavours to persist in its own being, is nothing else but the actual essence of the thing in question." (Spinoza: *Ethics*, III. VII.) All life-activity is but the endeavour of everything to preserve itself. It only remains to explain how the "other-regarding emotions" are evolved. Many psychologists doubt whether there exist any emotions which are purely altruistic. Many supposed instances of altruism are but cases of wrong interpretation of facts. Anthropomorphism and sentimentality have played havoc in this department of psychology. People have gone into hysterics over the noble self-sacrifice of insects for offspring. Prof. Loeb has proved that in many such cases the action is absolutely mechanical.

Numerous cases of self-sacrifice among mammals, including man, are due to disguised self-love. Even martyrdom for the sake of religion—though it apparently contravenes the instinct of self-preservation—is always inspired by the hope of the eternal preservation of a higher self felt or imagined. Eliminating from consideration all conduct that is characterised by the immediate action of the instinct of self-preservation mistaken by interpreters for altruism, there yet remain four classes of emotions, especially in man, which are altruistic in their nature: (i) maternal love, (ii) sexual love, (iii) sympathy, (iv) religious emotion. All these are *ultimately* (and not *immediately*) evolved from the love of the self for the self, the will-to-live—*Parīthanā*, *Kāmeshvarī*, or whatever other conception we form of the basal fact that the universe is. *Yājñyavalkya* (*Bṛhadāraṇyaka*, II. 4.) teaches his wife the Hindu view on this subject, when he traces the love of sons, the love of husband or wife, the love of fellow-men and fellow-creatures, and

the love of the Devas, to love of the self. If the Unity of Nature is a fact, if one life beats in all the cosmos, it must follow that as man evolves, the recognition of this fact will gradually beam in upon him ; his emotions will evolve in such a way as to bring out this unity ; in other words, evolution will tend to bring out a gradual recognition of the fundamental identity of all beings. Thus the child is the continuation of the mother. For a time the same life sustains them. When the child separates from the mother, the latter still continues to feel the oneness of the life till it is obliterated by the continuing separative demands of her own body. The general trend of evolution is in the direction of intensifying this emotion. A consideration of the evolution of different methods of reproduction (fission, budding, ovipary, vivipary), indicates to us that Nature gradually makes the conditions that lead to the evolution of altruism, of Self-love gradually evolving into other-love. Similarly the change in the method of fertilisation of ova from auto-fertilisation to hetero-fertilisation, and the consequent seeking of the germ-cell and sperm-cell for each other, necessitates the evolution of sexual love. Here again we watch the process of altruism evolving out of egoism. Sympathy also grows out of self-love. The perception of the pleasures and the pains of other beings is but the repetition in a fainter form of the same experience in one's Self. Thus is gradually evoked a vague sense of the essential unity of humanity and of all Nature. The religious emotion is peculiar to man and presupposes the growth of the other emotions. It also presupposes the growth of some degree of abstract thought. The reality beyond nature is vaguely sensed and felt to be in some way intimately allied to one's Self, and some relation is attempted to be established between the two. This, too, gradually grows from grovelling forms of Self-love to the heights of the surrender of all separated self, felt as the lower, to the Higher Self, felt as the Universal Self.

P. T. SRINIVASA IYENGAR.

FROM CHAOS TO COSMOS.

II.

IN a previous paper I chiefly dwelt on some of the processes in universal Nature in their external or physical aspects. We now turn to an investigation of the origin of those activities which are carried on through a process of incessant conflict, having its issue in an orderly development of the Life side of Nature as seen in the vegetable, animal and, more particularly the human, kingdoms. We wish to obtain evidence to strengthen the conviction that there is some wondrously ordered purposive Thought, having before it a gracious climax of Order and Beauty, toward which consummation the many conflicts, deaths and desolations are merely the incidental though necessary stages toward a perfection that shall fully reflect the Divine Wisdom and love underlying the whole. Our present goal is the obtaining of some further insight that shall enable us to apprehend more clearly the *origin, the processes and purpose* of those antagonistic forces that are always present in all the lower forms of Nature, which from Chaos evolve Cosmos.

In order to gain as clear a conception as may be of our line of study, our attention will be given, in the first place, to an endeavour to obtain light on some mystic presentments relating to the origins of human souls and their unity with and relation to all cosmical manifestations of Life in our Universe ; so far as at our present development it is granted us the privilege to enquire. Secondly, to pass in review (a) Life below the human, in vegetable and animal ; (b) Human Life in its outer activities ; (c) The inner spiritual conflict and its issue, from Chaos to Cosmos.

It is not with the idea that I am in any way competent to open a thousandth part of the mystical aspects of the operations of life, indicated above, that are hidden beneath these comprehensive terms—Chaos and Cosmos—that I throw out these suggestions. I place them at the head of my paper as convenient pegs whereon to hang my thoughts and reflections on that small corner of the mysteries of life which I have studied, and also slightly learned something

regarding, in the school of circumstances wherein I have been placed.

Subordinate to this, I have another motive ; it is to aid in bringing before the readers of this magazine, the recently published valuable work of Mr. Mead's, "Thrice Greatest Hermes," three Vols. These treatises taken with the author's previously published works on the same lines of study, form an additional "Secret Doctrine ;" and supply material for years of study on lines more intimately associated with the great Christian religion than the Hindu and Buddhistic inner teachings, from which sources our studies in theosophical circles have been hitherto chiefly drawn. This will account for the extracts and references in the following notes.

Invaluable as the flow of spiritual teaching from the Far East is, except in a comparatively few instances it has not as yet met the need of those whose evolution has placed them under Christian traditions. There are very many prepared minds who cannot rest content with their traditional religion, but to whom as yet the gulf is too wide and deep which separates them from the Eastern modes of thought and presentment of religious truth. There is a *via media* required which will connect the East with the West, the Orient and the Occident : and it is somewhere along the lines of Mr. Mead's great work that this will be found.

We catch now and again a faint glimpse of the great harmonies of the Cosmos, alas ! only too quickly to find the dust and mist of the present conflict obscuring our vision ; so that scarce anything is discernible amid the collision of the chaotic elements which constitute the present world-drama in every direction. It is with the endeavour to fix a few such glimpses that this study is undertaken.

It seems to the writer that the genius of the old Egyptian-Grecian-Roman world, the play of thought and passion running through their religious myths and mysteries, issuing in the crucified world-Redeemer with the final salvation and glorification of the world of men indicated thereby, is more in keeping with the strenuous energy and fighting qualities characteristic of the conquerors and inheritors of this three-fold world-civilisation, and thus forms the most natural root for our future religious development. Much has been done preparatory to laying bare the root-principles of the religious faith of these ancestors. It has been shown that the various mystery-cults, the symbols, the rites, the sacraments, etc., all point to and find their

consummation in the mystic science of life and religion, when taken in their broadest and fullest signification. Now, the immediate work before us is the re-discovery of the roots of this corporate religious life, its object and its issue ; thus reviving the query, whence came we, why are we here, what is our objective ? Some enlightenment, some clearer discernment than can be obtained from ordinary scientific research, or conventional religious beliefs, is imperatively required ; and the mysteries enshrined in the cosmic processes, with the antagonistic forces in the outer and inner worlds, as found in the remains of the religious philosophies referred to, afford foothold as a basis for a superstructure of religious belief which can meet and satisfy the requirements of the corporate soul of the European peoples.

The dead husks of a religion having for its central dogma the idea of a personal, substitutional saviour is daily losing its hold on the general intelligence ; therefore the mystical interpretation thereof is the especial and particular need of the present epoch. Toward the theory of the world-processes as presented in modern theosophical literature, many have a benevolent, yet sceptical, feeling, as something entirely outside the range of ideas with which they are conversant ; as of a system hung in the void without basis or support. If it can be shown them that their ancestral religion and the philosophy of life from which it sprang have an identical foundation, a great step in advance will have been made ; and it is along the lines indicated by the course of studies to which Mr. Mead has introduced us, that this can be most easily accomplished. Take as an instance the teachings with regard to the Masters of Wisdom, the purified and exalted guides and teachers of humanity. How completely have the facts regarding their existence passed from the ken of the modern religionist ; and with it those mystic experiences which link our sublunary world with the pure regions of the heavenly spheres.

Thus Plutarch treating of the Mysteries says : "Formerly in the times of great prosperity the gods have often manifested themselves at this holy ceremony by mystic visions." The "gods" did indeed teach in the pure mysteries, manifesting themselves in "mystic visions ;" but though the framework of the cults to which Plutarch refers has passed away, are the "gods" dead ? Have their beneficent activities altogether ceased ? We know this cannot be ; we now in these modern days speak of Them as the "Masters," of their accept-

ed pupils, and of their "theophanies," as appearances in a "subtle body," etc.

It is the more full restoration of this mystic link that is most ardently to be desired, that the real knowledge of that which is "within the veil" may be revealed; as souls are able to bear the light of those holy regions where the "things of the Spirit" are unveiled. The great Christian Master in the days of his tabernacling in a body of flesh is reported as saying: "My testimony is trustworthy, for I know where I came from, and where I am going; but you do not know where I came from, nor where I am going" (Jno. viii, 14). Oh how different must be the vision of the world to those who can penetrate somewhat within these supernal regions that are hidden from the common gaze, from that which ordinarily obtains among men. And how different the view of cosmic processes to those who can approach them from above with a clarified inner vision, from that of those with the keenest intellectual insight directed toward the outer physical expression of things, through the murky atmosphere of this lower world!

As knowledge of the Ancient Mysteries is so important, at the risk of digression from the immediate line of study we are engaged with I will give a few classical quotations from Mr. Mead's article in the *Theosophical Review*, June 1898.

"How blessed, thrice blessed, are they of mortal kind who gaze upon these mysteries, before they pass into the world invisible. They alone have there their lot in life; in miseries untold is there the lot of others" (Sophocles).

Sophocles does but repeat the thought of the famous ancient hymn to Ceres:

"Blessed is he of men on earth who has gazed upon these mysteries; for he who in the sacred rites is unperfected, who in them part hath never taken, aught but a fate like theirs will share, plunged in dank gloom."

That this was the common belief of the Greeks is further shown by the words of Pindar:

"Blessed is he who goeth beneath the hollow earth (the "Tartarus" plane of the invisible world presumably); after beholding these mysteries, he knoweth the end of life, he knoweth its beginning God-given."

Cicero also bears his testimony, declaring the mysteries to be the highest product of Grecian civilisation, and testifies that in them, "we have found, indeed and in truth, the basic principles of life: for not only have we learned the proper way of living in happiness, but also of dying with better hope."

From this we learn that Cicero had been initiated. It should, however, be always borne in mind that the term initiated is of very wide signification, and embraces a number of degrees; the lowest comprising an *imparted* knowledge of the conditions of life in Tartarus and Hades; then the actual face to face knowledge of that state of existence; beyond that a knowledge of the life in the realms of the Gods, the heaven-world, and so on of higher and higher states.

Thus Plato, speaking of the lowest stage, says: "Whoever goes to Hades without initiation and instruction in the mysteries, shall lie in mud (that is, the lowest and most material of the after-death states); but he who has been purified and perfected in the mysteries, on passing on to the other world shall dwell with the Gods."

So again, Strabo tells us that, "the mystic sense of the sacred ceremonies is a homage to divinity, and imitates its nature, which is hidden from the senses." Diodorus Siculus also affirms that, "It is said that those who have participated in the mysteries become thereby more pious, more just, and better in every respect."

Finally, Andocides, in the fifth century B.C., said to the Athenians, his judges: "You are initiated, and you have contemplated your sacred rites celebrated in honour of the two goddesses, in order that you may punish those who commit impiety, and save those who defend themselves from injustice."

We now return to the more immediate thread of our study. That collision, conflict, with their resultant pain, anguish and untold sorrows are immanent in the roots of the world-process is evident in all manifestations of life here, from the growth of the plant through all its stages and upward grades to the perfect man.

The question arises, at what anterior period in the far past the evil element gained admittance, and why? The infantile notion of a Satan, a Devil, an evil Being of another order, and of superior nature, coming on the scene by stealth, and spoiling the handiwork of a loving and beneficent Creator, has passed away; is no longer

tenable to the average intelligence. The descent of Spirit into Matter, is the easy way in which some dismiss the subject, and account for our ignorance of the mystery. This is almost equally unsatisfactory. The man who has learned to think for himself, will earnestly endeavour to push the veil aside: he cannot rest satisfied, for as he looks around on the many beauties of the sensible world, the conviction is pressed on him that Matter *in itself* is not necessarily evil. He must, therefore, of necessity push the enquiry back into further and higher stages of the world-process. As he gazes on the many beauties and glories of physical creation, he wonders why it should have within it the bitterness and the poison of evil, and asks, from whence it came, with all the chaotic conditions that follow in its train.

Modern Theosophical teachings have made us in some measure amiliar with the marvelously complicated nature of the elemental essences of the transcendental worlds anterior to the physical life we see and contact within and around us. Again, beyond these we are told of the archetypal world, wherein are the infinite varieties, the orders, the hierarchies of intelligence which were present in the Thought of the Logos ere they were spoken into being by the "Voice of the Lord, that soundeth upon many waters." There is also the Eastern teachings of the three Gunas—Tamas, Rajas and Sattva; so wondrously amplified in their varied combinations and classifications. Still, we are not satisfied: there is a door in the Temple of Wisdom closely shut down upon us. We would fain obtain a key to the mystery; a more full and satisfying explanation of the Cause of the warfare, the madness, the pain, the desolation and dissolution ever attendant on the world-processes.

In "Thrice Greatest Hermes," Vol. III., among the immense mass of valuable Grecian Occult, or Mystic teachings, which Mr. Mead has so diligently dug out, brought together, classified and elucidated; there are given fragments of an old treatise entitled "The Virgin of the World," in which the author attacks the problem upon which we are engaged.

The treatise, with Mr. M.'s commentary, traces out the world-process, the psychogenesis in elemental Nature prior to man's appearance; the fashioning of the primeval copies of the celestial types of the orders of physical life that is to be. We are taken into

an ideal world where the primal processes and the creative orders of being flowing therefrom are sketched out stage after stage, until we arrive at that point when the breathing of the spiritual (not the physical) breath of lives into the fairest blend of the primal elements that condition the world-area, transpires. This blend or soul-substance is called *psychosis*. The primal elements were not our earth, water, fire or air, but "knowing fire," perhaps "fire in itself," "the flower of fire, or intelligible fire and unknowing air," if we may judge from the phrase "Let heaven be filled with all things full and air and ether (fire ?) too."

"It seems, then, that these souls (souls corresponding above with the subsequent man-stage below) were a blend of the three; spirit, knowing fire, and unknowing air,—triads, yet a unity called *psychosis*." In V. 9, we read regarding these ideal souls—our archetypal ancestors may we name them—"He fashioned souls enough in myriads, moulding with order and with measure the efflorescent product of the mixture for what He willed, with skilled experience and fitting reason, so that they should not be compelled to differ any way one from another." The idea conveyed, is noteworthy: it appears to be intended to show the *equality* in potential nature of these souls in the mind of the Logos, who should hereafter become human. We next have described their appointed sphere or abode, their office as creative energies, their failure and their punishment; the being thrust down into bodies of flesh in this lower mundane world.

Ere giving the quotations in which these most interesting items of soul evolution are detailed, we will turn to an extract from Plato's "Timæus," made by Mr. Mead. These extracts show a connection between the author of the "Virgin" treatise and the Platonic teachings, and add some items of great interest. The point of contact is concerning the primordial "Mixtures" from whence these embryonic souls are produced: "He divided the whole mixture into souls equal in number to the stars, and assigned each soul to a star;" so also Philo, who speaks of the souls as "equal in number to the stars." It has somewhere been stated in recent teachings that the number of 'souls' attached to our own evolution is about sixty thousand millions. We suggest what can be the relation of these 'souls' to the stars—if the starry heavens are intended? What room is

given for the imagination to wander into these fields of space ! Again Plato : " And having there (that is among the stars) placed them as in a chariot, he showed them the nature of the universe, and declared to them the laws of destiny, according to which their first birth should be one and the same for all,—no one should suffer a disadvantage at his hands : they were to be sown in the instruments of time severally adapted to them, and to come forth the most religious of animals ; and as human nature was of two kinds, the superior race would hereafter be called man" (" *Timæus*," 41 D).

V. 11 of the treatise is as follows : " Moreover he appointed for them limits and reservations in the height of upper Nature (of the Nature above, the new Jerusalem of the Gnostics), that they might keep the cylinder awhirl in proper order and economy and (thus) might please their Sire. And so in that all-fairest station of the Aether He summoned unto Him the natures of all things that had as yet been made, and spake these words :

' O Souls, ye children fair of Mine own Breath and My solicitude, whom I have now with My own Hands brought to successful birth and consecrate to My own world, give ear unto these words of Mine as unto laws, and meddle not with any other space but that which is appointed for you by My will.

' For you, if ye keep steadfast, the Heaven with the star order, and thrones I have ordained full-filled with virtue, shall stay as now they are for you ; but if ye shall in any way attempt some innovation contrary to My decrees, I swear to you by My most holy Breath, and by this mixture out of which I brought you into being, and by these Hands of Mine which gave you life, that I will speedily devise for you a bond and punishments.' "

V. 12. " And having said these words, the God, who is my Lord, mixed the remaining cognate elements together, and, as before, invoking on them certain occult words, words of great power, though not so potent as the first, He set them moving rapidly, and breathed into the mixture power of life ; and taking the coagulate when it had been well steeped and had become consistent, He modelled out of it those of the (sacred) animals possessing forms like unto men's.

" The mixtures' residue He gave unto those souls that had gone in advance and had been summoned to the lands of Gods, to regions near the Stars ; and to the (choir of) holy daimones, He said :

V. 13. ' My sons, ye children of My Nature, fashion things ! Take ye the residue of what My art hath made, and let each fashion something that shall bear resemblance to his own nature. These will I further give you as models. . . . '

" And He withdrew, with promises to join unto the visible productions of their hands, breath that cannot be seen, and essence of engendering its like to each, so that they might give birth to others like themselves. And these are under no necessity to do aught else than what they did at first."

V. 14. " (And Horus asked :)

' What did the souls do, mother, then ? '

• And Isis said :

' Taking the blend of matter, Horus, Son, they first looked at the Father's mixture and adored it, and tried to find out whence it was composed ; but this was not an easy thing for them to know.

' They then began to fear lest they should fall beneath the Father's wrath for trying to find out, and so they set to work to do what they were bid.' "

Then follows a description of the putting forth of creative energies by these primordial, embryonic souls in their ideal world, and its result :

V. 15. " They then, my son, as though they had done something grand, with over busy daring, armed themselves, and acted contrary to the commands they had received : and forthwith they began to overstep their proper limits and their reservations, and would no longer stay in the same place, but were for ever moving, and thought that being ever stationed in one place was death."

There appears to be a close relation between the above and a passage occurring in the epistle of Jude, V., 6 : " And that, even those angels who did not keep to their appointed spheres, but left their proper homes, have been kept by Him for the judgment of the Great Day in æonial chains and black darkness." To return to our treatise—the author proceeds :

" That they would do this thing, however, O my son (as Hermes says when he speaks unto me), had not escaped the Eye of Him who is the God and Lord of universal things : and he searched out a punishment and bond, the which they now in misery endure.

"Thus was it that the sovereign king of all resolved to fabricate with art the human frame, in order that in it the race of souls throughout might be chastised."

V. 16. "Then sending for me, Hermes says, He spake: 'Soul of my soul, and holy mind of My own Mind, up to what point, the nature of things beneath, shall it be seen in gloom?

'How long shall what has up to now been made, remain inactive and be destitute of praise? Bring hither to Me now, My son, all of the Gods in Heaven,' said God as Hermes saith."

And when they came, obedient to His command,—'Look down,' said He, 'upon the Earth, and all beneath.' And they forthwith both looked and understood the Sovereign's will. And when He spake to them on human kind's behalf, they (all) agreed to furnish those who were to be, with whatsoever thing they each could best provide."

V. 17. "Sun said: 'I'll shine unto my full.'

Moon promised to pour light upon the after-the-sun course, and said she had already given birth to Fear, and Silence, and also Sleep, and Memory—a thing that would turn out to be most useful to them.

Cronus announced himself already sire of Justice and Necessity.

Zeus said: 'So that the race that is to be may not for ever fight, already for them have I made Fortune, and Hope, and Peace.'

Ares declared he had become already sire of Struggle, Wrath and Strife.

Nor yet did Aphrodite hesitate: she also said: 'I'll join to them Desire, my Lord, and Bliss, and Laughter (too), so that our kindred souls, in working out their very grievous condemnation, may not exhaust their punishment unto the full.'

Full pleased were all, my son, at Aphrodite's words. 'And for my part' said Hermes, 'I will make men's nature well endowed; I will devote to them Prudence and Wisdom, Persuasiveness and Truth, and never will I cease from congress with Invention, but ever will I benefit the mortal life of men born underneath my types of life ('Signs of the Zodiac' so called). For that the types our Father and Creator hath set apart for me, are types of wisdom and intelligence, and more than ever (is this so) what time the motion of the stars set over them doth have the natural power of each consonant with itself.'"

V. 18. "And God, the Master of the Universe, rejoiced at hearing this, and ordered that the race of men should be." *

* * * * *

In this graphically literal form is given a description of the energies employed by the Powers or creative Hierarchies responsible for the evolution of Human souls. They are now fitted to take the plunge from the high regions of the ideal spiritual worlds, into the depths of our mundane spheres—a Chaos truly, which will eventually blossom forth into a Cosmic Pleroma.

"For the new and mysterious fabrication of the man-form, all the seven obedient Gods to whom the man-souls are kin, are summoned by the chief of them, Hermes himself, the beloved Son and messenger of the Supreme, 'Soul of my Soul and holy Mind of My own Mind' ". (Commentary, Hermes, III., p. 141.)

In such bold fashion does the author of this archaic treatise materialise into human speech his transcendental conceptions of these mystic soul processes in regions so remote to our ordinary consciousness. If we would enter into the spirit of the high theme, into the ideal imaginings portrayed in the language of a material realism, we have to re-translate the graphic picture, to reclothe the suggestive ideas with the language of our own transcendental imaginings. We have to change our point of view from that of onlookers of some far off process of soul evolution, and to take our position in the midst thereof. We, dear reader, are parts of this wondrous, divine, cosmical evolution; these soul processes are our individual experiences, consequent on our coming forth from the bosom of the Father.

There we have indicated the stages of our descent; and not our own only, as human souls, but that also of the entire visible creation. For we have to remember that in contemplating these "things of the spirit" we are taken back far anterior to the solidification of our globe; so that we are conversant with, we are introduced to, that *inner* soul of the world which finds expression in the rock, the plant, the animal, as truly as the human form. All are "our brothers, our sisters and our mothers." There is a unity existing with that which is behind, as real as with those exalted ones who have completed the present and

*[As we have not with us the work from which the foregoing extracts are taken, we can not vouch for the accuracy of the quotation marks.—Asst. Ed.]

passed on before. The Christian Apostle writes : "We know, indeed, that all Nature alike has been groaning in the of pains labour to this very hour. And not Nature only, but we ourselves also—though we have already a first Gift of the Spirit—we ourselves are inwardly groaning, while we eagerly await our full adoption as Sons—the redemption of our bodies." (Rom. VIII., pp. 22-23.)

How full of meaning, how significant, is the last phrase of this fine passage, "the redemption of our bodies." It was for this purpose that the mystic *fall* occurred. Note too, the plural, "bodies," the physical, the psychic, and the mental ; these garments of the soul within which she is now imprisoned, but will in "the day be with us" be gloriously enshrined and adorned ; when these dull and tarnished habiliments shall be purified and transformed into "robes of glory" in which the mystic "Bride" will be presented in the Courts of the Great King.

A review of the process by and through which this shall be realised will next occupy our attention—the transformation of the present Chaos into the supernal glory and completeness of an ordered Cosmos.

W. A. MAYERS.

[To be continued.]

MRS. BESANT ON "THE BASIS OF THE T.S."

TWO, and only two, are the momentous questions discussed in the aforesaid article, and every veteran F.T.S. ought to help in their solution. Since Mrs. Besant says, and rightly so, that "We are concerned with the Society as it is," to me the questions appear to be far more historical than metaphysical, and, therefore, in their elucidation, chapter and verse should have much greater weight than debate and argument. Mrs. Besant has, however, assumed at the outset that "The Theosophical Society has no moral code binding on its members." If then it can be shown that on questions of conduct the rules of the T.S. have never allowed unbounded latitude, but, on the contrary, have laid down definite lines, deviations from which have always rendered one liable to exclusion, all theorising becomes unnecessary and we can take our stand on solid ground. I there-

fore propose here to make a brief survey of the Constitution of the T.S. from the earliest period to which it is traceable, up to the present date, and see whether it supports or overthrows Mrs. Besant's contention.

The questions as framed by Mrs. Besant are :

- (1) "What constitutes fitness and propriety for membership in the nucleus called the Theosophical Society ?"
- (2) "Does the Theosophical Society enforce on its members a moral code, the transgression of which is punishable with expulsion ?"

The Constitution and rules of the T.S. ought to answer both these questions with no uncertain voice ; still a *prima facie* examination of the verdict given by Mrs. Besant on the first of these may be useful, and before passing on to the rules I may just delay a moment on this. Mrs. Besant says, "The first, and perhaps we may find the only, fitness and propriety necessary to membership is a recognition of the Truth of Brotherhood, the wish to help it to emerge from latency into activity." If we were in search of a purely philosophical definition of the terms "fitness and propriety," as said to be used in the bye-laws of the Theosophical Society, perhaps Mrs. Besant's might hold the field as well as any other. But since their construction has a distinct practical bearing inasmuch as two members of the Society have to testify to the "fitness and propriety" of every candidate for admission within its fold, our first duty in determining their meaning is obviously to enquire into the sense in which they have been used by the vast majority of our fellows who have been active in recruiting our ranks. Intimately connected with it is also the psychological problem, whether it is possible for the ordinary human being of the present-day world to certify conscientiously that his fellow-creature is animated by the subtle fire and illumined by the still subtler light which the above definition indicates ; of course, taking it for granted that the "wish" and the "recognition" mentioned therein are purely mental states not inferrible from general demeanour. I say not inferrible from demeanour because if behaviour were made the test of the "wish" and the "recognition" it is difficult to see how morality can be steered clear of, for I can conceive of few ethical rules whose infringement is not also a violation of the conception of Universal Brotherhood. There is no

moral law which has not its foundation in Truth and Brotherhood, the corner stones and root ideas of the Theosophical Society.

It is true Mrs. Besant also admits "That the guarantee demanded from two members that the candidate is a fit and proper person to become a member of the Theosophical Society, implies that the recognition is believed to be not merely a lip but also a life-recognition." The compound, life-recognition—as distinguished from lip-recognition—would at first sight naturally suggest the notion of character and conduct ; but the whole article is directed against such an interpretation, and the following sentence purports to explain its meaning.

"And I think this desire to help, evidenced by *work which does help* others towards the realisation of Brotherhood, is the only fitness and propriety that our Society can rightly demand."

The italics are ours. But even with this further explanation the riddle remains unread. For, if by "*work which does help*," neither mere printed brochures, houdoir sermons and eloquent speeches on the one hand, nor necessarily the exercise of such virtues as charity to the poor, nursing the sick, comforting the afflicted, protecting the weak, enlightening the ignorant and participation in the joys and sorrows of fellow-men generally, all of which are undoubtedly moral acts, on the other, is intended, what may be the real import of the phrase, and how else could the desire manifest itself to others? Perhaps, it would be urged, by "a combination of the two." But could a moral code be avoided thereby? And should we disqualify a candidate because his record is more or less a blank in respect of vocal or literary activity though excelling in benevolence and self-sacrifice?

We should also remember that when a legislature or other body politic frame laws they have their eye mainly, if not almost exclusively, to the *normal* condition of things prevailing in their particular age. They do not, and I suppose they cannot very well, take into account and make provision for monstrosities and anachronisms. Plato, Socrates, Aristotle, however great in their own times and amidst their own surroundings, would surely be out of place and season in the present century : and the constitution of the Theosophical Society which aims at curing the moral and mental diseases of modern folk can only make room for their re-incarnated souls ; and if they have

actually taken their birth among us, they must have left far behind their antiquarian oddities.

Let us now turn to the rules and regulations of the T.S. and leave these to meet the apparently formidable objection to the Society having any moral code in view of ethical ideas being different in different countries, as well as to prove beyond dispute the existence of such a code in it.

(Extracts from the Rules as originally framed in 1879—the earliest that could be found in India.)

XI. Admission to the Theosophical Society and its Branches is obtained as follows : Persons of any race, sex, colour, country or creed are eligible. An application is made in writing by the one who wishes to enter, declaring his sympathy with the Society's objects, and promising to obey its rules and subject himself to its authority as explained herein.

XIII. Any fellow proved to have participated after his initiation, in any political conspiracy or rebellion, or incitement by word or deed to disloyalty to the Government of the country which he inhabits, or to have been guilty of acts subversive of social order or good morals, is liable to immediate expulsion and the public announcement of his disgrace.

(Extracts from the "Principles, Rules, and Bye-laws, as revised in General Council Benares, 17th December, 1879, *Theosophist*, April, 1880, pp. 179, 180).

Rule VI. It is not lawful for any officer of the Parent Society to express by word or act, a preference for any one section, whether religious or philosophical, more than another. All must be regarded and treated as equally the objects of the Society's solicitude and exertions. All have an equal right to have the essential features of their religious belief laid before the tribunal of the impartial world. And no officer of the Society, in his capacity as an officer, has the right to preach his own sectarian views and beliefs to members assembled, except when the meeting consists of his co-religionists. After due warnings, violation of this rule shall be punished by suspension or expulsion, at the discretion of the President and General Council

Rule VIII. The plans of the Society are as follows :—

* * * *

(G) Finally and chiefly to encourage and assist individual fellow:

in self-improvement, intellectual, moral, and spiritual. But no fellow shall put to his selfish use any knowledge communicated to him by any member of the First Section, violation of this rule being punished by expulsion. And before any such knowledge can be imparted, the person shall bind himself by a solemn oath not to use it for selfish purposes, nor to reveal it, except with the permission of the teacher.

Rule X. The Parent Society, through the President-Founder, has the right to nullify any charter, for cause; and to decree the expulsion of any fellow of whatever Branch for *disgraceful conduct* or the contumacious violation of the bye-laws or rules. The name of the expelled person and the circumstances of his offence being reported to all the Branches, fellowship with him as to Society matters shall cease, upon penalty of expulsion for disobedience. Provided, nevertheless, that no fellow shall be expelled without an opportunity having been given him for an explanation and defence.

Rule XI. The Society, consists of three sections, the third is the section of Probationers. All new Fellows are on probation, until their purpose to remain in the Society has been fixed, their usefulness shown, and their ability to *conquer evil habits* and unwarrantable prejudices demonstrated.

Rule XV. Any Fellow convicted of an offence against the *Penal Code of the country he inhabits*, shall be expelled from the Society after due investigation into the facts has been made on behalf of the Society.

The above rules appear to have been in vogue from 1880 to 1886. (From revised Rules 1887. See *Theosophist*, vol. viii., Supplement to January, p. lx.)

26. The Society being formed upon the basis of a Universal Brotherhood of Humanity, it inculcates and encourages perfect tolerance, especially in matters of religious opinion, and no member shall enforce any hostile sectarian views or hurt the feelings of other members by depreciating their religion.

27. No fellow shall slander any other Theosophist or write or utter any words calculated to individually injure such.

28. Any fellow violating rule 25 * or 26 or 27 or convicted of

* Rule 25. The Society having to deal only with scientific and philosophical subjects and having Branches in different parts of the world, under various forms of government, does not permit its members *as such* to interfere with politics, and repudiates any attempt on the part of any one to commit it in favour of or against any political party or measure.

(*Theosophist*, Supplement to Jan. 1887, p. ix, and Supplement to Jan. 1888, p. lviii.)

an offence against the *penal laws of the country he inhabits*, involving *moral turpitude*, shall be expelled from the Society after opportunity of defence has been given and due investigation made into the facts on behalf of the Society, and the accused found guilty. Notice of such expulsion shall be given to the Branches.

(Revised Rules to come into force Jan. 1st 1889.)

Section R. 3. Any Fellow of the Society accused of slandering another Fellow or wilfully offending the religious feelings of any other Fellow at any meeting of any Branch or Section or being guilty of *gross misconduct*; or any Fellow convicted of *any offence under the Penal law of the country he inhabits, involving moral turpitude*, shall be given an opportunity to defend himself at a special meeting of such Branch or Section; and on being found guilty or failing to make valid defence, the accusation and proof shall be sent to the President in Council, who shall, if deemed expedient, expel such Fellow: and pending the President's decision the diploma of such Fellow shall be considered suspended. (*Theosophist*, Vol. X., Report of Convention 1888, page 62.)

Constitution and Rules of the Theosophical Society, as revised . . . at Adyar, December 1890.

Article XIII. 1. Any Fellow who shall in any way attempt to involve the Society in political dispute shall be expelled.

3. Any Fellow of the Society accused of slandering another Fellow; or of wilfully offending the religious feelings of any other Fellow at any meeting of any Branch or Section; or being guilty of *gross misconduct*; or any Fellow convicted of *any offence under the Penal laws of the country he inhabits, involving moral turpitude* shall be given an opportunity to defend himself, at a special meeting of such Branch or Section; and on being found guilty or failing to make valid defence, the executive of the Section may, if deemed expedient, expel such Fellow, notifying the President of the fact that his name may be removed from the register of Fellows; provided, however, that the accused shall have the right of appeal to the President whose decision shall be final, and pending the President's decision his rights of membership shall be suspended. (See *Theosophist*, vol. xii. Annual Report, 1890, pp. 70, 71. Also Indian Sec. Report 1890, p. 15. Confirmed, Indian Sec. Report 1893, p. 40.)

In 1893 this was altered by putting in the words "or who shall violate Section 4, or 5, of Art. I,"—these are as follows :

(Report, page 14.)

Art. I. 4. The Theosophical Society is absolutely unsectarian and no assent to any formula of belief, faith or creed shall be required as a qualification of membership: but every applicant and member must be in sympathy with the effort to create the nucleus of a Universal Brotherhood of Humanity.

5. The Society does not interfere with caste rules nor other social observances, nor with politics, and any such interference in its name is a breach of the Constitution. The Society, as such, is not responsible for personal opinions of its Fellows, nor of any expression thereof. (Report, page 34.)

These rules remained in force until 1896. The Italics throughout are ours.

In the draft rules proposed by Indian Convention 1895, and submitted to the Convention of the European Section, 1896, the following appears; but I cannot find it mentioned in later copies of the rules :

14. If a member be convicted of felony he shall, *ipso facto*, cease to be a member of the Society. (See Annual Report, 1895, p. 51. Also Report of Indian Section 1895, p. 17.)

From rules revised in July 1896 :

18. All charters of Sections or Branches, and all certificates of membership, derive their authority from the President and may be cancelled by the same authority. (See Annual Report, 1896, p. 106. Also Indian Sec. Report, 1896, p. 61.)

From rules at the Incorporation of the Society, April 3, 1905 :

35. All charters of Sections or Branches, and all certificates of membership derive their authority from the President, acting as executive officer of the General Council of the Society, and may be cancelled by the same authority. (Report of Convention 1906, page 87).

Let it be further observed that the first and most important object of the Society has been uniform throughout its whole life, and has been enunciated in the following words :

"To form the nucleus of a Universal Brotherhood of Humanity, without distinction of race, creed, sex, caste, or colour;" and that there has been but little variation in the other two objects.

Now the first point to which I shall draw your attention is that while distinction of "race, creed, sex, caste, or colour," has always been prohibited, that of character and of conduct has been left untouched, showing that the Society has never been indifferent to these.

The next point to note is that from the year 1879 when the Society appears to have been first placed on a constitutional footing, to the year 1896, we have had the clearest definition of offences punishable with expulsion. There can be no doubt therefore that the Society had a "certain moral code" during all that period. Mrs. Besant too has in a manner admitted this in her paper called "the Testing of the Theosophical Society," But can it be seriously contended that this "code" was suddenly abolished in July 1896 when the rules were revised and simplified, and that the old and firmly established basis of the movement was shifted without any warning to its numerous members the world over? We have seen that the object remained unchanged. How then could such a grave reversal of such fundamental principles be made? We notice also, somewhat to our surprise, the omission from the present Constitution of the Society, of one of those few clauses which have always been recognized as most essential, *viz.* :

"The Theosophical Society has no concern with politics, caste rules and social observances. It is unsectarian and demands no assent to any formula of belief as qualification of membership."

But are we free to infer from this omission that the platform of the T.S. is no longer unsectarian, and dogmas may now be imposed upon its members, and politics fall legitimately within its province?

Those who are familiar with the history of the modifications made in the rules of the Society in July, 1896, know that no radical change in the Constitution was either contemplated or carried out. The reason why the penal clauses with their somewhat complicated procedure were withdrawn was not at all because the principles involved were in any way abandoned, but simply because it had been found by practical experience in the Judge Trial that they could not be enforced under certain circumstances and were utterly impotent without resort to the Courts of Law under others. It was highly desirable, however, that a world-wide Society like ours should be able to deal effectually with its own members without being dragged into legal

action, and have power of its own to purge away all offensive elements from it ; and mature deliberation on the subject, resulted in the amendments then made and afterwards confirmed.

The absence of the penal clauses from the revised rules of the T.S., like that of the clause relating to the unsectarian and non-political character of the movement, if it means anything, can only signify that the principle underlying them had already come to be so thoroughly recognized as forming an integral part of the very end and purpose of the Society that their separate formulation was deemed superfluous.

It is, therefore, abundantly clear, I think, that the Society has a moral code now as much as it had from 1879-1896, and that the old rules are a sufficient guide concerning the transgressions for which members may be expelled from it. As to whether the power of such expulsion should be in the hands of the President or the General Council is quite a different and adjective question. This should be settled by considerations of practicability, expediency and the like, but it should not in any way affect the substantive proposition of morality in the T.S. In conclusion allow me to point out that in the authorized form the certificate which sponsors have to endorse does not contain the words "fit and proper." It runs as under :

"We the undersigned fellows of the Theosophical Society hereby certify that———, a candidate for admission to the said Society, is a person who to the best of our belief will be a worthy fellow of the same."

Does the word "worthy" denote or connote something more than "fit" and "proper" or does it not ? Then, as in the application for membership in the T.S. an undertaking is given by every candidate "to abide by and support its rules," does not rebellion against the Constitution and its authority afford sufficient ground for expulsion ?

U. BASU.

THE THEOSOPHICAL SOCIETY AND ETHICAL CODES.

AFTER the storm of unseemly controversy which raged in a peculiarly personal manner around the article of Mrs. Besant, on "The Basis of the Theosophical Society," in the pages of the *Theosophical Review* for March 1907, has abated, it may be useful to examine the suggestions put forth in that article. The question is one not free from difficulties, and these difficulties arise in finding out a practical *modus operandi* for the enforcing of current ethical concepts, in brotherliness and justice.

The one object of the T.S., in which all members are agreed, is "to form a nucleus of the Universal Brotherhood of humanity without distinction of race, creed, sex, caste, or colour." This object is not one peculiar to the T.S. Many great religions in the past have proclaimed it. The Hindu Religion, especially in the Advaita form of the Vedānta, has emphasised that all *jīvas* are identical in their essence with *Īśvara*. The doctrine of Buddhism is not in this matter different. Christianity teaches the Fatherhood of God and the Brotherhood of man. The religion of Islām teaches the equality of man in a prominent manner, and practically enforces it between its votaries and converts to that faith. If all these religions proclaim the Brotherhood of man, what necessity is there for a fresh proclamation from the platform of the T.S. ? The reasons are mainly two-fold. Though these religions started with the same principle of the Brotherhood of man, this principle which was a reality in the early days of these religions, in the minds of their votaries, lost its importance as lesser and lesser minds came to guide them, and schisms and sects arose dividing one man from another. In their early days, some of these religions carried the principle of Brotherhood of man to such an extent that its members maintained a kind of socialistic polity amongst themselves, when the numbers were few, and their homage to the faith outweighed any considerations of self-interest. In the decadence of these original ideals, a time has now

arisen in the history of the human race for a fresh proclamation of the same cardinal doctrine.

Another reason is that in each of these religions, the enunciation of the above principle when carried out into actual practice, did not, at the utmost, overstep the narrow limits of a particular faith, and while embracing the members of a particular religion in one all-embracing brotherhood, did not stand in the way of raising a wall of separation between them and the followers of other religions. Thus another need has arisen for proclaiming a brotherhood amongst the followers of all religions without any distinction of race, creed, sex, caste or colour.

Various religions have adopted several tests for converting outsiders to their fold. They consist, for example, of belief in certain dogmas, certain essentials of mental attitude or conduct. Even Hindu Religion, though ostensibly no proselytising faith, has acted upon similar principles in absorbing the aborigines within its fold. What tests have the T.S. adopted in admitting a member?

He must believe in the first object, *i.e.*, that the Society aims at forming a nucleus of Universal Brotherhood. This is his mental belief; and the Society does not stop short with this. It requires a certificate from two members of the T.S. that the applicant is a fit and proper person to become a member of the T.S. This certificate, amongst other things, is evidently intended to relate to the character of the person to be admitted as judged by the current standard of ethics prevalent amongst the people. So, theoretically, when a person ceases to be a fit and proper person for being a member of the T.S., he is disqualified from continuing as a member. The very rule of admission implies this rule of removal. The whole crux of the difficulty lies in finding a practical solution for enforcing this theory, so that the removal of a disagreeable member may not bring in its train other evils of a different kind more disastrous to the Society than his continuance as a member would entail. We have to consider the question of expulsion of a member for objectionable conduct, not as an isolated question, but complicated by other equally important ethical considerations. What has been the policy of several religions in excluding members from their fold for such conduct? Take first the Hindu Religion. Absolute freedom of thought was allowed to the individual; but he was bound to conform

to certain usages which wiser men than he or the Society had found out to be for its benefit. These were sometimes moral as we understand it, and sometimes given the sanction of religion, and sometimes they were peculiar usages of society. If he did not conform to these usages, he was excommunicated or put out of the pale of the society. This strict method of preserving the purity of the early Aryans from other races around, must have been considered of the utmost importance by the early Hindu lawgivers. But in later times when society lost the sense of proportion of the degrees of importance to be attached to these several usages, it began to lay arbitrary rules of exclusion, and the method of social ostracism has sometimes become a sort of social tyranny in modern times, instead of an armour of self-defence. Similarly when the esoteric teachings of early Christianity and Mûhammadanism were lost sight of, not merely breaches of conduct, but the holding of doctrinal views at variance with the views of the ignorant majority, marked him out as a heretic fit for the stake or the sword.

Then the nucleus of Universal Brotherhood at which Theosophy aims must be pure. Then only can it be healthy. It must be a clean vessel to receive the spiritual energies from the Masters of Wisdom who are its invisible founders and guardians. It must have the strength begotten of purity so that it may be nourished by those spiritual energies. It must have the capacity to distribute these energies throughout the world—a capacity which depends on the moral and spiritual capacity of its members. This is its inner strength. Its outer strength, manifest to the non-theosophical world, depends on the external lives of its members and exponents as seen by the people around. Suppose the Theosophical Society in respect of its inner and outer strength, mentioned above, does not rise to the minimum height intended by its Real Founders, then what would become of it? It would have the fate of similar movements in the past which failed to subserve their intended ends. The Vessel will be broken. It will become dead and will not be vivified by the energies of the great Masters of Wisdom, and other vessels will be chosen for the same purpose. There have been similar failures in the past; but the progress of the world was never at a standstill.

As mentioned above, a rough method has been adopted in the rule for preventing the inflow of unworthy members into the T.S.

The rule requires that the applicant shall be recommended by two members, as worthy of admission. We cannot say that the rule is definite. The words "worthy of admission" are vague. Often times the opinions of members vary as regards the significance of that phrase. The rule has different degrees of importance for different members. But that rule has been framed on the basis that the views of average members cannot vary beyond certain limits and on the whole the rule is likely to work with advantage rather than otherwise. Though it is not a scientific rule, expected to work always with justice and precision, it is yet a practical rule. Each member before recommending a member, judges of his conduct by the canons of the society in which he moves, and if he comes up to a certain standard, recommends him. It is presumed that such recommendation means in effect that the applicant is free from gross vices, though it does not certify him to be a saint.

If the admission of a member is to be thus regulated so that the nucleus may remain pure and healthy, it stands to reason that if the nucleus is diseased in any part, the diseased portion should be excised. If a member becomes unworthy of remaining in the T.S., and his retention will only tend to the death of the movement, it follows, imperatively, that he should be removed. As an abstract principle, this cannot be denied. But the whole difficulty arises when we have to find a satisfactory method of distinguishing a worthy from an unworthy member. It will be conceded that it is easier to refuse admission to an applicant than to expel a member. It is no serious stigma on a person to say that he cannot be admitted ; but the expulsion of a member is on the other hand, a serious one. A member who claims admission must show why he should be admitted ; but a society which expels a member must show why he should be expelled.

We can see some of the complex considerations which arise with reference to any objectionable conduct on the part of a member. The conduct may be the outcome of the *Prarabdha Karma* of the past. The evolution of the *Jiva* is in advance of the evolution of the sheaths in which he clothes himself. These sheaths are the outcome of the experiences of the past. He may have ties with other *Jivas*, remaining unbroken. So a particular action may be the outcome of all these complex currents generated in the past ; and a man may

not be so besmirched after all, as his external action may seem to indicate. It may not be fair to judge him wholly by his actions. Sometimes the conduct of great Initiates is quite inexplicable from the standpoint of the best morality of the age. There may be a higher morality open to a more comprehensive vision, which may seem to us to fall lower than our own, but be in fact superior to it, because it is more consonant with the Divine will. We see it in the birth of Vyâsa, son of Sarasara, in the birth of Dritarashtra, Pandu, and Vidura, and in Vyâsa's justification of Draupadi becoming the common wife of five brothers. It may be doubted whether such conduct on the part of ordinary men even in that age would have been justified. Thirdly, the standard of morality varies from country to country and what will be considered as not immoral by the public opinion of one country may be considered as immoral by the public opinion of another country. Can public opinion, vacillating as shifting sands, serve as a standard by which a man can be judged ? Again, as a man progresses upward, he may be overcome by trials which he might have surmounted in earlier days, so that people wonder how he could have fallen.

Some of these considerations are not after all such as to make insoluble the question of the removal of a member for unworthy conduct. A rule is made for meeting the generality of cases. There may be exceptions, very few in number, which may be unjustly affected by the operation of the rule. It is enough for us in this world, that a rule is generally beneficial. A method of exclusion may operate harshly on a man who is led on by the inexorable laws of his *Prakṛti* to do a bad act. Sometimes our rule may exclude eminent men like some of the *Rshis* of old, the mainspring of whose action may be inscrutable. But fortunately they are rare. Notwithstanding conflicting standards of morality in different countries, they are, in the present age of the world, in harmony with each other as regards fundamental ethical concepts. For example ; as regards murder, theft, adultery &c. They may differ in relation to institutions like polygamy, divorce, &c. It will go a long way if conformity in conduct to the fundamental moralities alone be considered with reference to the operation of the rule of exclusion ; all human laws are aimed as being applicable to a generality of cases. Occasionally, by an error of judgment, the Society may be deprived of the services of a member

who may be otherwise worthy ; but rules have to be worked at some cost.

Another question which arises is whether this rule of exclusion applies only to the conduct of members in relation to ethical rules or whether it is to be extended so as to embrace opinions on moral and religious questions. After all, Theosophy being the source of all the great religions of the world, which are agreed upon the several cardinal doctrines of morality, it may be difficult to find a member advocating murder, theft, adultery, &c. The first rule of the T.S. gives absolute freedom to the religious views of members. The rule of exclusion has to operate only as regards the conduct of members violating moral rules.

The next point which arises is, what degree and what kind of moral lapse should entail exclusion. Should the rule apply to all members or only to those who are its important members ? How are we to distinguish the important from the unimportant ? Should there be inquisitorial examination into the conduct of each member ? Should the rule operate only in cases where the member's lapse is discovered ? These are difficult questions to be answered *seriatim*. But does the difficulty of answer make these questions insoluble ? The human society outside the pale of the T.S. is daily struggling with these difficulties, and in the province of municipal law individual cases are dealt with as they arise and thereafter only, codes are drawn up. It will be sufficient if individual cases are dealt with as they arise within the Society.

The necessity for inquiry will rarely arise, as the history of the T.S. for more than 30 years shows only very few instances for consideration. The general working principle ought to be that a member of the T.S. should aim at being not less than the ordinary citizen of the world in the observance of moral rules. Although to all appearances, the rule is vague, it cannot be held to be unworkable in particular instances. Those who are guilty of gross lapses of moral conduct are likely to come under the operation of the rule of exclusion and not those who play in the ill-defined neutral barrier which public opinion places between what is proper and improper in the region of morals.

Should inquisitorial examination of the conduct of a member be held by his fellow-members, and accusations freely exchanged

between members ? This system of procedure would demoralize the Society to a greater extent than the retention of undesirables within its fold. It is not the duty of the individual member to judge of his fellow-member. But oftentimes the conduct of a member comes to light either through the action of men outside the Society or by other circumstances not of an inquisitorial character, in which case the Society has a duty to perform, to hold an investigation, without unnecessarily wounding the feelings of the accused member; and if the member be found guilty, the Society should recognize that it is bound by all rules of sound morality, as is the non-theosophical world, and one of the acts of this recognition is to remove the member, if the offence necessitates it. It may be asked why should not members take upon themselves the initiative of investigating into the conduct of brother members, and prosecute them at the bar of society ? We cannot perfect a system of eliminating undesirable members. We have to consider conflicting circumstances giving rise to evil of different kinds. We have to make a compromise. On the one side there is the turning of the Society into a huge arena of prosecutors and accused, with the chance of prosecutors being no better than the accused themselves. On the other side, by our Society considering that it as a Society, recognizes no code of morals controlling the conduct of its members, for violation of some of which they may be liable to be expelled, our work amongst men will become handicapped. For we are not a body working apart from the huge body of non-theosophists, and one of our aims is to influence rightly the thoughts and actions of men around us, and we cannot as a body influence the age for good unless the moral code recognized by the Society and its members be at least not less elevated than the moral code of the age in which we live. After all, the T.S. is a creature of its age. How do similar societies seeking the good of the world, regulate the actions of their men ? We have various religious bodies and different evangelizing agencies in our midst. How do they deal with their erring brethren ? They do not place themselves on the watch to find out some slips here and there, collect evidence to implicate the erring man, and spend their time in initiating prosecutions. What they do is, that when important disclosures come to light they, in fairness to the society and the member against whom they appear, make inquiry

and either find them proved or absolve the member. Every citizen is not bound to prosecute offenders, according to the law of the land. Why should not the T.S. follow the rule of the age? There is no apparent reason for not doing so.

But there is one strong reason against the rule of expulsion. Members are likely to become uncharitable—swayed by feelings of self-righteousness—and put on airs of moral superiority. If every member, in whose line of duty lies the inquiry into the conduct of a fellow member, will only consider the various grounds on which the great religious teachers of the world have laid down the rule for the conduct of men in their individual capacities, “judge not;” and if he enter into the performance of his duty with a becoming humility, realising that after all, his decision may perhaps be erroneous, and he is only bound to decide according to his best light; and if he recognize that the moral responsibility of the accused for his act, does not relate to the physical act alone, but to the bundle of the karma of the past showing itself in his vehicles and environments compelling him to the action, or to the progress in evolution of the *Jiva*, the exact nature of each, moulding his external act, not being known; and if he realize that in human history the verdict of one age is often reversed by the next, and “posterity often apotheosises those whom its ancestors branded,” the danger of the judge regarding himself as superior to the accused may be avoided. Where can it be avoided to a greater extent than amongst Theosophists? To the man of the world, similar acts of several persons may have but the same moral significance; but to the Theosophist not. After all, these rules of exclusion go only a short distance. They cannot be enforced, no doubt, with all desirable precision, but their utility is in recognizing the eternal moral foundations on which human society, nay the whole universe, is founded—even though the standard of morals as conceived by man may vary from age to age. There is one ground for satisfaction in contemplating that exclusion from the Society's ranks does not bear any analogy to the religious persecutions of preceding ages.

But to a greater extent than all these methods of exclusion, as Mrs. Besant says, in the concluding paragraph of her article, “we can prevent wrong better by holding up lofty ideals, than by separating ourselves disdainfully from those we condemn.”

A. RANGASWAMI AIYER.

ECHOES FROM THE PAST.

From a letter of H. P. B., dated Nov. 29th, 1878.

IT (the T. S.) is a brotherhood of humanity, established to make away with all and every dogmatic religion founded on dead-letter interpretation, and to teach people and every member to believe but in one impersonal God; to rely upon his (man's) own powers; to consider himself his only saviour; to learn the infinitude of the occult psychological powers hidden within his own physical man; to develop these powers; and to give him the assurance of the immortality of his divine spirit and the survival of his soul; to make him regard every man of whatever race, color, or creed, as a brother, and to prove to him that the only truths revealed to man by superior men (not a god) are contained in the Vedas of the ancient Âryas of India. Finally, to demonstrate to him that there never were, will be, nor are, any miracles; that there can be nothing ‘supernatural’ in this universe, and that on earth, at least, the only God is man himself.

It lies within his powers to become and to continue a God after the death of his physical body. Our Society receives nothing the possibility of which it cannot demonstrate at will. We believe in the phenomena, but we disbelieve in the constant intervention of ‘spirits’ to produce such phenomena. We maintain that the embodied spirit has more powers to produce them than a disembodied one. We believe in the existence of spirits, but of many classes, the human spirits being but one class of the many.

The Society requires of its members but the time they can give it without encroaching upon that due to their private affairs. There are three degrees of membership.

Every one is eligible, provided he is an honest, pure man or woman—no free-lover and especially no *bigoted* Christian. We go dead against idolatry, and as much against materialism.

Of the two unpardonable sins, the first is Hypocrisy—Pecksniffianism. Better one hundred mistakes through unwise, injudicious sincerity and indiscretion, than Tartuffe-like *Saintship* as the whitened

sepulchre, and rottenness and decay within, This is not unpardonable, but very dangerous, . . . doubt, eternal wavering—it leads one to wreck . . . One little period passed without doubt, murmuring, and despair ; what a gain it would be ; a period a mere tithe of what every one of us has had to pass through. But everyone forges his own destiny.

Those who fall off from our *living* human Mahâtmas to fall into the Saptarîshi—the Star Rîshis, are no Theosophists.

Let us be just and give to Cæsar what is Cæsar's, however imperfect, even vicious, Cæsar may be. "Blessed be the peace-makers," said another old Adept.

FROM THE COLONEL'S "DIARY."

To The Editor of the "*Theosophist*."

I quote here a passage from the "Old Diary Leaves" (Vol. III., pp. 237—242), in response to the late Colonel's wish therein expressed :

"On the Good Friday of that year (1885) I had an interview with a Telugu Brahmin astrologer, the possessor of a palm-leaf copy of that wonderful old book of prophecies, the *Bhîma Grantha*, who had greatly astonished me by his readings in that volume. . . . As prophecies acquire no value until their fulfilment, but after that become most important as proofs of the predictive faculty in man, my habit is to put on record all I hear of this sort, so that they may be cited at the proper time. . . The book said :—'The enquirer is not a Hindu, but of foreign birth. With a colleague, he organised a Society for the propagation of Esoteric Philosophy.' The prophecy then followed that our Society would survive me by many years. . . The astrologer, or let us say, his book, ventured one prophecy which ought to be recalled from time to time as a test of the science. He said that at the time of my death the Society would have 156 principal Branches, not counting minor ones, and in them will be enrolled 5,000 members. I, myself, was to live from this hour (*viz.*, 3rd April, 1885, afternoon), 28 years, 5 months, 6 days, 14 hours, which would bring us to the early morning of September 9, A.D. 1913. Here we have accuracy, beyond dispute, and it only remains for somebody who survives me to enter

this prognostic in his commonplace book and write to the then editor of *The Theosophist* about a thing which, probably, everybody else will have forgotten ! I am quite ready to believe that the prophecy will be correct to within a year or two. As to the strength of the Society at that time, it seems as if there is a mistake, for already we have about 400 living charters and more members. However, we shall see."

Yes, dear Colonel, we have seen.

G. B. VAIDYA.

We have received several letters relating to the prophecy of Colonel Olcott's death, as above narrated. We quote, hereunder, the closing paragraph of a letter from Babu Woomesh Ch. Chatterjee, which contains a suggestion regarding further investigation of the claims of the wonderful book :

"As some of the statements made then (or read from the *Bhîma Grantha*), by the Brahmin, were found by the Colonel himself to be corroborated by facts, and as there was no fraud or deception (Colonel Olcott examined the book carefully and was satisfied) will any of your readers enquire and investigate into the subject ? The following points are to be investigated, *viz.*, (i) The truthfulness or otherwise of the *Bhîma Granthas* and similar *Nadi Granthams* possessed by many in many parts of India. (Interest in Astrology has greatly evolved at the present time and it will be a pleasant task for many to investigate). (ii) The *Bhîma Grantha* must be existing ; it should be carefully looked into, if the statements then made are still there. If not, it is no province of Astrology, for then it would be evident that a glamour was somehow thrown on the witnesses, who were made to read as they did."

Can any of our readers throw a little more light upon this subject ?

THEOSOPHICAL ACTIVITIES.

GREAT BRITAIN.

WITH Mrs. Besant's arrival in Europe and the assembling of the Congress in Munich, a period of great activity set in throughout the British Section along the line of lectures and meetings. With the proceedings of the Congress readers of *The Theosophist* are already well acquainted: the months of June and July have witnessed a marvellous output of oratorical energy on the part of our new President. Mrs. Besant received at the station on reaching London, the figures showing the result of the voting in this Section and although the formal announcement of the anticipated result in all parts of the world came much later, owing to the protracted proceedings in more distant Sections, she entered upon her work in Great Britain with the practical assurance that she was commencing her presidential career. Arriving on the first of June, she went North for the gathering of the Federation on the 8th and 9th and addressed the largest number of members ever assembled at Harrogate and also gave two public lectures on Sunday. The town of Bradford was visited and a lecture given and on the following Sunday Mrs. Besant opened her London Campaign. The demand for tickets for the Sunday evening lectures has been unprecedented and long before the opening day there was not a seat to be had. This continued during the month, so that a lecture in the large Queen's Hall was arranged for Convention Week in order to give an opportunity for many who had been disappointed on previous occasions, to hear our President. The event was a great success—the large hall being crowded in every part with an audience whose enthusiasm was amply demonstrated by frequent and prolonged applause.

Besides these lectures, Mrs. Besant has given a course of lectures on *Yoga* at the Section Lecture Hall and another course of four lectures to members of the T.S. only, at Essex Hall. We are glad to find from the Theosophical Publishing Society that all these lectures will sooner or later be available for the wider reading public far beyond the reach of a London lecture hall. The *Yoga* lecture will form a part of a more important work which Mrs. Besant is engaged upon, but the other addresses will shortly appear as *London Lectures of 1907*, in a handy volume in the usual drab covers that are so familiar.

The British Convention took place on the 6th and 7th of July and was well attended by members from all parts of the country and by a good representation of other Sections whose members we are always so glad to welcome. Russia, Germany, France, Holland, Norway were all personally represented, while messages of greeting

were variously conveyed from India, Italy and Hungary. Mr. Sinnett, the Acting President, opened the proceedings by making the formal announcement of Mrs. Besant's election to the presidency, and thereupon Mrs. Besant took the chair and presided over what we hope may be the first of many Conventions, as our President travels round the world from Section to Section in the course of her duties.

The remainder of the month of July has been occupied largely by lectures in different parts of the country and great interest and enthusiasm have everywhere been shown. Twice Mrs. Besant has addressed audiences in Christian churches and one lecture has been given to her old associates in the Fabian Society. This rapprochement is a satisfactory sign of the times, for the true mission of Theosophy is to broaden views while it forges links, knitting man to man, but, pre-eminently, thinker to thinker.

Several new forms of activity have been set afoot in the Section. Into these channels there is room for much new or revised enthusiasm to flow and the best that one can wish is that the tide may be taken at the flood and wisely utilised so that permanent effects shall follow before the inevitable ebb (which conditions, with the flow, all human progress) makes it only possible to mark time. But the swing of the tide in the Theosophical Society is only like an eddy in the great swirl of the oncoming spiritual wave which is sweeping through every region of human thought with life-giving energy; all religions and all philosophies are feeling its effects and he who keeps abreast of contemporary thought may well realise that the twentieth century will accept as truisms the statements that Theosophy is putting forward as theories to-day. To the student the evidences on every hand of the revival of mysticism (in the best sense) are profoundly interesting and the question that some ask is: Will the great Roman branch of the Catholic Church throw off the grave-clothes of infallible authority in which it has been so long entombed and witness a resurrection in all the power and glory of a truly spiritual body? While others look towards another great brotherhood—its whilom enemy, the Masonic fraternity, and wonder whether the dry bones of that world-wide organism may not again be clothed upon with the life of the spirit. From time to time it will be the duty of the scribe who chronicles the progress of Theosophy in Great Britain to make record of the set of the flowing tide.

Almost as the above words were being written, a leading man of science, Sir David Gill, this year's President of the British Association for the advancement of Science, was making his confession of faith at Leicester. He referred to the stars as "crucibles of the Creator" and reverently recognising man's limitations in presence of a supreme power, stands with Lord Kelvin, Sir Oliver Lodge, and many others of our best scientific thinkers, "on the side of the angels" and thus indicates once more the sure and certain trend of 20th century thought.

E.

FRANCE.

Orthodox Christianity in France has of late years sustained severe shocks: Liberal Catholicism is represented by the school of which P' Abbé Loisy is the exponent; Liberal Protestantism has prospered under Wagner, the eminent author of *Jeunesse, La vie Simple, &c.*, and Wilfred Monow, a sincere reformer who initiated in Protestant centres a kind of awakening under the name of Social Christianity. When the time was ripe for the separation of Church and State the division brought about a healthy crisis, for the religious conscience was forced to question and re-affirm its beliefs, so that it became possible to draw a real distinction between the faith of the charcoal burner, built on the sand, and a faith indued with vitality because based upon a rational and solid foundation.

We have to-day also a Judaism awakened from its long stupor. A group of Jews (amongst whom was an F.T.S.) apprehensive concerning the future of Judaism and deploring the religious indifference—caused in great measure by an orthodoxy which refuses to make any concession to the aspirations of modern life—has started a movement out of which has arisen "The Liberal Jewish Union." This group of liberal Jews has succeeded, after long effort, in founding a liberal synagogue (Rue Copernic 24) where services take place every Sunday and not only (as before) on Saturday thus making it at last possible for Jewish youths with strong materialistic tendencies to receive religious education. I here give an exact reproduction of the circular scattered throughout Jewish centres, with the object of gaining adherents to this cause, which is at once liberal and spiritual. It shows clearly the proclivities of this group of Jews who ardently desire to vivify and spiritualise their faith and at the same time to modernise it.

"TO OUR JEWISH BROTHERS."

"Religion is more than ever the question of the day, and it is one which presents itself most acutely to, and weighs most heavily on, the consciences of those who are parents. These are confronted by two uncongenial alternatives: *traditional Judaism*, maintaining beliefs and customs to which the 20th century spirit cannot accommodate itself and which the child must reject with the awakening of its reflective powers; *disbelief*, which withers the heart, enervates the will, disillusions the soul, destroys initiative and submerges the individual in a self-satisfied materialism.

"Our solicitude for these disturbed and anxious parents has largely inspired the idea of founding a community of liberal Jews to insure an education which shall be both solid and enlightened, and in which irreligion and superstition shall be equally distant, our object being that to all should be secured, with spiritual light, the invaluable blessing of moral strength. Jews we are, and we intend to keep in our Jewish doctrines and traditions that which is of eternal value. We shall

retain all that is pure, inspiring, elevating, all that is most human and divine in our Jewish genius. Liberal we are, for we no longer entertain those beliefs and practices which have become incompatible with the legitimate demands of thought and contemporary life. Ancient Judaism was at once religion and state: the temporal and the spiritual were not separated. Hence our sacred books contain, side by side with moral and entirely religious instruction, injunctions regarding civil, political, and hygienic matters. The situation is no longer the same since Jews have entered into modern life. It became necessary that elements hitherto closely united should be dissociated. Numerous customs existed only because of a confusion between the Jewish state and the Jewish religion. The time has come to dissipate this confusion and to abandon customs which have become anachronisms. We must only maintain those institutions and practices which promote moral and spiritual welfare. While keeping our Sabbaths and festivals we shall free them from a thousand little prescriptions accumulated by exaggerated piety and Rabbinical casuistry; 'The Sabbath was made for man and not man for the Sabbath, it is written in the *Talmud*. (Yoma 85b, . . .) We do not propose to 'transform the Sabbath into Sunday' as has been suggested. If while observing the Sabbath we institute a service also on Sunday, it is in order to give those who are not free on Saturday the means of instructing, edifying and elevating themselves.

"The length of services will not exceed one hour. There will be preaching each time. Most of the prayers will be said in French. We shall omit from the ritual that which no longer corresponds with the ideas and aspirations of contemporary Judaism. Religious instruction will be adapted to the conclusions of Science and to the modern conscience. We shall call that which is legendary, legend—superstition that which is superstitious. We shall make known Jewish history and literature from its origin to the present time. We shall teach Hebrew so that all can read the texts for themselves and form their own conclusions through mastery of facts and with freedom.

"In a word *the Spirit and not the letter—Truth and Life*—such is our motto.

"We make an appeal to all sympathisers to aid us in this attempt at spiritual regeneration from which our ancient religion shall emerge regenerated and strengthened.

"*The Provisional Committee of the Community of liberal Laws*"

A.

FROM ITALY.

With the advent of the Summer holidays the members of Lodges in this country are wont to scatter to the various summer resorts, and regular group work, with few exceptions, is suspended until towards the end of October next.

* * *

According to present arrangements the Italian Section of the T.S. is to be visited by Mrs. Besant during the last week in October and first week of November next.

The tour will, of necessity, be a short one ; but Mrs. Besant intends to visit and lecture at Milan, Turin, Florence, Rome and Genoa, at which place she will embark on her return voyage to India.

The work for the coming year in the Italian Section will thus be started under good auspices and will, we hope, receive a strong forward impulse under the influence of the President's tour.

* * *

To all Students of religious history the present moment in the Roman Church, and indeed in all Christendom, is especially interesting. No longer is it possible for Rome to emanate its ecclesiastical decrees without opposition or question, even within its own ranks. In France, in Germany, in Italy, difficulties have arisen and are arising owing to the spreading feeling of the necessity for a larger measure of freedom of thought and liberty of opinion on the most vexed questions of dogma and biblical exegesis.

While on the one hand the tendency of the Vatican is to disallow and stifle all enquiry and criticism of the Scriptures, unless emanating from the proper and constituted authorities, on the other hand, on all sides and in all countries, the more intellectual and so called 'modernist' school of thinkers in the Catholic Church are skilfully and ably wielding their pens on behalf of a broader, more liberal, and more up-to-date Catholicism responding to the advances made in modern scientific and biblical research, and more in accordance with the progress of thought among the public generally.

While the one party appears to hold rigidly to the Form, the other is striving to restore Elasticity and wishes to revive the Spirit and Life of true Catholicism.

A good idea of the whole question can be gathered from the various articles (recently published in book form by Messrs. Longmans) of George Tyrrell, entitled "Through Scylla and Charybdis or The Old Theology and the New." This book is shortly to appear in an Italian translation and will doubtless incur the disapproval of the Commission of the Index.

It is the old conservative and dogmatic spirit of short-sighted rigidity which condemned Galileo, and now views with displeasure and tries to stifle the wider minded and more tolerant views of such men as Loisy, Von Hügel, Tyrrell, Le Roy, Murri and many others who in their writings show by no means any wish to be otherwise than true servants to Catholicism, but do desire to see Catholicism broaden its basis and adapt its tenets to the progress and evolution of modern thought and research. A quotation which aptly sums up their attitude is, "Non serviliter pro dominatione, sed liberaliter pro servitio."

It was against the writings of this 'Modernist' school, and as a measure calculated to strengthen the powers of 'veto' of the Commission of the Index that the now famous *Syllabus* of 65 articles which appeared early in July last was directed. This *Syllabus* specifically enumerates and disapproves of modern exegesis and biblical criticism, and is intended to strengthen the orthodox interpretations and dogma and condemn all freedom of opinion and discussion of theological questions in print and in public. But it remains to be seen whether in effect, far from 'muzzling' the modernists, the syllabus will not rather provoke still wider discussion, both within and without the Church ; and instead of silencing the opinion of a comparatively small number of those most learned in these disputed questions, will not rather draw the attention of the general public, hitherto indifferent or ignorant, to the several controversial points in their religion now under discussion in most European Countries—an effect this, likely to prove directly contrary in its results to that desired by the framers of the *Syllabus*.

The Spirit of Reform is abroad in all Christendom, Protestant as well as Catholic, and the moment is full of interest to those who study and watch the evolution of life and form in the Religions of the World.

W.

REVIEWS.

THE TRUE LIGHT.*

BY GEORGE G. ANDRÉ.

This work deals briefly with the doctrines of Spiritualism as well as with the simple teachings of the Christ, considered apart from the creeds of modern "Christianism," and interpreted in what the author terms, "the light of Spiritual Science." The Book is one of the signs of the times. As the author truly says, in his Preface,—“Religious thought is in a state of transition ; not as to the substance of faith, but as to the form in which religious doctrine is to be presented for acceptance by the more advanced minds of these times. The beginnings of a great reformation are taking place, a reform, that is scientific in character, for it will be based on reason and knowledge.

The outcome will doubtless be a form of Christianity adapted to the needs of the age in which we live ; and, being free from the limitations of authoritatively defined dogmas and formal creeds, capable of expanding with the growth of the human mind.”

He then alludes to the three lines of action of the spiritua

* John M. Watkins, London. Price 2s. 6d. net.

energies which are working towards this reformation, viz., Spiritualism, Theosophy, and "The New Theology,"—which is rather the gradual evolution of rational theology within the Churches, mainly owing to the 'combined influences of Spiritualism and Theosophy' upon the thought of the age. The author is a firm believer in karma and re-incarnation and regrets the fact that so many spiritualists manifest such a strong feeling of antipathy and intolerance towards the latter doctrine. Chapter VII., on "Death and the Life Eternal" is quite in accord with Theosophic teaching. On page 135 we read: "Since the man's place, or condition, in the next world is strictly determined, not merely in accordance with, but by his fitness for it, that is to say, by his degree of moral development, it follows that character is destiny. And as a man's character is what he himself has made it, he is the maker of his own destiny."

Concerning the law of progress, we read on p. 168 that "A necessary condition of growth is exercise of function. The law of continuity carries this condition into the spiritual world. If a man's spiritual powers which are pressing for recognition are persistently ignored; if attraction towards the good, which is the sympathetic outward expression of the Divine Self within, meets with no response; if impulses to right action coming from the inner and higher nature are never yielded to, these spiritual forces will grow weaker, till they leave the man a helpless automaton, a mere animal." We note the following on p. 169: "Spiritualism emphasises the teaching of the Christ concerning the duty to our neighbour. The doctrine of the Universal Brotherhood, which follows from that of God immanent in all, leaves no place for selfishness in the advanced man. He sees himself in his fellow-man, and is constrained to love them as himself. What he owes to himself he owes equally to his neighbour. True Christianity—and it is the Christianity of the Christ that the Spiritualist accepts and teaches—is a religion of actual service, of self-sacrifice on the part of the individual for the good of the human family. Socialism, therefore, in its best sense is part of the spiritualistic philosophy. In this sense every great religious reformer has been a socialist, and every religion is based on socialistic principles. Altruism is the keynote of man's dealing with man whenever he rises above the influences of his lower nature to follow the promptings of his higher self. And one of the important functions of Spiritualism as a form of religious teaching is to keep alive the sense of oneness with the Divine, and to enforce the duty of listening to the inner voice."

Concerning moral delinquents the author pleads for the widest charity, and says: "There is something more than a suspicion that our method of dealing with offenders is fundamentally wrong." And further on we read, "the general policy of nations with regard to the treatment of criminals is out of harmony with the working of natural laws. Penal codes in their present forms are sins against nature." In regard to capital punishment we note the following: "Considered as a mere question of policy, the attempt to show the sacredness of human life by deliberately and publicly taking it; by committing a second murder to prevent a third from being perpetrated, does not commend itself to the reason, nor are the visible results a justification of the measure." Further on (see p. 176), we read,—
 "Who of us will presume to judge how far and in what degree the criminal is responsible for his act? How shall we discriminate between guilt and weakness? How determine with exactness the point reached in a man's evolution? What is grievous sin in one man may be excusable ignorance in another; and none have yet reached a level from which it is possible to clearly distinguish one from the other. The offender may be at a stage of development where he possesses but feeble powers of self-restraint. Or he may be impelled by well nigh irresistible inherited tendencies. Or, again, he may be suddenly overcome by the combined and overwhelming influences of his environment. To an unenlightened mind circumstances sometimes present themselves under the aspect of necessity." We are glad to see that the author believes that the morally insane have the same claim upon the sympathy and aid of mankind as those who are mentally deranged.

The author enlarges upon the doctrines of the Fatherhood of God and the Brotherhood of Man, and we commend his ideas to the attention of the general reader, and especially to those who are bound by the limits of sectarian forms and creeds. The book is well bound and neatly printed.

W. A. E.

PRACTICAL HEALTH.*

BY LEANDER EDMUND WHIPPLE.

During the past twenty-five years, a great movement has been developing, especially in America, which has had for its object, the practical application of mental agencies in the cure of disease. Under

* New York: Metaphysical Publishing Co., price \$ 1.50.

different names, such as Mind Cure, Christian Science, Metaphysical Healing, etc., and by slightly different methods, this system has achieved great success in the treatment of the various maladies which afflict the human body, without having recourse to drugs, medicines or any physical means whatever. The author of the work before us has devoted twenty years to the study and practice of various methods of mental healing, and this, his latest book, is considered by competent authorities to be the most valuable of any of the contributions to this special field of literature, which have yet appeared. He lays particular stress upon the "specific image treatment," and says, "It is *the one distinctly scientific ground of Mental Healing.*" He is also Editor of *The Metaphysical Magazine*, the chief vehicle for disseminating the ideals of the "New Thought" movement.

W. A. E.

MAGAZINES.

The Theosophical Review, August. In "Conduct and Morality," Francis Sedlák endeavors to show why our conduct falls so far short of our ideals. "The state of Sin and Means of Release," is an important paper by W. A. Mayers. Avoiding cant, man-made theology and superfluous verbiage the writer finally gets at the root of the matter thus :

"Omitting these, we now stand face to face with two facts of which it is impossible for human intelligence to rid itself : (1) 'I exist. I am a soul ;' and (2) 'I am imperfect, incomplete, dependent.' In truth, I stand before myself stripped and naked ; I cannot get away from myself, if I would ; I am bound in fetters I can not break ; I am not what I would be ; the sense of *want* is deeply impressed on my innermost consciousness ; this sense or 'state of sin' is the fact of facts ; it interpenetrates every fibre of my known being. Here centre the tragedies life ; it is an epitome of universal experience." In considering this difficulty the writer quotes the words which Jesus is reported to have said : "The kingdom of God is within you." Upon this he offers the following pertinent comment : "According to current Christian theology, Jesus was mistaken in this his emphatic assertion of the source of Salvation—of the means of deliverance from the state of sin, of release from the bondage of the senses, of the redemption of society and the world ; all of which are implied in the phrase, the 'kingdom of God.' He should have said rather : 'Behold, the kingdom of God is within *me* (not *you*) ; seek salvation in me, deliverance from

sin's guilt and shame in me.' But he said nothing of the kind ; nor would he do so were he again among us in this twentieth century. Christ's Salvation has been mistaken and perverted from Augustine's day till now, throughout the length and breadth of Christendom, among Catholics and Protestants alike, wherever the rabbinical subtleties of Paul and the theology of Augustine has dominated."

Further on, the writer quotes from an excellent address given by S. P. Thompson, D.Sc., F.R.S., at the yearly meeting of the Society of Friends (1906) in London. At the close of the quotation we find the following earnest words : "Upon us is laid the duty of calling men to that which has been shown to us, of pointing them to the method by which God speaks to man—directly, inwardly, by interior revelation, and not by human machinery : of calling them to forsake the 'Lo ! here,' and 'Lo ! there' of the popular Churches, and to look to the Christ who is still the need of to-day—the Christ within."

To this the writer of the article adds the following query : "Would not these stirring words be quite in character addressed to Theosophical Lodges ?" E. R. Innes gives us the first portion of a legendary tale, "The missing goddess ;" and Mr. Mead concludes his article on "The words of Heraclitus." "The Tree of Beauty" is a finely written dramatic poem, by Michael Wood. Wm. C. Ward completes his paper on "The Purpose of Art ;" there are "Two Japanese Legends," by a Russian ; some Correspondence on "The Rules for Expulsion," and "The Tree of Life ;" also Mrs. Besant's "Presidential Address."

The Lotus Journal for August is fully up to the usual standard.

Theosophy in Australasia for August has the following main articles : "The Immanence of God in relation to Human Experience"—an important paper (to be continued) ; "A Psychic Trifle," which is an interesting narrative ; "Then and Now,"—giving copious extracts from letters of one of the Masters, which were published in *The Occult World*, some twenty-five years ago ; and, "Lectures and Lecturers of Theosophy ;" an instructive paper, giving practical hints worthy of the careful consideration of T.S. Branches.

Theosophy in India for August concludes the notes of a lecture delivered by Mrs. Besant in April last,—this instalment dealing with the question of "The Blending of the Temporal and Spiritual Functions." Miss Edger's "Studies in the Pedigree of Man," are continued, and Iris H. B. Preston contributes the opening portion of a helpful article on "First steps to the Higher Life : Reason."

Theosophia for July contains the following articles :—" Old Diary Leaves," by H. S. Olcott ; " Conception and Direction, of our Lives," by W. L. van Vlaardingen ; " The Brotherhood of Religions," by A. Besant ; " The Zodiac," by H. J. van Ginkel ; " Hitopadeça," by H. G. van der Waals ; Answers to Questions, and From Far and Near.

The Message of Theosophy for July opens with an article on " Some Aspects of Education," by P. Ramanathan ; this is followed by the interesting lecture on " Buddhism," which was delivered by J. F. M' Kechnie at the Anniversary Meeting of the Rangoon Lodge, T.S.

Broad Views. In the August issue the Editor notifies his readers that unless he receives substantial aid from friends of the movement which his magazine has laboured to support, he will be under the necessity of discontinuing it. We trust his publication will find the support which it merits.

In his opening article on " The Vicissitudes of Theosophy," Mr. Sinnett tells us, briefly, how he came to enter into correspondence with the Masters. He claims the main credit for the spread of the Theosophical Movement in European countries. He does not accept the ' Adyar Manifestations ' as having emanated from the " two great Adept Masters undeniably associated with the movement from the beginning." He says, " I entertain no doubt whatever that two figures closely resembling the Masters in question, actually stood by Colonel Olcott's bedside," etc., and adds—" But if they were not those whom they represented, it is obvious that they may have been, in reality, the result of occult activities distinctly antagonistic to the true welfare of the movement." He however gives little reason for not accepting the " Manifestations " at Adyar as genuine. * In conclusion, he thinks the Rules of the T.S. greatly need remodeling. In addition to Mr. Mallock's serial, we note the following articles : " The late Dr. Anna Kingsford," " Latest News from Mars," " Votes for Women," " Suicide," " Jachin and Boaz," " A Vision and its Sequel." The latter is excellent.

The *Melaphysical Magazine* for June has an article by Eva Best, entitled " What Evil is," in which some valuable ideas are presented and emphasised. In a discussion with a friend about the responsibility of a man " born into surroundings of vice and depravity," the writer says :

" What, think you, brought him into this sad condition ? If

* An article by Judge Khandalvala, which will appear in October *Theosophist*, deals further with this subject.—Assistant Ed.

Eternity be eternal, his life to-day is no new thing. May he not in previous existences have so lived that only such a grievous condition was possible to him ? Oh for a thousand tongues to shout the mighty and redeeming truth to the sorrowing ones of earth ! "

" That is what the world needs now, very much. To make it clear to those who suffer to-day that if in previous lives they had not ignorantly chosen to make their own, those qualities that were in affinity with their then low condition, they would not—could not—have been drawn to them in rebirth."

" I know of no knowledge, that is needed by the race as this is needed. I would cry it from the house-tops were I able, for until man comes to know that to no other than himself can he look for redemption he must suffer the terrible effects of soul-ignorance."

This great truth will probably be fully as effective with the readers of this valuable American monthly, as if it had a theosophic label attached to it. This magazine is doing good pioneer work in the U.S.A. and is published at 500, Fifth Ave., New York City.

The *N. Z. Theosophical Magazine* for July contains (in addition to some very good editorial notes in ' Far and Near '), an article on " Theosophy and Socialism," by J. G., and the first portion of a paper on " The Christian Sacraments," by W. A. Mayers ; also a poem " To the Sun," by Augusta White. ' The Stranger's Page ; ' The Children's department ; etc., follow.

Theosophy and New Thought, for August, contains a further instalment of " The Mystery of Gravitation," by G. E. Sutcliffe, and a continuation of " Yagna and Yoga," by Seeker. There are also copious Editorial Notes and some correspondence, etc.

The *Central Hindu College Magazine* for August concludes the Editor's " Rājputāna tale," Ballājī Champāvat. " A Hindu Catechism," by Govinda Dāsa, is continued. Pandit Shambhu Nath Atull has a good contribution on " Indian Education." " All is Life," by P. T. Srinivas Iyengar, is concluded. E. M. G. contributes a Soliloquy, in blank verse, on " Ravana—Rshi and Rākshasa." " The Wood of the Dead," is the first portion of an interesting story by Algernon Blackwood. " Science Jottings " treat chiefly of meteors, about which some instructive ideas are offered.

ACADEMICAL JOURNALS.

Journal of the Royal Asiatic Society of Great Britain and Ireland, April 1907.—A most interesting contribution, is Dr. Grierson's lecture on "Modern Hinduism and its debt to the Nestorians" and, particularly, the discussion on the same by Mr. Kennedy, Dr. Pope, Mr. Keith, and Dr. Grierson, reprinted among the "Notes of the Quarter" (pp. 477-503). Dr. Grierson's object is to show that "the beliefs of the early Nestorian Christians have been absorbed by Hinduism" and that "the great Indian reformation of the fourteenth and fifteenth centuries was suggested by ideas borrowed from the Nestorian Christians of Southern India." He thinks that Rāmānuja borrowed his main ideas from the monks of Mylapore. All this is disputed by Mr. Kennedy and Mr. Keith with good arguments, so that, unless Dr. Pope would prove in a more convincing way that in the Tamil literature "of the very early Christian centuries" there are "abundant traces" of Christian influence, Dr. Grierson's attempt must be called a complete failure. D. S. Margoliouth's "Contributions to the Bibliography of Abd Al-Kādir of Jilan" give, from an ancient Cairo print, some important dates of the life of the famous founder of the Kādiri Order (in 561). This is one of the four saints "who after death can act and move like the living," and evidently there is *some* truth in the wonderful stories told about this "magnetical personality." "Some of his miracles bear a curious likeness to the matter recorded in the spiritualistic journals. . . . He even holds 'materialization' se'ances, at which the Prophet and first four Caliphs appear on the pulpit steps. He can hypnotize a man till he fancies he is in a place which he had never seen and is not to see till some days afterwards." There follows a critical reprint and English translation (with many suggestive foot-notes) of Dhahabi's Life of Abd Al-Kādir.—"Phallus-Worship is often mentioned, quite as a matter of course, in the Mahābhārata," says Prof. Rhys Davids. That it is *seldom* mentioned and only in some evidently spurious chapters, is shown by B. C. Mazumdar in his valuable little article on "Phallus-Worship in the Mahābhārata."—Continuing his paper on "The Tradition about the Corporeal Relics of Buddha," Dr. Fleet deals with the Mahāvamsa and with Hiuen-tsiang. C. O. Bladgen introduces to the readers of the J.R.A.S. "The Chronicles of Pegu: a Text in the Mon Language." This is the oldest indigenous literary language of Lower Burma, and the mentioned work (containing the history of the Mon kings) lately published by P. W. Schmidt, is "the first work in the Mon language that has ever been edited and

printed in Europe."—Under the head of "MSS., Cecil Bendall," Louis De La Valle'e Poussin gives a photographic reproduction of a Buddhist palm-leaf MS. of the Royal Library in Kathmandu (Nepal), viz., the S'ronasūtras = Saṃyuttanikāya XXII., 49-50, with a complete transliteration in Roman characters and some notes. By this MS., Professor Pischel's observations on the independence of the northern recension with respect to the Sinhalese recension, is confirmed, notwithstanding "the second S'ronasūtra shows a development, a demonstration which is missing in the Pāli." The following paper, by O. Hanson, is a mainly linguistic study on "The Kachin tribes and Dialects" in Upper Burma and Eastern Assam. There follows the Arabic text of a "Panegyric on Sultan Jagmag, by Ibu Arabshah." From the "Miscellaneous Communications" the following may be mentioned: an orthodox answer to Prof. Hopkins' "Modification of the Karma Doctrine," viz., "There is no modification in the Karma Doctrine," by the Maharajah of Bobbili; a note, by B. C. Mazumdar, on the 'extremely avaricious' Kanka kings mentioned in the Bhāgavata Purāṇa (XII., 1, 27), but not in any inscription; an article, by A. Berriedale Keith showing that the Ās'valāyana Sūtra is older than the S'āṅkhāyana Sūtra, and not *vice versa*, as Weber supposed; another, by Prof. Hoernle, proving, against Prof. Jolly, that the standard work of medicine mentioned by Itsing, cannot be Sus'ruta, but most probably is the work of Vāgbhaṭa the elder; finally, an article, by Mr. Fleet, on "Śiva as Lakulīśa," confirming Dr. Bhandarkar's view that a certain Lakulin in the Gandhāra country who was (subsequently) believed to be an incarnation of Śiva, founded there the Śiva sect of the Lakulīśa-Pās'upatas. The club (lakula) of this Lord (Īś'a), who is always represented, in the sculptures, with two arms only, is evidently connected with the club of Hēraklēs. Among the "Notices of Books" that of Mr. Keith on Prof. Deussen's translation of the Sanatsujātaparvan, the Bhagavad Gītā, the Mokṣadharmā, and the Auugītā (Leipzig, 1896) deserves special attention. Prof. Deussen's view, expressed in his introduction, that the philosophy of the Mahābhārata is not eclectic, i.e., a mixture of Sāṃkhya and Vedānta, but is the link between the philosophy of the Upaniṣads and that of the classical Sāṃkhya, i.e., the precursor of the latter, is declined by Mr. Keith. "It cannot be doubted," he says, "that the Yoga and Sāṃkhya already existed in much their classical form" (when the Mokṣadharmā was composed), "as both Garbe and Jacobi have maintained."

Indian Antiquary, March 1907. "The Copper Age and Pre-historic Bronze Implements of India," by Vincent A. Smith, with two plates, being reproductions of photographs taken by Pandit Hirananda, the assistant of Dr. Vogel. These bronze (or copper?) finds made in Bithûr near Cawnpore, and Pariâr in the Unâo District of Oudh, are most remarkable, because India, as the whole East, has, as far as we know, not had any bronze manufacture, so that the implements in question must have found their way to India by trade or otherwise. (We should, however, not forget that the age of excavations has hardly begun for India, as yet). "Ahmad Shâh, Abdâli, and the Indian Wazir, Imâd-ul-Mulk (1756-7)," by William Irvine (continued).—"The Chuhras," by I. W. Youngson; translation of native poetries: "The Creation," "Story of Dhagâna," "Story of Dâna." At the end an interesting review, by Prof. Hultsch, of W. H. R. Rivers, "The Todas" (Macmillan & Co., 1906).

Zeitschrift der Deutschen Morgenländischen Gesellschaft, Vol. LXI, first part.—Semitic philology occupies the largest portion of this journal this time, there being also a detailed "Scientific Report," by three scholars, on the progress of Semitic studies in the year 1906.—"On a southern *textus amplior* of the Pañcatantra," by Dr. Hertel giving the translation of many stories not contained in the ordinary editions, is concluded.—In the continuation of Dr. R. Schmidt's critical edition and translation of Amitagiti's Subhâsitasamdoha (a Digambara text) there are some very suggestive passages. Chapter XXI. "The Description of Flesh" (*mâms a-nirûpana*), is a defence of vegetarianism. "Eating meat," it is said, "produces pleasure in killing." "The meat-eater has no compassion with creatures." "There is no sin in eating. . . meat: they who. . . speak like that, why do they forbid the flesh of men, etc.?" It is admitted that "the murder of immovable beings" (*sthdvara-jantu-ghâta*) is likewise a sin, but it is a sin which can be expiated by austerities and which, compared to "the murder of movable life" (*trasa-jiva-ghâta*), is like an atom compared with the mount Meru. Besides the body of "plant beings" is not flesh: it does not produce lust, nor increase the sensuality as flesh does, because of its excess of sap. "There is no fault, if one eats without desire," some meat-eaters say. But what else is it, if not their desire, when they feed and kill cattle, although there is an easily available quantity of vegetable food? (15). The body as well as the character become ugly by meat diet. (18). The meat-eater is unfit for meditation and all higher knowledge. (19). Hunting particularly is

a most abominable crime. (20). The meat-eater will be forced in hell to eat his own flesh. (21). Compared with those who preach meat-diet, even the Thug is no murderer. (22): his doctrine is less detrimental than theirs. (23). All unfavorable births are merely the consequence of meat-diet. (26). The next chapter forbids eating honey (*madhu-nisedha*)—a prohibition particular to the Jain religion. "Every single drop of honey is won by the murder of innumerable beings," (2) and produces, when eaten, a sin as big as that of burning down seven villages. (3). The honey-eater annihilates the work of crowds of bees. (4). Besides honey is always unclean. (5). Even for medical purposes it should never be used. (9). The honey-eater is, further, guilty of theft (17). The next chapter warns against love (*karma-visedha*).—"The dogmatical faction of the Sâlimijja," on which I. Goldziher gives some valuable information, belongs to older Sûfism, as it seems. Their tenets have been preserved to us by the mystic Abd Al-Kadir Al-G ilânî (1166). Here are some of them; (1) Even the beasts will behold God on the day of resurrection. (2) God has one secret: if he manifested it, the universe would be annihilated. (3) The will of God causes the good deeds of men, but not their disobedience, the deeds of disobedience God wishes by (means of) them, but not from them. (10) God is everywhere. The last tenet was most passionately combated by the orthodox. Another sentence of the Sâlimijja, which likewise excited much animosity, is the assertion that the Word of God (consisting of words, sounds, etc.), is an eternal attribute inherent to the deity. The Sâlimijja are also combated in a work of the Indian scholar Inâjat Âli of Hyderabad. (1321.)

Charaka Samhita (Parts XLIV, XLV), English translation. These fasciculi deal with the causes and treatment of Piles. O. S.

Hereby we wish to acknowledge Vol. 32, *Journal de Magnétisme, du Massage et de la Psychologie** The greater part of this journal contains accounts of the curative effects of magnetism in various illnesses; one-third is devoted to reviews and advertisements of books treating of massage, magnetism and psychology.

A statement worthy of note is that on March 2, 1907, a magnetiser of Angers, France, was fined, for having cured several persons, who had been given up by the doctors. The man's diploma as masseur and magnetiser, according to the law, only gave him the right to exercise his profession under the direction of a person holding a diploma permitting him to practice medicine. One would not have thought such a thing possible in the 20th century.

From another statement we learn that Mr. Krupp discovered the final formula about the construction of his famous cannons, during sleep, in a railway carriage. "He had fallen into sound sleep after having

* Librairie du Magnétisme, 23, Rue Saint Merri, Paris.

in vain tried to solve the problem. His pencil and note book had remained on the cushion, by his side. When he woke, some hours later, he was astonished to find several pages of the note book, which were white before, covered with figures. They were problems in which he found the solution of the formula which had preoccupied him so much."

"His feverish brain had functioned during his somnambulistic sleep and unknown to himself, his hand had taken down the sums with an exactitude which never ceased to be for him a subject of astonishment."

C. K.

Acknowledged with thanks : *The Vâhan*, *The Theosophic Messenger*, *La Verdad*, *Teosofisk Tidskrift*, *Theosophische Bewegung*, *Sophia*, *Revue Théosophique*, *The Light of India*, *The Dawn*, *The Brahmavaradin*, *The Brahmacharin*, *The Phrenological Journal*, *The Light of Reason*, *The Arena*, and many Indian Exchanges,—also, Report of Proceedings of the recent Convention of the British Section, T.S. (See under Theosophical Activities).

CUTTINGS AND COMMENTS.

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

Referring to the two Masters who are especially connected with the Theosophical Movement, Mrs. Besant says in her lecture of April 21st, 1897 (see notes by Mrs. Judson, in July *Theosophy in India*):—

Those two Teachers took upon themselves the karma of the new movement, a movement much larger than the Society itself and affecting every department of life. It may best be described as "idealism," the working towards a divine ideal, idealising all manifestations. All thoughtful people are now beginning to look at ideals, and not simply to deal with manifestations on the physical plane; the Society is the self-conscious vanguard of the General Theosophical Movement, knowing what it is about. Slowly and gradually it has come to be recognised that the work is after all not so much before its time, and that there is a probability of carrying it through. Into the movement have come all the Great Founders of religions, working with the two Masters and inspiring the followers of their own religions. The New Theology is simply Theosophic teaching in Christian dress (The Rev. Mr. Campbell has been for years a student of Theosophical books). Its tendency is towards unity; in this new movement the hope is that all religions may be brought into one body and co-operate under one name. Similarly the idea of the T.S. is to draw all religions together; for all are identical in their essence, religion being the knowledge of God and the love of man. The great aim of the Society is to make of this not only a beautiful theory, but an actual realisation, and to bring all religions into line. It is even now quite possible that the movement may be a failure, but, even if it should, it would not matter much, for the spirit is here; it is better to carry the form on also but it is not a matter of life and death, but only a question of a new body. If the form is too narrow it is better that it should die; the great need is for breadth of thought as against conventional ideas, so it must not be fossilised, but remain broad and free.

We agree with the *Christian College Magazine* (May 1907) that "the facts (of the gallant 'exposure' achieved by it) are not generally known," that "in some cases the very opposite of the truth is believed" and that "the persistent repetition of one version of a story is found to be an effective instrument in aiding forgetfulness." We should therefore "advise any one—whether a friend or opponent of Theosophy—who wishes to know the facts," to study also Maj.-Gen. Morgan's reply to Mr. Gribble; Mrs. Cooper-Oakley's and Col. Olcott's contributions to *In Memory of H. P. B.*; *Old Diary Leaves*, Vol. III., and that small publication, *Reminiscences of H. P. B.* and the 'Secret Doctrine,' edited by the Countess Wachtmeister. "Those who wish to know the facts" will know enough of some people's ardent love of "the law courts," of the "abrupt departure" of Mme. Blavatsky—on the advice of Dr. Mary Scharlieb to "at once proceed to Europe—" and of the phenomena having "ceased" (for those for whom they did well to). "Those who wish to know the facts" will further make the charming acquaintance of that august personage, the notorious expert Netherclift, after knowing whom there would remain very little worth knowing.

Our contemporary's remark that the missionaries "showed the letters" would have been to some point with at least the addition, "to Col. Olcott." Perhaps Col. Olcott was considered a nonentity and not as reliable an authority on H. P. B.'s handwriting as Netherclift and others of that ilk, but that is a different matter.

Of what avail, in the eyes of the missionaries and their friends, is the personal knowledge and direct testimony of disinterested people of the position of Messrs. Sinnett, Hume, Ross-Scott, General Morgan, Mrs. Gordon and a host of others, against a Coulomb and against the huge castles built upon her by the missionaries and consecrated by Netherclift & Co.?

O. V. N.

(Dt. Munsiff, Mangalore).

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On Sunday, April 14th, Mr. James I. Wedgwood, F.S.A., Scot., F.R. Hist. S., lectured to the Blavatsky Lodge of the Theosophical Society on 'The Higher Aspects of Spiritualism.' Miss Ethel M. Mallet in the chair.

The lecturer said that he had found much that was precious and helpful in Spiritualism. Higher Thought, &c., and he regretted the strained relations which had in time past existed between Spiritualists and Theosophists, but was glad that the two bodies were now more harmoniously related. After referring to the materialistic tendencies of the thinkers of the past century and to the fact that Idealism, Mysticism, Spiritualism, Transcendentalism, call it what they pleased, was the key-note of the present age, he dealt with the advent of Modern Spiritualism in 1848, which was foretold by the famous seer, Andrew Jackson Davis, and claimed that the movement had exerted a

remarkable and effective influence in controverting the materialism of that time. The name 'Spiritualism,' which signified the 'philosophy of spirit,' was coined in opposition to 'Materialism,' and did not involve Spiritualists, as carping critics sometimes suggested, in the arrogant position of assuming greater spirituality than that of the world at large, and he saw no adequate reason to prefer the term 'Spiritism,' which had been more recently borrowed from the French.

After reviewing the various phenomena of the seance room, Mr. Wedgwood claimed that when men of the calibre of Hare, Zollner, Crookes, Wallace, Lodge, Lombroso, and others vouched for the genuineness of these phenomena, those people who still denied them, so far from displaying common sense, as they fondly imagined, were merely displaying common ignorance and prejudice.

Mediaeval scholastic theologians had represented death as a King of Terrors; a grinning skeleton, brandishing his hour-glass, or with poised arm preparing to hurl his dart. These ideas, combined with the poverty and barrenness of current popular religious teaching, had inspired people with an unreasoning horror of death. The notion of a Divine Being who belched forth lightning and thunder and condemned his creatures to eternal torture, was passing away, yet those who were conscious workers on the astral plane knew of the unutterable mischief which resulted from the prevailing ignorance of the Churches on this subject—many souls, passing over in a state of ghastly terror, requiring all the efforts of the workers on the other side to soothe. It would be difficult to exaggerate the work that Spiritualism had done in ridding death of its terrors, and bringing to thousands of stricken souls the welcome assurance that their loved ones were in a state of happiness, and often about them, ministering to them. It was not merely to professed spiritualists that this applied—though they were a sufficient number to establish his argument—but to the infinitely vaster body of people who did not openly identify themselves with the movement.

Referring to those who attribute spiritualistic manifestations to the Devil, he said that the oddities of Nature, like the Devil's Dyke at Brighton, or the Devil's Arrows at Boroughbridge, illustrated the ridiculously convenient process by which persons shifted the onus of all that passed their comprehension on to the shoulders of his Satanic Majesty; but if the Evil One existed, it was well to investigate and understand his machinations, for knowledge was power—how else were we to arm ourselves against evil onslaughts? As regarded the supposed barriers between this world and the next, which it was said we were not intended to overstep, he contended that God did not hide things from us, but our limitations prevented us from seeing the wonderful truths. He was ever unfolding before our eyes.

Spiritualism, Mr. Wedgwood claimed, was essentially a science of demonstration and afforded definite proof of the persistence of individual consciousness after the death of the physical body—that was enough to justify its existence. It opened up vast fields of research to the scientist. There was nothing particularly 'spiritual,' it was true, about floating tables and accordions, but however trivial the phenomena might be, they were manifestations of forces which had turned the theories of the scientists upside down, and it was unfair to

bring the accusation of mere 'sensationalism' against psychic phenomena, for they had a most serious scientific interest and value.

Again, Spiritualism rehabilitated the Bible, as Mr. Haweis had shown. It corroborated much put forward in the Scriptures and oral tradition of the various world-religions, and the clergy ought especially to be very grateful to Spiritualism. The lecturer said that he knew a great many occultists in the spiritualist bodies who recognised that it was possible, by developing certain interior faculties latent in all men, though more developed in some, to raise our consciousness so that we could, at will, enter the land of the so-called 'dead' and converse with its very much alive inhabitants.

In conclusion, Mr. Wedgwood said that Spiritualism was the easiest and most ready means of demonstrating the persistence of consciousness beyond the grave, and he suggested that we could discern in the spiritual activity of the present day a mighty projection of spiritual force into the world for the helping of humanity. He urged upon his hearers that it was worth effort on their part to qualify themselves by purity of life, by striving after noble and unselfish ideals, by an ever-present consciousness of the duty they owed to their fellowbeings to be utilised as channels in that great work.

At the conclusion of the meeting the lecturer answered several questions, and a hearty vote of thanks terminated the proceedings.

[For the foregoing abstract we are indebted to *Light*, Ed.]

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Pagan
Morality.

The ethical precepts of humanity in the far-off past seem to be quite in accord with the ideals of the present age concerning right conduct. *The Truth-Seeker* of June 15th has an article by W. A. Croffut, Ph. D., on "the morals of Pagans," a few paragraphs from which are quoted hereunder. Here are some thoughts from Marcus Aurelius:—

"Since it is possible that thou mayest depart from life this very moment, regulate every act and thought accordingly. But to go away from among men, if there are gods, is not a thing to be afraid of, for the gods will not involve thee in evil. . . . What means all this? Thou hast embarked, thou hast made the voyage, thou art come to shore; get out. If, indeed, to another life, there is no want of gods even there. But if to a state without sensation, thou wilt cease to be held by pains and pleasures, and to be a slave to the vessel, which is much inferior to that which it serves; for the one is intelligence and deity, the other is earth and corruption. . . . There is nothing better in life than justice, truth, temperance, fortitude. Never value anything as profitable to thyself which shall compel thee to break thy promise, to lose thy self-respect, to hate any man, to suspect, to curse, to act the hypocrite, to desire anything which needs walls and curtains. . . . While thou livest be to good, do good. Within ten days thou wilt seem a god to those to whom thou art now good, do good. Within ten days thou wilt return to thy principles and the worship of reason. a beast and an ape, if thou wilt return to thy principles and the worship of reason. Everything harmonizes with me which is harmonious to thee, O Universe. Nothing to me is too early or too late which is in due time for thee. Everything is fruit to me which thy seasons bring, O Nature; from thee are all things, in thee are all things to thee all things return."

Canon Farrar, of the Episcopal church, says of Marcus Aurelius: "A nobler, a purer, a sweeter soul—a soul less elated by prosperity or more constant in adversity—a soul more fitted by virtue, and chastity, and self-denial to enter into the eternal peace, never passed into the presence of the Heavenly Father."

The above may well be compared with the views of Walt Whitman—a modern pagan—who says: “Shall any man hate me? Let him look to it. I will be mild and benevolent towards every man and even to him, ready to show him his mistake, not reproachfully nor as making a display of my endurance, but nobly and honestly, like the great Phocion. Consider that thou dost not even understand whether men are doing wrong or not, for many things are done with reference to circumstances.

In short, a man must learn a great deal before he is able to pass a correct judgment on another man's acts.”

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The renowned pagan philosopher Seneca, born before the Christian era, wrote: “We must live as if in the sight of all men; we must think as if some one could gaze into our inmost breast. Be virtuous. Men are born for mutual assistance; let us live for one another and cultivate kindness. Nobleness of character results from a steady love of good. Nothing is nobler than brotherly kindness. If a man would grieve his enemy let him act in the noblest way.”

Confucius, the great Chinese Sage, who was born 551 B. C., taught these maxims of conduct to his people:

“Do unto another what you would he should do unto you; and do not unto another what you would not should be done unto you. Thou needest only this law alone; it is the foundation and principle of all the rest.

I teach you the five capital virtues, universal love, impartial justice, conformity to ceremonies and established usages, rectitude of the heart and mind and pure sincerity.

It is not enough to know virtue, it is necessary to possess it. It is not sufficient to admire it, it is necessary to practise it.

Wouldst thou learn to die contentedly, learn thou to live wisely.

One demands four things from a woman; that virtue dwell in her heart; that modesty beam on her forehead; that sweetness flow from her lips and that industry occupy her hands.

A bad husband is sometimes a good father; a bad wife is never a good mother.

Silence is the eloquence of woman, modesty her courage.

A house of straw where there is laughter is preferable to a palace where there is weeping.

Ignorance is the night of the mind, without moon or stars.”

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Egyptian Ethics. The *Book of the Dead* shows that the Egyptian standard of morals was very high. Not one of the ordinary virtues of modern civilization is neglected in this code—piety, charity, humility, self-denial, honesty, chastity, protection of the weak, benevolence, courtesy—all remembered and enjoined. It was founded on the eternal laws of equality and equity which were not invented by any man or any god, but were written by Nature on the tablets of the human heart.

When he stood before the dread god on the judgment day, the Egyptian had to plead “O Osiris, I have not done evil to my neighbors;

I have not afflicted any or caused any to weep. I have been kind to animals. I have not told lies. I have not done what is hateful to the gods. I have done no murder. I have not taken what is not my own, I have not preferred the rich to the poor. I have not oppressed the widow or denied the orphan.” And on the tomb of a man at El Kalb was sculptured, five thousand years before Christ, the sentence: “I have never left home with anger in my heart.”

In the moral code as written by Prince Ptah Hotep, three thousand years before the Ten Commandments were given to Moses on Mount Sinai, we have such injunctions as these—which the reader will do well to compare with the Decalogue:

“Do good with a loving heart. Treat servants kindly. Reap in thine own field, and not in thy neighbor's. Rule by love and not by fear. Command thy temper and use a calm speech. The way to understand is to listen with gentleness. Love is worth more than sacrifice. Overcome evil with good. Love thy mother. Cherish thy wife and satisfy her wishes. If a man be wanting in good manners, he is an affliction to his kindred. Learn the virtue of cheerfulness, for a light heart maketh a happy face. Do no evil to thy neighbor. Choose that which is good. Scatter not thy words, but rather be silent. Harken unto Truth and obey it. Esteem wisdom more precious than the emerald. Be thy thoughts abundant and thy mouth reserved. Give bread to the hungry, water to the famishing, clothing to the naked, and consider the wants of thy brother.”

These are but a few of the commandments from that marvelous moral code evolved from the mind of a just man thousands of years before Joseph was sold into Egypt. And that original manuscript on parchment is spread before human eyes in the Berlin museum to-day.

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In *The New Zealand Theosophical Magazine* for May, R. H. takes a philosophical view of the ‘problem of evil.’ We quote a few sentences hereunder:

“We regard evil as a force which subserves evolution. Evil is the absence of good, and has the same degree of reality as darkness, which is the absence of light. Evil is the consequence of ignorance, and since evil acts produce pain, this creates in the Inner Man, the Permanent Ego, a remembrance of things to be avoided, and a discrimination between happiness, producing tendencies to be encouraged, and pain, producing tendencies to be overcome.

Man is the field of conflict between the higher and the lower natures. If the higher meet with no temptation, how can he grow aware of his weaknesses? It is by the struggle to overcome these that the Ego grows. Thus Evil is, like Good, a force which helps the man along his evolutionary path, it draws out his strength.”

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We clip the following “Opinion of the Bishop of Madras,” from the *Madras Mail*, of the 17th June:

Indian Missions a failure.

The June number of the *Nineteenth Century* contains a remarkable article entitled “Are Christian Missions in India a failure?” by the Right Rev. the Bishop of Madras. His Lordship says that against anything like the acceptance of a Christian creed, the higher ranks of Hindu

Society present a solid and unbroken front. * So far as I can judge they are no nearer to the Christian church to-day than they were twenty-five years ago. Indeed in some respects, I think that they are further off. The advance of higher education has perceptibly increased the friction and antagonism between Europeans and Indians and this has necessarily reacted strongly upon the attitude of educated Indians towards Christianity." To any one then who looked exclusively at this part of the mission work it might well appear, the Bishop says, that Christian Missions in India for the last fifty years have been almost a complete failure. On the other hand the Government Census Reports show that while between 1891 and 1901 the population increased by 1½ per cent., Native Christians increased by 30 per cent. The Bishop contends that it is to the mass movement towards Christianity from below that we must look for the regeneration of Indian Society. "It may," he says, "seem a strange and paradoxical idea that the future of India lies in the hands, not of the Brahmin but of the Pariah; yet I believe that it is true. No social progress in India is remotely possible until the tyranny of castes is crushed and destroyed, and if the history of the past fifty years is any guide to the future, that will be brought about not by the gradual enlightenment of the Brahmin, but by the uprising of the Pariah and aborigines through the influence of Christianity."

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The art of surgery is making steady progress in many different directions. We notice in *The Bengalee*, an account of a very successful operation in the line of blood transfusion performed by Dr. G. M. Dorrance, a surgeon in a Western university. We quote hereunder, a portion of the statement:

Peter Anderson, a German waiter, . . . gave two quarts of his blood to save the life of his wife, then in the death coma from anemia. His act was accompanied by great personal risk. Up to this time Dr. Dorrance had experimented only upon animals. He had not as yet attempted to suture, even on these, the artery of one to the vein of another. All his delicate sewing had been done on a single artery. He examined the woman, announced that her life could be saved, and sent for her husband. Anderson, clean-skinned and big-framed, came. The case was put to him.

"You will have to give a large quantity of blood," he was told, "and there is danger that the shock will be severe enough to stop your heart."

"Will it save my wife?" asked Anderson. Told that it would, he said: "That's all right, then go ahead." Anderson was put under ether and placed beside his wife. It was not necessary to give her an anæsthetic, so low was her vitality that she had already sunk into the unconsciousness that precedes death.

Dr. Dorrance bared the man's right arm, and with a rapid stroke severed the artery. The end connected with the heart he pressed tightly between thumb and forefinger and closed the other with ligatures. This accomplished, he placed a clamp, devised by him especially for his experiments, on the heart end, and it was tightly and easily closed.

Then he opened the large vein in Mrs. Anderson's left arm, inserted into it the free end of her husband's artery, with forceps, and began his wonderful surgical "embroidery." Tiny needles flew with rigid precision faster than the untrained eye could follow. When it was accomplished husband and wife were united by artery and vein, with the man's life blood pouring through.

Literally man and woman were sewed together. When the clamps were finally removed the blood gushed from Anderson's artery into his wife's vein. It was explained that to pump from artery into artery might mean death, . . . for the weaker heart would be greatly, if not fatally, affected.

In a vein, however, which bears the same relation to an artery as a quiet back channel to a brawling, swiftly moving stream, there would be no opposition, no strife of hearts. Careful watch was kept on Mrs. Anderson's pulse. For a few minutes it registered the same intermittent, sluggish beat as before. Then imperceptibly, save to a trained touch, it began to accelerate. Soon its beating was noticeably regular, and with this, there began to steal into her cheeks the faintest flush, the first flush her cheeks had known for fifteen years. The face of her husband, lying beside her, began to grow pale.

"It was as though we were spying on life itself," said one of the surgeons present there. It was like seeing life being poured into a corpse.

Then the sutures or stitchings, were deftly severed. Clamps were applied to the arms of man and woman. It took Dr. Dorrance just five minutes to sew up Anderson's artery, he employing the same process that had been used in making the junction. Mrs. Anderson's vein was then treated in the same manner and the operation was over. It is estimated that Dr. Dorrance's labour in the matter took actually just seventeen minutes, although for nearly an hour the artery was joined to the vein. Mrs. Anderson is now rosy cheeked and healthy.

The potentialities of the new system may well prove to be wonderful in the future. Dr. Dorrance himself admits that from the method he hopes to see consumption wiped out of the world. He believes that the lives of thousands of children will be saved, the operation being safe to perform on a baby only three days old. Anæmia, he confidently asserts, is a thing of the past. Typhoid fever will be robbed of its terror, because after a hemorrhage the patient's life can be saved by the transfusion rapidly administered.

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We are indebted to the *Indian Messenger* for the "Paragaph" following 'Paragaph Sermons' by Rev. C. W. Casson of Ottawa:

THE AIM IN RELIGION.

"It should be our aim in religion, not so much to save souls, as to make souls worth the saving; not so much to make men good, as good for something; not so much to find heaven hereafter, as to help found heaven here. The man who fixes his thought in religion on the traditional past, or his affection in the celestial future, is a base traitor to the present age in which he lives. No man can find God in the past or serve God in the future. He must seek Him and serve Him in the living present."

ACCEPTING THE BIBLE.

"Some one said the other day, 'Why, Unitarians reject the Bible!' Nonsense! Do you reject a fish when you refuse to swallow its bones and all? Do you reject the letter of a friend, because there are certain errors in it? Surely not. And Unitarians accept the Bible as a sacred book, but insist upon the right of rejecting what is not reasonable in it. They do not accept it for its past face value, but for its present fact value. They give it high and honoured place as the record of religious thought in the past, but not as an infallible guide in the present."

THE SPIRIT OF LOVE.

"The spirit of true religion is love. It is not sectarian. It takes no pride in apostolic successions or prophet pedigrees. It recognises no denomination, and refuses to judge a life by a label. It finds its impulse in love to God and man. Its chief asset is sympathy. It is love conquering life, reaching out to other life in love. It is love surging and swelling with a desire to add to the sum total of human good and gain. It is like the bird-song, making the very atmosphere vibrant with melody. Is your religion true?"

THE DIVINEST TASK.

"This is the divinest task of men to day—to aid in the disclosure of the divine in the depraved; to pour sunshine upon the slime of sinfulness, that the filly-root of purity may awaken and put forth its beauty; to hail every man as the Child of God and then to stand by him to help him live up to the high privileges of his birthright. The time has come when man must fling off the disguise of depravity that the Church insisted was his native garb, and stand forth a spiritual soul, with the potential power and purity of the divine."

THE MINISTRY OF LOVE.

"I proclaim the ministry of love. It is the most effective. What learning cannot accomplish, love can effect. The love is greater than the thinker. Affection is more potent than argument. Kindness of heart is more forceful than keenness of intellect. Love is omnipotent, and not to be resisted or refused. If you would save

the world, silence your arguments, shelve your particular theories, drop your infallible scheme, and go out and love. Love will find its own way of fulfilling itself, and so fulfilling the kindly purposes of God in love.

The religion of Jesus was summed up in love of God and men. The grandest word was love. The chiefest duty was love. The highest law was love. The most vital principle was love. The divinest thing was love. Love was the essence and the essential. Then let us have done with our paltry strife over dogmas and divisions. The heart of the Christian religion is love, and only he who loves can possibly understand the message or fulfil the mission of Jesus of Nazareth. If you do not love your fellows, you have never learned the chief lesson of the Christian religion."

THE DAILY REVELATION.

"God has speech for every day and every people. Never was face uplifted but met the sunshine of God's truth. Never was land or people so benighted but daily light was given for daily life. God's truth is not confined in missionary lanterns or limited to faint reflections from Judea. In Canaan and in Canada, the light of the living God beams down with impartial ray. What God has given to one people at one time, He gives to all peoples at all times. Revelation is not something fixed and local, but is as universal as life and light."

THE DIVINITY OF JESUS.

"I do not deny that Jesus was divine. I believe that he was. But I go further than that and declare with equal positiveness that you, whoever you are, are also and equally the child of God. Can you not see that this is the new and splendid thought that is dawning on the minds of modern men—that what Jesus was, we may be, and what Jesus did, we may do? Is not this better than to believe that God had but one son, and that we at best can claim God as foster-father? To know this is to know the fullness and divinity of life."

THE TRUE MINISTER.

"Whoever serves, or seeks to serve, his fellowmen, is a true minister of God. He may or may not believe in or attend any church; he may never have taken sacred vow or sacrament; but if he loves and serves, the loving and serving are his certificates of good standing. He may be clad in overalls, and work in a subway ditch, and talk broken English, but if he loves and serves, no archbishop takes precedence over him in the wider ministry whose spirit is love and whose ritual is service."

THE RELIGION OF A SMILE.

"Happiness is the very seal and sequence of real religion. A long face is not the sure sign of a saved soul. A smile on the face is more conclusive evidence than scripture or the tongue. A smile is the sunshine of religion breaking through. The man who can see nothing to make him laugh is blind in the eye of faith. The exuberance of a happy life is its best proof of being lived in accord with God's law. Happiness is harmony. Sorrow is unfaith. Worry is wicked. Penetrate to the varieties, and your faith can rise to the altitude of a smile."

THE RELIGION NEEDED.

"The world needs a religion of kindness. As Mrs. Wilcox so finely says:

"So many Gods, so many creeds,
So many paths that wind and wind,
While just the art of being kind
Is all this sad world needs."

The best kind of religion is the religion of being kind. One's faith is worth nothing if it does not inspire one to deeds of kindness. The sap of sentiment becomes of value only when it is boiled down to the syrup of sympathy or the sugar of service. If you are kinder than I am, your religion, whatever it may be, is better than mine."

SUPPLEMENT TO THE THEOSOPHIST.

OCTOBER 1906.

MONTHLY FINANCIAL STATEMENT.

Receipts from 21st August to 20th September 1906.

HEAD-QUARTER'S CURRENT EXPENSES ACCOUNT.

	Rs.	A.	P.
* General Secretary, German Section, T.S., 25 per cent. Fees and Dues for 1905 and 1906, Marks 587 ...	440	4	0
Mr. Julian Moreno, Rosario de Santa Fe, 25 per cent. Fees and Dues for 1905 and 1906, £2-4-11 ...	33	11	0
Mrs. Ida R. Patch, Pittsburg, through Mr. Alexander Fullerton, New York, Donation \$ 5 ..	15	4	0
A Friend, Mylapore, monthly subscription for July and August ...	3	0	0
General Secretary, Indian Section, T.S., part payment of 25 per cent. Fees and Dues for 1905 and 1906 ...	1,500	0	0

ADYAR LIBRARY ACCOUNT.

An F.T.S. of Burma, monthly subscription ...	50	0	0
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T. V. CHARLU'S ACCOUNT.

Secretary Ananda, T.S., Allahabad ...	3	0	0
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W. A. ENGLISH,
Treasurer, T.S.

OLCOTT PANCHAMA FREE SCHOOLS.

A "Theosophist," Bombay (2-7-1906)...	1,000	0	0
Mr. A. L. Williams, through Mr. Alexander Fullerton, New York, Donation ...	6	0	0
A Friend, Mylapore, monthly subscription for July and August ...	2	0	0

WM. GLENNY KEAGEY,
Secretary and Treasurer.

TO ALL GENERAL SECRETARIES.

Each Secretary of a T. S. Section is requested to send his Annual Report, addressed to the President-Founder, not later than the 1st November, together with the names of Presidents and Secretaries of Branches, and addresses of the latter—all *plainly* written and properly arranged in *tabular form*, as in our Anniversary Reports.

BOSTON, September 4th 1906.

To The Editor :

MY DEAR SIR,

It will interest your readers to know that our beloved President-Founder, accompanied by Mr. John Schuurman, a Holland Theosophist, arrived from Europe at the port of Boston August 25th and remained with us till September first.

He was met at the *Arabic's* landing by Lieutenant Frederick Spenceley, U. S. A., President of the Boston Theosophical Society, Commodore Wm. S. Moore, U. S. N., Mrs. Kate Buffington Davis, an American Theosophist who is known and loved in many lands, and Mr. Davis. To most of the Boston Theosophists Col. Olcott was known only by reputation—his "Old Diary Leaves," and the excellent photographs of him which we are fortunate enough to have (but which none of them fully portray his unlimited love and kindness for every thing and every body) that gleam out all the day long. To those of us who had been in the Theosophical Society for seven or eight years and had never seen our President-Founder his visit brought a sense of the international importance of the Theosophical Society.

The whole week that he stayed was given over to the effort to convey to him some idea of our appreciation of the debt we owe him. August is a month when everybody who can, goes to seashore or mountains away from our humid and stifling cities, and this year many of our members were far from Boston and could not return in time. Some of them, however, shortened their stay away and a reception which lacked nothing in enthusiasm was given on the 27th, a public lecture to a more than fairsized audience (for summer) on the 29th, and a members' meeting on the 31st, at which Col. Olcott answered some written questions, and rose to heights which carried conviction as to the power which sustains the servants of the Masters. These meetings were interspersed with trips to the near-by Summer homes of different members where enthusiastic groups gathered on lawns or verandahs and enjoyed the out-of-door conversation of the Colonel, while cups of tea and coffee flowed and the heart-bonds of our Society grew stronger. Miss Louise Mitchell, Col. Olcott's niece, spent a portion of the week in Boston, making a charming addition to some of these parties. Writing as I do three days after our President's departure and having heard the comments of members and friends on every side who have grasped his loving hand for the first time, I close my letter by expressing the wish of every true Theosophist,—“May he be spared many, many years as the head of this body which ‘deals not with parishes but with nations.’”

Very fraternally yours,

FLORENCE ALLEN TAYLOR.

NEW BRANCHES.

AUSTRALASIAN SECTION.

On July 28th, 1906, a charter was issued to form a Branch of the Theosophical Society at Allansford, Victoria, to be known as the Edger Branch of the T.S. : President, Mr. I. A. C. Ziegler ; Secretary Miss E. P. L. Ziegler, Allansford, Victoria, Australia.

W. G. JOHN,
General Secretary.

CUBAN SECTION.

On July 29th, 1906, a charter was issued to form a Branch of the Theosophical Society at San Pedro, Coahuila, Mexico, to be known as the "Alfay Omega," Branch of the T.S. : President Enrique Montfort, Secretary Feliciano B. Medina, Calle Zaragoza 26, San Pedro, Coahuila, Mexico.

J. M. MASSO,
General Secretary.

AMERICAN SECTION.

On August 20th, 1906, a charter was issued to the Duluth T.S., Duluth, Minn., with ten charter members. The President is Mrs. Alice A. Taylor ; the Secretary is Mrs. Cora E. Hayden, 220 West, 4th St. There are now 72 Branches in the American Section.

ALEXANDER FULLERTON,
General Secretary.

We are recently informed that the President of the Branch at Denver, Colorado, is Mr. Clark J. Ely, and the Secretary is Mrs. Maude W. Miks, 2622, Gilpin St., Denver, Colorado.

ANNUAL CONVENTION OF THE BRITISH SECTION, T.S.

We have received, with thanks, the Report of the Sixteenth Annual Convention of the British Section, T.S., which was held in London on July, 7th and 8th, 1906.

The President-Founder occupied the chair and Miss Spink and Mr. Glass were elected Secretaries to the Convention. After roll-call and letters of greeting, remarks were made by Mr. Fricke of Holland, Mr. Martyn of Australia, Mr. Kent of New Zealand and Mr. Sakharam Ganesh Pandit of India. The General Secretary's Report, which was taken as read, shows a gain of 65 members, and though no new Branches are reported there have been six new centres established. The finances of the Section show an improved condition. The question of providing a larger Head-quarters for the Section is under consideration. The Reference Library "shows a continually increasing use." During the year, the Social Committee and the Theosophical Activities Committee have been doing excellent work and the Correspondence Class has also been active. The President-Founder visited the Section in April and gave addresses before

the Blavatsky and other Lodges in London and made a tour in the North. In May he visited Birmingham, Sheffield, Manchester, Edinburgh and Harrogate. The usual Federation meetings have been held, the Propaganda Committee has been active and six new Lending Libraries have been established. Numerous lectures have been given by Mr. Mead and Mrs. Besant in London, and there have been other speakers also. After the election of officers—Miss Kate Spink being re-elected General Secretary and Miss Ward, Treasurer—the President-Founder read his Chairman's address which embodied the main portions of the address which he delivered before the Paris T.S., Congress, which would well bear repeating. A conversation was held on Saturday evening, and on Sunday evening at the Meeting held in the Small Queen's Hall, Col. Olcott, who occupied the chair, spoke on the Theosophical Movement, and Mr. Mead delivered the closing address on "The Gnosis of the Mind."

EDUCATE THE GIRLS.

WHAT THE PRINCE PRIEST THINKS.

[We copy from the *Times of Ceylon* (of August 17th) a few closing paragraphs of a very interesting speech delivered by the Siamese Prince Priest before Her Excellency, Lady Blake, at the opening of the Kotehena Girls' Free School, his subject being "Influencing the Nursery." The *Times* says his views "are as fresh as they are honest." We hope the school will prove to be a great success].

"But whatever be the truth, this much is certain, a civilisation which sanctions a wholesale application of the words *policy* and *diplomacy* as a necessary practice in daily life—effective and legitimate weapons with which to fight the modern battle of life in peace and war—and worst of all the indiscreet application of the word *fashion*, which turns intelligent beings into mere sheep, blindly following their leaders—I say the application of these words in daily life, if continued unabated, can bring but evil results in the end, for they imply a sanction of the questionable doctrine of "The end justifies the means." If, in this age of go-ahead-quick, the necessity for competition is admitted to be the right view, I too, even as a Buddhist monk, have a claim to a hearing among my fellows of my theory and view of life. . . . I say to my fellows, give up the vain hope of a successful competition in the education of boys, with those who have the command of unlimited means, but pay great attention to the education of your girls. For every girl you convert to your view and ways you are making a gain in the conversion of a future family. Do not aim at making ladies and gentlemen of your students, but industrious men and women who should know what is good for them and what is good for the *not-them*. Attend to the middle and the lower classes,—in fact, the poor, who are the backbone and sinews of the nation."

"Begin education at home, in the nursery, in which character is formed, by educating the future mothers into capable teachers and let them complete their education at school. Aim at home life and comfort and industrious habits—that they may get rice and curry, and not bread and butter—that they may not have to resort to fashionable

means of livelihood. Make the girls understand that the mission of a mother is a sacred and a very great responsibility. I say much the same to the Social Reform Society. Reform the girls and boys, especially girls, and not men and women—especially the crusty and old. Begin it at well-conducted girls' schools and let the grown-up pupils, who have become eligible for marriage—who will be wives and mothers—be reformers for society and the nursery at home, and you will before long have a new type of men and women moulded by the irresistibly gentle power of woman's hand, and the desired regeneration will then begin. If girls could but be made to realise that the world lies at their feet, and use rightly the irresistible power which nature entrusts to them, and not misuse it, a new world could be made by them and a good world too. Attend to your girls and educate them to know the possibilities that lie latent in them, and the great responsibilities nature intrusted to them, and do not trouble yourselves about the boys, who will soon be captured and reformed by the irresistible power of well-educated pupils of yours. But beware of the terrible consequences of dealing with such a dangerous power. For what chance has a poor man captivated by a charming woman of culture and varied accomplishments to escape being influenced and led by her?"

"Our object is to provide for a natural education which begins with laying the foundation of noble qualities and the moulding of character at home, in the nursery, by the mother, who alone can teach tender ones with enduring effects, in this well-directed school, by educating girls to the standard of the ideal mother who shall be fit to fulfil the responsible and sublime duty of bringing up the young who shall grow up to be honest and good citizens of their dearly beloved Lanka, which exalted duty nature entrusts to her. In doing this we shall pay special attention to train the girls in industrial habits, and to give applied knowledge needed for their station in life, and not to make vain ladies of them. Home duty and home management which make home so dear and happy to a true English woman, and the management of the nursery, will be cultivated along with simple and useful industries, such as cooking, needle-work and kitchen gardening. An effort will be made to show this moral essence in all their doings, in their daily life, without the aid of the figment of a particular dogma or creed, for the school is mainly supported at present by non-Buddhists and must be worked strictly as a non-sectarian institution."

"To carry out the full programme more funds than have been provided for are needed, and we shall endeavour to find them by appealing to the general public."

BOOKS FOR THE ADYAR LIBRARY.

The Adyar Library has been increased by a very important purchase from the store of Otto Harrassowitz (Leipzig Germany) containing the library of the late Professor Weber. Among the 260 volumes thus acquired are such rare books as D'Alwis' "Buddhist Nirvāna," Weber's "Krishnajanmāshatmi" and "Indische Skizzen," Bibliotheca Indica, vol. IX. (Bhāshā-Pariccheda), "Nārādiya Dharma-

s'āstra" (ed. Jolly), Vopadeva's "Mugdhabodha" (ed. Böhlingk), Clough's "Compendious Pāli grammar," and many other works out of print or difficult to be got. There is further a complete set of the "Calcutta Review" (almost unobtainable at present), and more or less complete sets of those scientific journals which are so indispensable to almost all oriental research, viz., the "Indian Antiquary," the "Journal of the Royal Asiatic Society of Great Britain and Ireland," the "Journal Asiatique" (Paris), the "Zeitschrift der Deutschen Morgenländischen Gesellschaft," (Leipzig), "Abhandlungen für die Kunde des Morgenlandes," (Leipzig), "Wiener Leitschrift für die Kunde des Morgenlandes" (Vienna); besides the "Transactions" of the Congress of Orientalists from 1873 to 1897 (twenty-seven volumes), Weber's "Indische Studien" (complete set, very rare), the two "Petersburg Dictionaries," etc., etc. Ample information about these and all other books of the Library will be found in our Subject Catalogues of printed books now under preparation and to be ready for print early in 1907.

The following books have been presented to the Library
V. V. Ramanam Esq., M.A., of Madras :

Bell, "Comparative Anatomy and Physiology ;"
Meyrick, "Handbook of British Lepidoptera ;"
"Cassel's New Popular Educator" (two vols.).

Our heartiest thanks to the giver.

The last acquisition consists of five works bought by Colonel Olcott in London :

R. Spence Hardy, "The Legends and Theories of the Buddhists compared with history and science" (rare).

V. Fausboll, "Indian Mythology according to the Mahābhārata, in outline."

John Batchelor, "The Ainu and their Folklore."

John Rhys, "Celtic Folklore, Welsh and Manx," (2 vols.)

John Abercromby, "The Pre- and Proto- historic Finns both Eastern and Western, with the Magic Songs of the West Finns" (2 vols.).

The importance of folklore to the history of religion and philosophy can not easily be overestimated.

Notwithstanding the Leipzig consignment there is still a good number of scientific works which have to be procured in the course of time, but the complaint heard some months ago that the necessary scientific apparatus is wanting in the Adyar Library, can now no longer be raised.

SUPPLEMENT TO THE THEOSOPHIST.

NOVEMBER 1906.

EXECUTIVE NOTICES.

THEOSOPHICAL SOCIETY,
PRESIDENT'S OFFICE,
GENOA, ITALY,
17th October 1906.

The condition of affairs within the Cuban Section of the Society has reached a point where the intervention of the President-Founder is asked. Owing to causes of a personal character not necessary to specify, the orderly administration of the Section is interrupted and there is almost a deadlock. From the eight Branches in existence at the time of the chartering of the Section, the number has now increased to eighteen and two more are soon to be organised, one at Porto Rico and one in the Republic of Salvador in Central America. This most encouraging state of things is mainly due to the ceaseless and unselfish activity of Señor Jose' Massó and a few other devoted colleagues. To Señor Massó was given, first by the President-Founder and subsequently by the Organising Convention, the widest discretionary power for the control and management of business. At the time of the President-Founder's visit to Havana, 1903, he found that there was but one opinion as to the fitness of Señor Massó and at the Organising Convention that gentleman was by a very large majority of votes confirmed in the Office of General Secretary.

His personal good opinion of that gentleman has been confirmed and strengthened by subsequent events. In the early days of the movement, finding that the Roman Catholic printers would do no work in the way of publishing of propaganda literature, Señor Massó, though a man of very moderate means, bought a press and types and established a printing office in his own house; also by overwork he had almost made himself blind. When the Section was formed the President-Founder used some of the money falling into the Society from the Estate of our deceased Cuban colleague, Señor Fuente, to refund the cost of the printing establishment and presented it to the Section for propaganda purposes. It now appears that during the present year a new committee has been appointed who, without any apparently valid reason, have set themselves to work to virtually bring the Sectional activities to a standstill, providing nothing towards the expenses, opposing the carrying on of propaganda work, limiting the correspondence to the mere acknowledgment of letters, and leaving unanswered all the numerous enquires on Theosophical matters which in every Section mark the growing interest in our movement among the public. Such a state of things as this cannot be allowed to continue,

and the undersigned has to choose between an endeavour to restore things to their former healthy condition or of cancelling the Sectional Charter by virtue of the power given the President-Founder in Rule 35 of the Code now in force. As the adoption of such an alternative would give a very bad precedent and work perhaps fatal harm to our movement in that part of the world, the President-Founder makes the following decision :—

The full discretionary power enjoyed by Señor Massö from the beginning until the recent change, is restored to him and he is authorised to continue to administer the business of the Section according to his best judgement :—

The committee which has adopted the obstructive policy above mentioned is dissolved, and pending the formation of a new committee at the next Sectional Convention, the control of public business shall be vested in Señor Massö, as above specified.

The General Secretary, Señor J. M. Massö, is instructed to communicate the contents of this Executive Notice to his colleagues in the Section.

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

THEOSOPHICAL SOCIETY,
PRESIDENT'S OFFICE,
NEW YORK CITY, N.Y.,
25th September 1906.

The undersigned gives notice that for sufficient cause he exercises the authority conferred upon him in Article 4 of the "Memorandum of Association" in which the Society was incorporated, 3rd April, 1905, and rule 35 of the "Rules and Regulations," and orders the cancellation of the diploma of Mr. C. Jinarajadasa, a member of the British Section T. S., and the removal of his name from the register of membership.

The Secretaries of the British and American Sections are instructed to make known this decision in such ways as they may deem best.

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

MONTHLY FINANCIAL STATEMENT.

Receipts from 21st September to 20th October 1906.

HEAD-QUARTER'S CURRENT EXPENSES ACCOUNT.

	Rs.	A.	P.
General Secretary, American Section, T.S., Fees and Dues for 6 months £ 63-19-9	959	13	0
A Friend, Mylapore, monthly subscription for September 1906	1	8	0

ADYAR LIBRARY FUND.

An F. T. S. of Burma, monthly subscription for September 1906	50	0	0
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W. A. ENGLISH,
Treasurer, T.S.

OLCOTT PANCHAMA FREE SCHOOLS.

O. V. Nanjundiah, Esq., Mangalore, donation	7	8	0
H. H. Mehta, Esq., Udipär, for Food Fund	13	0	0
A Friend, Mylapore, monthly subscription for September	1	0	0

WM. GLENNY KEAGEY,
Secretary and Treasurer.

NEW BRANCHES.

CUBAN SECTION.

A charter was issued on August 15th, 1906, to form a Branch of the Theosophical Society in the City of Mexico, to be known as the "Aura" Branch of the T.S.; President, Dr. Juan N. Arriaga; Secretary, Mr. Fernando Orozco y Berra, Pulqueria de Palacia 3, Mexico.

J. M. MASSO,
General Secretary.

INDIAN SECTION.

A charter was issued on September 21st, 1906, to form a Branch of the Theosophical Society to be known as the Jiaganj T.S. The Secretary is Babu Pannalal Singh.

Another charter was issued on September 12th 1906, to form a Branch of the Theosophical Society to be known as the Vayalpad T.S. The Secretary is Mr. B. Bhujanga Row.

UPENDRANATH BASU,
General Secretary.

THE PRESIDENT-FOUNDER IN OHIO, U. S. A.

Col. Olcott arrived in Toledo, Ohio, U.S.A., Wednesday, September 5th, 1906. An informal reception was given by the Toledo Branch of the T. S. On Wednesday evening, to all those desiring to meet our distinguished guest. Thursday evening, September 6th, Colonel Olcott gave a complimentary lecture to the public on Karma and a large and appreciative audience greeted him. Friday night was for members only and Colonel Olcott gave us most charming reminiscences of H.P.B. and the early days of the T. S. On Saturday afternoon the Colonel met the Branch Members informally,—an afternoon long to be remembered by those fortunate enough to have been present. The Colonel left on Saturday night for Chicago. The big, broad humanity of Colonel Olcott impresses one immediately, and his infallible courtesy, kindness and tact, which come straight from his heart, endeared him to all. When he left our midst, we felt that the dearest and most beloved member of our own family circle had gone. God bless him, and may he be spared to us many years.

MAY BARLOW STEARNS,
(Chairman of Press Committee, Toledo Branch, T.S., Toledo, Ohio).

AN INTERVIEW WITH COLONEL OLCOTT.

One of the reporters of the *Chicago Journal* sent to that periodical the following account of an interview with the President-Founder of the T.S., which appears in its issue of 17th September last :—

"Of striking, venerable and even imposing appearance and personality, Col. Olcott, President of the International Theosophical Society, has no remote hint of the usual pose of the mystic about him.

His salient note is sanity. He expresses himself with force and clearness, and with a simple directness which both engages attention and convinces the judgment as to the sincerity of the speaker.

Brotherhood of Man.

"Our first great object (speaking of the International Theosophical Society) is to spread the idea of the universal brotherhood of man. Race, nationality, rank, fortune, all these do not count with us. We would see the whole world avowed as brothers.

"The next great object we work for is a religious basis upon which all mankind can agree. Religion has one great foundation. We seek to find it through the study and comparison of all religions.

"Our third object is the encouragement of the study of those mysterious laws which exist in the natural and spiritual world. We are learners, students.

No System of Belief.

"No, we have no creed, no system of belief which any one is bound to accept. We are studying the ancient philosophy of the East, and we are learning, always, and keeping our minds open to the truth, whatever its source. The only thing we require from any of our fellow-members is that each shall treat every human being with justice and kindness, recognizing the right of all to choose the faith or religion which seems best to them.

"At Madras, India, our official Head-quarters, we are gathering an immense library of books of the religions of the world. We have there at work eastern scholars, translating these survivals from past ages; from them we hope to receive much light upon religious thought and history. At present our growth throughout the world is enormous and wonderful."

"Do you consider the present Christian Science, and mental science, or 'new thought' movement as evidence of awakened interest in spiritual things?" was asked of Col. Olcott.

Reaction from Materialism.

"The present ebullition, which is felt all over the world," he replied, "is the reaction from the intense materialism of the last century. Guizot pointed out the wave-like action of human interests. A period of tyranny is followed by explosions; revolutions of intensity equaling the preceding repression. The materialism, the absorption in physical development, which characterized the eighteenth and nineteenth centuries, brought about the reaction towards spiritual or

intellectual things. There were the spiritualists, the mesmerists, their various religious enthusiasms, and Christian Science—which has really accomplished wonders. For it has always been the hardest problem to get men to see, feel, and practice the supremacy of mind over matter. This Mrs. Eddy has done, and thousands, and tens of thousands now subscribe to the doctrine that mind is all and matter non-existent.

No Stress Upon Cures.

"It is a reactionary movement. As for the curing of disease by faith, by mind force, etc., it is not new. It has always been done. We lay no stress upon it in Theosophy, but many theosophists have made cures—I have myself restored health to thousands of men, women and children. But it is no essential or important part of our religion, this healing of the body. The spirit of man, the universal spirit, is our study.

"What I object to personally in Christian Science and some of its kindred movements is the piling up of wealth which characterizes them. To exact money for healing the sick through spiritual means does not seem quite the most perfect thing to do. The healing and the teaching of all things spiritual should be as nearly free as they can be. All of these so-called 'science' religions seem to be filled with materialistic ideas and practices.

Great Revival of Interest.

"There is an immense revival of interest in the occult. We have astrologists and all sorts of seers and prophets and founders of religious cults. These are all a part of the great reaction from materialism.

"Theosophy has existed since human intelligence began the search after the only good, the only real, the universal soul. It takes into its bosom all religions; all mankind, and all of these it studies. Theosophy is ever a learner; never an autocrat. Each member is free to follow his own bent in his work in life. For instance, I am interested in education and my work in India and Ceylon is largely educational. Another member, with other interests, might take up other work. Each to his own liking, but none to interfere with his brother—and by 'his brother' I mean any other human being."

No Effort to Get Converts.

Not a word, the reader will observe, about reincarnation, Karma, and the other enthralling mysteries of Theosophy. The student who would learn the wonders and inspirations of the ancient religion must go as a seeker. There is no reaching out for converts on the part of members of Theosophical Societies.

I found Col. Olcott a most unassuming, gentle, and courteous host.

"I was a journalist before the war," he said, as I rose to say goodbye. "I was with Horace Greeley on the *New York Tribune*."

"And did you win your military title in the war for the union?" I asked.

"Yes," was the reply, "in the war for human liberty."

ACCIDENT TO THE PRESIDENT-FOUNDER.

While Col. Olcott was journeying from America to Italy he met with a serious accident on board the steamer, on the third October. As he was about to descend a stairway of fourteen steps leading to the lower deck his heel caught and he fell forward, "end over end," turning two complete somersaults and landing on his back at the bottom. He is now in a hospital in Genoa, Italy, and has cancelled his engagements for the Italian lecturing tour. The Chief Surgeon says it will take three months for his complete restoration, but that he will be able to sail for India at the appointed time. His escape from death was regarded by seven physicians and Surgeons on board ship, as being a miracle. He expects to reach Adyar about the first of December, and says he hopes to live for many years.

MANUSCRIPTS FOR THE LIBRARY.

During a month's travel in Arcot, Dr. Otto Schröder (accompanied by his little Brahmin s'ishya as an interpreter) has been able to collect about 140 *Digambara* MSS. (37 bundles), a preliminary list of which will appear in the next Library report. These are the first Jaina MSS. acquired for the Library, and the relations entered into make us hope that a further travel will be much more successful. Most libraries have no such MSS. at all, owing to the extraordinary difficulty of acquiring or even knowing about them. Some suitable remarks on this item may be found in Mrs. Besant's "The Religious Problem in India" (p. 48).

BOOKS FOR THE ADYAR LIBRARY.

The Trustees and the Director of the Adyar Library beg to tender their best thanks to Mr. M. Narayanaswami Aiyar, B.A., B.L., High Court Vakil, Triplicane, Madras, for the following books presented by him to the Library:—

- "North American Fauna" Nos. 1 to 5, 8, 10, 11 and 13 to 23 in all 18 parts.
- "Popular Religion and Folklore of Northern India" Vols. 1 and II.
- "The Blow Pipe of Chemistry, Mineralogy and Geology."
- "Geological Terms."
- "Text Book of Embryology."
- "The Coinage of the European Continent."
- "Pre-Historic Times," as illustrated by ancient remains and the manners and customs of modern savages.
- "Text-Book of Comparative Anatomy."
- "History of Art in Phrygia, Lydia, Caria, and Lycia."
- "Osteology of the Mammalia."
- "Light," by P. G. Tait.
- "Morphology of the Skull."
- "Petrology for Students."
- "The Study of Rocks," by Rutley.
- "Economic Entomology Aptera," by A. Murray.

G. K.

Printed by THOMPSON AND CO., in the Theosophist Department of the "Minerva Press, Madras, and Published for the Proprietors by the Acting Business Manager, Mr. T. SREENIVASA AYENGAR, at Adyar, Madras.

SUPPLEMENT TO THE THEOSOPHIST.

DECEMBER 1906.

MONTHLY FINANCIAL STATEMENT.

The following receipts from 21st October to 20th November 1906 are acknowledged with thanks.

HEAD-QUARTER'S CURRENT EXPENSES ACCOUNT.

General Secretary, Italian Section, T.S., 25 per cent. Fees	Rs.	A.	P.
and Dues, £16-8-7	246	7	0

CONVENTION EXPENSES ACCOUNT.

C. Sambiah Garu, Mylapore, for food expenses of last Convention	...	...	...	10	0	0
Secretary, Nagpur Branch, T.S.,	do.	do	...	20	0	0
Secretary, Adyar Lodge, T.S.,	do.	do	...	15	0	0

ADYAR LIBRARY FUND.

An F.T.S. of Burma, monthly subscription	...	...	50	0	0
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T. V. CHARLU'S ACCOUNT.

Mr. C. J. van Vliet, Soerabaia	...	...	240	15	5
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W. A. ENGLISH,
Treasurer, T.S.

NEW BRANCHES.

INDIAN SECTION.

On August 27th, a branch was formed at Ukkadai, Tanjore District, to be known as the Ukkadai T.S. : the Secretary is Mr. N. Swami Nath Pillai.

On October 29th, a charter was issued to form a Branch at Kuttaparamba, to be known as the Daksha Lodge of the T.S. : the Secretary is Mr. E. K. Kunbiran Nambiar, B.A., Pleader, Kuttaparamba.

On October 29th, a charter was issued to form a Branch at Quilandy to be known as the Quilandy T.S. : the Secretary is Mr. Narasimha Iyer, Pleader, Quilandy.

UPENDRANATH BASU,
General Secretary.

AMERICAN SECTION.

On October 10th, a Charter was issued to the Oahu Lodge, T.S., Honolulu, H.I., with eight charter members. There are now 78 Branches in the American Section.

ALEXANDER FULLERTON,
General Secretary.

HUNGARIAN SECTION IN PROSPECT.

As we go to press, we are informed that Charters have been issued to seven Branches in Budapest, Hungary, and that the Formation of a Hungarian Section may be expected shortly.

ANNIVERSARY OF THE THEOSOPHICAL SOCIETY.

The 31st Anniversary of the T. S. which was to have been this year in Benares, will, as proposed by Mrs. Besant and the General Secretary of the Indian Section—on account of the state of the President's health—be held at the Head-quarters of the Theosophical Society, Adyar, on the 27th, 28th, 29th, and 30th December, 1906. This has the President's approval.

Mrs. Besant has chosen as the general subject of her lectures, "Rays of the Divine Wisdom of the Upanishats." Following are the titles of the separate discourses:—

I. "Brahman is all." II. "Īś'vara." III. "Jivâtmas." IV. "The Wheel of Births and Deaths."

The Annual Convention of the Indian Section of the T.S. will also be held at the same time and place.

Delegates and all who wish to be present at these meetings should notify the Treasurer of the T.S. at once. Railway concessions will be obtained when possible.

Branches should immediately notify the Treasurer, T.S., as to the number of delegates who will attend the Convention; otherwise it may not be possible to give them food and shelter. Those who desire separate palm-leaf huts should order at once. A hut 30 by 12 (feet) can be erected for 7½ Rs. The cash should accompany the orders. All travellers in India know that they are expected to furnish their own bedding. Visitors must provide for their own conveyance from and to the Railway Stations.

We shall try to do our utmost for the comfort of those who give us timely notice of their intention to be present, and all may rest assured of a brotherly welcome.

THE BIHAR T.S. FEDERATION.

The fifth sitting of the Bihar Theosophical Federation was held at Bhagalpur on the 2nd and 3rd November 1906. Seven Branches of the Society within the Federation area were represented. Babu Surendranath Mozumdar, Deputy Magistrate and Deputy Collector,

from Motihari, was elected President. His address was both interesting and instructive. Miss Lilian Edger, M.A., delivered two public lectures, her subjects being: "The Basis of Universal Brotherhood," and "Glimpses into the Unseen." Babus Parmeshwar Dyal, Madhusudan Prasad, and Indra Narain Chakarvarti, M.A., B.L., of Gaya; Hon'ble Jogendranath Mukerjee M.A., B.L., of Purneah; Babu Devendranath Dass, B.L., and Babu Gangotri Prasad Sinha of Bankipore, also spoke on the occasion.

At the request of the local Branch Miss Edger delivered another lecture on "Karma," on Sunday, the 4th November 1906.

The next Federation will be held at Muzaffarpur.

ANANT PRASAD,
Secretary,
[Bhagalpur Branch, T. S.]

• AN ANNIVERSARY FUNCTION AT COLOMBO.*

Yesterday [15th November] the pupils, past and present; of the Musæus School for Buddhist girls celebrated the fifteenth anniversary of the Lady Principal, Mrs. M. M. Higgins's, arrival in this island. The function was a very great success in spite of the weather, and the past students of the institution mustered strong and there was a large and representative gathering of parents and friends in the afternoon. An address was presented to Mrs. Higgins by the students, and speeches were made by Messrs. C. Batuwantudawe, Advocate; John de Silva, Proctor; and C. Don Bastian, Editor, *Sinhalese Daily News*, expressive of the gratitude of the Buddhist community to Mrs. Higgins for the arduous task she had performed for the last fifteen years, and bearing testimony to the excellent results of that work. Mrs. Higgins replied in feeling terms thanking the students and the friends of the institution. Then followed the laying of the foundation stone for a Shrine Room for the school. Several friends had sent donations for this purpose. After this function light refreshments were served in abundance to the guests.

THE PRESIDENT-FOUNDER'S DANGEROUS ILLNESS :

HIS HEARTY WELCOME IN CEYLON.

Our readers will be pained to learn of the serious condition of the health of Col. Olcott.

The Ceylon Independent, of November 26th, after noting the welcome that was accorded to him on his arrival in Ceylon says:

"Shortly after landing at Colombo, the Colonel and his party drove to the Galle Face Hotel where rooms were booked for them, and the Colonel received visits from several friends with whom he talked pleasantly. But, about noon, it was noticed that he found great difficulty in breathing, and as he was suffering from synovitis too, for some

* From the *Sandarasa*, Colombo, Ceylon.

which the Colonel had done for them, had been briefly explained. A man who did such good work, was a great man, and if any one spoke against such a man he was like a child. He then recited a stanza in which Buddha had detailed great men and children. According to that stanza they should avoid associating with children, but should associate with great men, and give honour to whom honour was due." (Loud Applause).

A Message from Colonel Olcott.

Rising amidst loud applause Mrs. Barnard-Russak said : " Brethren, I am proud and happy to greet you to-day. But I regret very much to bring you sad news. The beloved President-Founder of the Theosophical Society is very ill. I have just been with him at his bedside in the Stirling House. I told him that I was coming here to greet you. For a few minutes, he could not speak. Then, with his eyes full of tears he said : 'Greet them for me with all my heart and love, and I soon hope to have the joy of greeting them myself.' The doctor tells me that he is making satisfactory progress, and I am sure that our prayers here to-day will be heard by the powers that protect him and us and we shall soon have him in health, strength and devotion."

A vote of thanks to the chair then terminated the proceedings.

ERRATUM.

Theosophist, October 1906, Supplement, p. v. (at bottom) : read *Bochlingk* instead of *Weber*.

THE PRESIDENT-FOUNDER'S HEALTH.

A telegram received from Colombo, 2nd December, informs us that Col. Olcott's condition is steadily improving.

SUPPLEMENT TO THE THEOSOPHIST.

FEBRUARY 1907.

EXECUTIVE NOTICE.

PRESIDENT'S OFFICE,
ADYAR, MADRAS,
21st January 1907.

Mrs. Marie Barnard Russak, B.A., has been appointed Hon. Private Secretary to the President-Founder, also Hon. Secretary and Treasurer of the Olcott Panchama Free Schools, in the place of Mr. W. G. Keagey who has resigned.

Miss C. Kofel has been Appointed Acting Superintendent of the Schools, in the place of Mrs. Courtright, absent on medical leave.

Mr. T. Srinivas Aiyengar, who for some time past has been Acting Manager of the "Theosophist" Office, has been appointed Manager.

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

Adyar, January 7th, 1907.

TO THE THEOSOPHICAL SOCIETY,

ITS OFFICERS AND MEMBERS.

DEAR BRETHREN,

In the beginning of this year 1907, which my several medical attendants in Italy, on board ship, at Colombo and here at Adyar, have almost unanimously proclaimed to be the last year of my existence in this physical body, it behooves me to put my house in order : also to place on record certain words of counsel given to me by the Masters, connected with the affairs of the office of President of the Theosophical Society. This Society which is now operating in forty-five different countries of the world, through over six hundred Branch Societies, comprises a great number of persons of different races and religions, all united together on the platform of Universal Brotherhood, so it concerns me to appoint as my successor, one who will act with perfect impartiality as regards morals, religions and politics, favouring no one but holding the scales between all with perfect justice, as I have always tried to do. There are many in our Society who surpass me in learning, and in various other qualities which go to make up the capable ruler, but I leave it to posterity to say whether there is one among us who has worked more zealously than myself to realize the idea of Universal Brotherhood.

time past, medical assistance was at once sought, and Drs. Castellani and Thomas were soon in his room. It was found that the Colonel was suffering from an affection of the heart, and being delirious at the time, he was treated at the Hotel as he was too ill to be removed. A nurse was engaged, and the whole of Saturday night oxygen had to be applied to help the patient in his breathing. During the night his pulse was 128 and his heart began to fail twice and he was delirious till early yesterday morning. The doctors having had a consultation yesterday removed the patient to the 'Sterling House' Nursing Home where he is now being cared for. At nine o'clock yesterday morning, Drs. Castellani and Thomas issued the following bulletin:— 'This is to certify that Colonel Olcott is very seriously ill. He is suffering from heart disease, threatened with failure. It is absolutely necessary that he be kept at perfect rest. At his age, we consider his condition gives cause for grave apprehension.' At the time the bulletin was issued, the Colonel was slightly better, having regained consciousness."

DEMONSTRATIONS POSTPONED.

"In consequence of the illness of Col. Olcott all demonstrations arranged to welcome him had to be cancelled. In the programme arranged for yesterday, Colonel Olcott had to give a sitting to the Hopetoun Studio, as the central figure among the Theosophists, and was also to receive a deputation from Kandy Buddhists. In the afternoon, he was expected to speak at a Public Meeting at the Ananda College, where he had intended to refute the allegations against him with regard to the question of the Tooth Relic. All this had to be abandoned, and it cannot be said when the Colonel will be able to appear in public. It will, however, interest all Buddhists in the Island to know that Colonel Olcott always has their interests at heart, and in his delirium on Saturday night he was heard by those around his bed to say, 'I love Ceylon and my Buddhist children. I feel that this is my Eastern Home.'

Greetings from Kandy.

"Shortly after the Colonel arrived at the Galle Face Hotel, he received the following greeting by telegraph from the students of Dharmaraja College Kandy: 'Welcome. The blessings of the three gems be upon you. Accept our hearty greetings.'

The Lady Workers.

"The two lady workers, who have accompanied Col. Olcott are Mrs. Marie Barnard-Russak, B.A., and Miss Renda, both of whom have devoted their lives to the cause of Theosophy. Mrs. Russak, who is a courteous and amiable lady is of respectable American parentage, being a daughter of the Chief Justice of the Supreme Court of California, and a graduate of the University of California."

A Monster Gathering invokes Blessings on Colonel Olcott.

"That the Buddhists of Ceylon still love and have a great regard for Colonel Olcott, to whom they are greatly indebted, was amply proved—if proof was necessary—at a public meeting held yesterday afternoon

at the Ananda College under the presidency of Dr. Emmanuel Roberts. The meeting was called to welcome Colonel Olcott, but in spite of the fact that the news of his serious illness soon spread, there was a gathering of nearly a thousand and five hundred who had assembled to hear the Colonel, and there would, no doubt, have been a still larger attendance, had not the news got about. Instead of showing signs of disappointment, the whole gathering naturally turned into a sympathetic one, and until the time of the commencement of the meeting, anxious were the enquiries made as regards his health from those who had been to see him. Expressions of regret were heard from all parts of the hall, and the whole gathering would have surrounded the Colonel's bedside had they been able to do so."

[Addresses expressing the sympathy and deep gratitude felt by the masses of Buddhists in Ceylon, towards Col. Olcott, were delivered by D. B. Jayatilaka, B.A., Principal of Ananda College, and several other speakers. Mr. R. A. Miranda in addressing the gathering, referred to the great work which had been done in the educational field throughout the Island, by following the advice and suggestions of Colonel Olcott, and through substantial aid otherwise rendered. He stated that there were now about two hundred schools in the Island, where about thirty thousand Buddhist children were being educated. He then alluded to the Colonel's Buddhist Catechism, which had been of so much service in their schools, and which had "been translated into seventeen languages and circulated in many parts of the world," He said further:]

"The Colonel was accused of making certain statements in that Catechism by some people. He thought that the Colonel should not be blamed at all, as the fault was with the party who had certified and recommended the book to be used by Buddhists. Colonel Olcott knew nothing of Pali when he made the book and it was his strong determination and goodness of heart that made him to make it. There were errors in every book published, and in the Catechism, too, there may be. When he (the speaker) heard about that, he saw the High Priest be. He asked for corrections of those errors, which were given. He sent those corrections to Colonel Olcott, who had promised to see them carried out in the next edition. Another benevolent act which the Colonel had done for them was getting the Wesak Day declared as a Public Holiday. The Buddhist flag, which is now used in all parts of the world, also owes its existence to Colonel Olcott, and another matter was the appointment of Buddhist Registrars. He could speak even for a day, detailing what the Colonel had done for them, but with those few observations he would cease. It was then their duty to show their appreciation of Col. Olcott's work." (Applause).

On a resolution (relating to taking being *pansil*) put to the meeting, it was carried unanimously, and the whole assembly then took *pansil* and invoked blessings on the Colonel.

The Chairman's Remarks.

"Dr. Roberts said he hoped that at the next meeting, of which due notice will be given, all of them would again assemble when they will have the opportunity of hearing the Colonel. The good work;

Section could cancel a Branch Charter, but could only recommend the cancellation to the President.

The various papers affecting the legal ownership of the Society's properties were, in view of the critical position of the President, gone over carefully by the legal members of the Council, and the title-deeds were ordered to be placed in the Bank of Madras.

Various suggestions for amendments of Rules were ordered to be sent round to the General Secretaries for their opinions.

COLONEL OLCOTT'S HEALTH.

The condition of the President-Founder remains most critical; both lungs are affected and the heart is very weak. The slightest exertion brings on a fit of panting, and often he cannot lie down in consequence of the difficulty of breathing. He is a model of courage and patience, submitting to every irksome requirement with cheerfulness and quiet endurance. A professional nurse is with him all night, and during the day Mrs. Russak and Miss Renda tend him with the most loving solicitude, and play the part of the most devoted daughters. It was indeed a piece of good karma that these ladies were sent to him in his time of need; Mrs. Russak acts as his Honorary Private Secretary, and keeps his correspondence in good order, and this noble lady has proved herself a very God-send in these days of prolonged suffering.

ANNIE BESANT.

OLCOTT PANCHAMA FREE SCHOOLS.

	Rs. A. P.
A Friend, Mylapore, Subscription for November and December	2 0 0
D. W. Philips, Esq., Seattle, Wash, U. S. A.	3 1 0
C. Sambiah, Garu, Monthly Subscription for October, November and December	3 0 0
V. Ramachandra Naidu, Esq.	6 0 0

MARIE BARNARD RUSSAK,
Honorary Secretary and Treasurer.

MONTHLY FINANCIAL STATEMENT.

The following receipts from November 21st, 1906, to January 20th, 1907, are acknowledged with thanks.

HEAD-QUARTERS CURRENT ACCOUNT.

	Rs. A. P.
General Secretary, Netherlands Section, T.S., 25 per cent. Fees and Dues £68-3-10	1,022 14 0
Mrs. Ida R. Patch, through Mr. Alexander Fullerton, Donation, £2-0-10	50 10 0
General Secretary, Australasian Section, T.S., 25 per cent. Fees and Dues, £10-5-9	154 5 0
A Friend, Mylapore, for October	1 8 0
Do do November	1 8 0
Do do December	1 8 0

WHITE LOTUS DAY FUND.

General Secretary, Netherlands Section, T.S., £3-3-0	47 0 0
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ADYAR LIBRARY FUND.

Rs. A. P.

An F. T. S. of Burma, Monthly Subscription	50 0 0
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OLD WORKERS' FUND.

Sirdar Daljit Singh Bahadur, Jullundur City	60 0 6
D. van H. Labberton, Esq., Java	238 1 0
Ananda, T.S.	1 0 0

CONVENTION EXPENSES ACCOUNT.

	Rs. A. P.		Rs. A. P.
The Hon. Justice Sir S. Subramania Aiyar, for food expenses of Convention of 1906	50 0 0	Kumbakonam, T.S.	15 0 0
Do. do. 1906 do.	50 0 0	Two Members	5 0 0
Contribution from Members whose names are not given	69 0 0	Two Poona Members	10 0 0
Mahomed Mohdi Hossaine	5 0 0	V. C. Seshachariar, Esq.	14 0 0
Nellore Branch, T.S.	20 0 0	B. Narayana Row, Esq.	10 0 0
Cuddapah Branch, T.S.	25 0 0	Ramanath, Esq.	5 0 0
Chittoor Branch, T.S.	25 0 0	Calicut, T. S.	16 8 0
Adyar Branch, T.S.	20 0 0	A Friend	10 0 0
Alleppy Branch, T.S.	10 0 0	Madanapalle, T. S.	5 0 0
Hubly Branch, T.S.	21 0 0	Vayalpad, T. S.	5 0 0
Coimbatore Branch, T.S.	15 0 0	Anamalai, T. S.	20 0 0
Muttukolam	12 0 0	Hyderabad, T. S.	10 0 0
Puttur Branch, T.S.	6 0 0	V. S. Venkataramana Sarma, Esq.	2 0 0
Nagpur Branch, T.S.	10 0 0	G. N. Sastry, Esq.	2 0 0
Madura Branch, T.S.	20 0 0	A. Schwarz, Esq., Colombo.	300 0 0
Enangudy Branch, T.S.	15 0 0	C. M. Doraswami Chettiar, Esq.	2 8 0
Hospet Branch, T.S.	10 0 0	Ponnuswami Iyer, Esq.	0 12 0
Vizagapatam Branch, T.S.	10 0 0	Parisi Delegates	200 0 0
Dharmalaya, Bombay	150 0 0	A Friend	3 0 0
Namakal Branch, T.S.	5 0 0	Gaya, T. S.	20 0 0
G. S.	3 0 0	Tanjore, T. S.	25 0 0
A Friend	200 0 0	Madura, T. S., (again)	5 0 0
Uktadai Branch, T. S.	2 0 0	Lt. A. M. Urquhart, R.A.	25 0 0
A Brother	2 0 0	P. de Abrew, Esq., and 8 others, through Dr. English.	50 0 0
A Friend	5 0 0	Miss Carr	15 0 0
B. S. Ramaswamier, Esq.	1 0 0	Mr. and Mrs. Hill	3 0 0
P. Sivaramier, Esq.	5 0 0	Dr. Harrison	10 0 0
Sivaganga Branch, T. S.	5 0 0	Miss Pieters	10 0 0
J. Srinivasa Row, Esq.	5 0 0	Mrs. Rhode	10 0 0
Chitaldrug Branch, T. S.	8 0 0	Miss Rhode	10 0 0
Chickballapur Branch, T. S.	5 0 0	Mrs. Judson	12 0 0
Karur Branch, T. S.	6 0 0	T. Gopalaswami Iyer, Esq.	5 0 0
A Member	2 0 0	Benares, T. S.	25 0 0
Chingelput Branch, T.S.	3 0 0	Mrs. Annie Besant	25 0 0
Ranipet do do	5 0 0	Sardar Charanjit Singh	50 0 0
Doraiswamy, Esq.	2 0 0	Y. Srinivasa Row, Esq.	10 0 0
An Unattached Member	1 0 0	A Member	2 0 0
Harihara Iyer, Esq.	2 0 0	Dr. W. A. English	14 0 0
Badagara, T. S.	2 0 0	Two Contributions through Miss Kofel	2 1 0
Tiruvallur	4 0 0	Dr. Louise Appel	15 0 0
A Friend	0 4 0	V. C. Krishna Chetty, Esq.	5 0 0
Bezawada, T.S.	10 0 0	Mangalore, T.S.	15 0 0
A Friend	2 0 0	Bellary, T.S.	13 0 0
		Mmlie. Marielle	30 0 0

F. DAVIDSON,
Treasurer, T.S.

The responsibility resting upon me to appoint my successor was too great, so, as in previous times during the course of official duties connected with this Society, I trusted to Those behind the movement to give me Their advice in the matter.

Last evening, in the presence of witnesses, Mahatma M. and Mahatma K. H. appeared behind my sick-bed, visible to our physical eyes and speaking in voices audible to our physical ears. They told me to appoint Annie Besant as my successor. They said, no matter whom I should appoint there would be some discontented ones, but that taking everything into consideration, They most decidedly considered her the best fitted for the office.

I therefore appoint Annie Besant to take the office of President of the Theosophical Society at my death, and I cannot but feel glad that Their decision confirms the view that I had myself already taken. I feel convinced that I can safely trust to her the administration of the duties of the office I have held for the last thirty-one years, the more so because the Masters assured me last evening that They would overshadow her as they have me in the work.

They both approved my wish that Adyar should be kept as the Head-quarters of the Theosophical Society, and the official residence of the Presidents, for the time of their office, inasmuch as the property had been bought by the Founders, under Their (the Masters') direct inspiration.

In case she does not find it possible to remain in the office the entire term, I beg her not to appoint a successor unless They approve of her choice.

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

PROCEEDINGS OF THE GENERAL COUNCIL OF THE T.S.*

The General Council of the T.S. met at Adyar on December 29th, 1906, and January 2nd, 3rd, 5th and 6th, 1907, Mrs. Besant, by the President's wish, accepted by the Council, occupying the chair. Mr. Bertram Keightley and Rai B. K. Lahiri were elected in place of the out-going members, and Mr. T. Ramachandra Rao having resigned on the ground of continued ill-health, Mr. V. C. Seshacharri was co-opted to his place. The Treasurer, Dr. English, resigning, Mr. Frank Davidson was appointed in his place, but, at the latter's own wish, it was understood that his acceptance of office was only temporary, as his bad health will probably force him to leave Madras. The Council now stands:

Colonel H. S. Olcott, President for life.

A. P. Sinnett, Esq., Vice-President.

Judge Sir Subramania Aiyar, Recording Secretary.

F. Davidson, Esq., Treasurer.

* Some mistakes which appear on p. 81 of the Anniversary Report of the T. S. (see January Theosophist) are here rectified.

The General Secretaries of the eleven Sections.

Mrs. Annie Besant.

G. R. S. Mead, Esq.

Khan Bahadur N. D. Khandalvala, Judge.

Rai Baroda K. Lahiri.

Bertram Keightley, Esq.

V. C. Seshacharri, Esq.

Charles Blech, Esq.

A difficulty having arisen in consequence of the refusal of a member of the household to leave Adyar at the President's request, and various letters asking the Council to support the President, having been received, it was:

Resolved, that while the Council is surprised that any possible question can arise with regard to the President's complete control over Headquarters, including the right to say who shall or who shall not be, or cease to be, members of the household, the Council willingly re-affirms that right, and draws special attention to the fact that, under Rule 20, the President has power in every matter not otherwise, or specifically, provided for by the Rules.

The Executive Committee for 1907 is: Colonel H. S. Olcott, *ex-officio*; Mrs. Annie Besant, Mr. Davidson, Babu Upendranath Basu, Judge Sir Subramania Aiyar, Mr. Keightley, Rai B. K. Lahiri.

M. A. N. Hydari, Esq., and Mr. S. V. Rangaswami Aiyengar were appointed Auditors.

Dr. Schrader, Babu Govinda Dasa and Mr. P. T. Srinivasa Aiyengar were appointed as a Library Standing Committee.

Advisory budgets were drawn up at the wish of the Auditor, to aid the President, but only on the lines of the expenditure of previous years, except in the case of the Library, where a restriction of expenditure within the limits of the income was strongly urged on the President.

The President remitted to the Council an appeal to him by Mrs. Annie Besant against the judgment delivered by him in the case of Mr. C. Jinarajadasa, and praying for its annulment, on the grounds of errors in procedure, and of the judgment being an infringement of the liberty of speech and opinion in the Society.

Mrs. Besant analysed the charges, and pointed out that some were not true, and others were no ground for expulsion. The President pointed out to the Council that had Mr. Jinarajadasa explained himself, he would have given him all the time he needed, and that, in the absence of defence, he concluded the charges were true, whereas he now saw, on the evidence submitted, that his decision was wrong; being ill, he asked the advice of the Council. The members were unanimously of opinion that the decision, on the charges as laid, could not be maintained, both for errors of procedure and as threatening the liberties of the Society, but they considered that the whole matter should be sent to the General Secretaries and their opinions taken, and that their decisions should be considered at an adjourned meeting of the Council. It was noted that this view did not commit any member on the general question of Mr. Jinarajada's fitness for membership. It was also unanimously decided that no Executive of a

Charlu, belonging as he did to a narrow sect of Brahmins passed through much privation. Time passed by and Vijiaraghava's wife and brother begged Colonel hard to persuade him to live in married life. The President-Founder, on a due consideration of the circumstances, undertook to do it and with some difficulty succeeded in prevailing on the young man to accept once again the responsibilities of the householder and fixed a small salary for the work done by him at the Headquarters. Vijiaraghava became the favourite of the two Founders and advanced in spiritual life. Colonel in his fondness surnamed him "Ananda Babu" and showed much kindness to him. In 1904, Mr. Charlu had a sudden stroke of paralysis from which he never recovered. During the four and twenty months Ananda Babu was unfit for work and could not earn, Colonel generously appealed on his behalf for help and a fair response came from far and near. The good man passed peacefully away in December last, leaving his wife and two children to mourn his loss. We offer our hearty sympathies to the distressed members of the family of the deceased.

LATEST BULLETIN.

Lieutenant-Colonel W. B. Browning, C.I.E., and Major R. Robertson, M.B., were called into consultation by Dr. Nanjunda Row, on February 1st. They strictly forbade the admission of any visitor to the sick room, and stated: "Colonel Olcott is suffering from symptoms of cardiac failure; his breathing is still labored. His condition is serious." They bade us be prepared at any moment for what the world calls "the worst," but that which, for us, is birth into a fuller life.

ANNIE BESANT.

SUPPLEMENT TO THE THEOSOPHIST.

MARCH 1907.

ADYAR, *January 25th*, 1907.

To the Members of the Theosophical Society:—

I, H. S. Olcott, President-Founder of your Society, do hereby send you this last message, dictated by me to my Honorary Private Secretary this 25th day of January 1907.

It is sent to you as an appeal from my death-bed, and Mrs. Besant has absolutely no knowledge of my intention.

I know that in the past there has been some confusion in your minds, in regard to the exact position of Mrs. Besant and myself concerning T.S. matters upon which we did not agree, and of which I did not approve.

Since my illness I have been brought into closer touch with her than ever before, and certain doubts that I had hitherto entertained about her character and ability as a Theosophical leader, have been entirely swept away. I wish to state that I have often misjudged her in the past, which I should not have done had she consulted me more often, made matters more clear, and explained her aim and object.

When she came here to the last Convention, I deputed her to act for me as President, as I was confined to my bed by a weak heart, and not allowed to attend the General Council meetings, or to arrange any matters (outside my room) that required my presence. I found that Mrs. Besant was remarkably competent to deal with all executive, as well as all other matters, and that her judgment at all times was clear and well balanced; in fact I could recognize the Power of her Master behind her constantly, and I was sure that He was keeping His promise to overshadow her. I rejoice more and more day by day that the Masters wished her to succeed me, for I feel sure that she is the only person at present so well fitted to be your President. I ask you all, in memory of me, to be loyally devoted to her as your leader, because her ideals are also mine and she will work for our Society's welfare faithfully and honestly so long as she lives. Be devoted to her also, because I wish to ask you to help in some measure, to repay her for her constant tender devotion and care during my last illness. I am glad that this side of her character has shown itself to me as I had not seen it before, and it has been the means of establishing a bond of loving friendship between us that can never be broken.

Good-bye to you all, my dear children, until we meet again.

Yours faithfully,

(Signed) H. S. OLCOTT.

NEW BRANCHES.

AMERICAN SECTION.

On November 27th, 1906, a charter was issued to the St. Anthony T.S., Minneapolis, Minn., with eight charter Members. The Secretary is Mrs. Emma S. Lee, 509 St. Anthony Parkway S. E., Minneapolis, Minn. There are now seventy-four Branches in the American Section.

ALEXANDER FULLERTON,

General Secretary.

BRITISH SECTION.

A Branch of this Section was chartered on December 24th, 1906, at Surbiton, Surrey, to be known as the Surbiton Branch T.S. The following members signed the charter : Bessie Leo, Alan Leo, Terese Dexter, A.B. Dexter, Maude Cooper, M. W. Ingall and F. S. Bennett.

Charters have been issued dated 16th November, 1906, to seven Branches in Budapest, Hungary, and application will shortly be made to form a Hungarian Section. The following are the names of the Branches with their members :—

KRISHNA BRANCH : Stojits Iván, Biro Mór, Wimmer Jenő, Aughy Ernő, Barthoss János, Mrs. Barthoss Jánosné, Alesuti Agoston.

PYTHAGORAS BRANCH : Agoston Gyula, Nagy Béla, Hauser Adoyán, Windisch Herrmann, Würth Kálmán, Mrs. Berthe Renaud, Biesz Ödön Ede.

ALTRUISMUS BRANCH : Stark Lipot, Kepes Andor, Weinberger Vikár Geyer, Mrs. Stark Lipotné, Markovits Ödön, Mrs. Garbanyi A'rpádné, Lucin Silvius.

APOLLO BRANCH : Nadler Robert, Mrs. Harsinji Bölcskey Seraphia, Mrs. Szent Máriay Dezsőné, Schurtz Sandor, Agoston Kálmán, Sebesta Kolos, Mrs. Sebesta Koloné.

BLAVATSKY BRANCH : Ott Jozsef, Kaszal Miklos, Hackenberger László, Miss Edith Abbott, Mrs. Bironé Ringer Flóra, Mrs. Golonya Jenone, Mrs. Nérey Ödönne.

BÓLYAY BRANCH : Nérey Ödön, Nagy Dezső, Zipernofsky Károly, Harsanyi Jenő, Anyos István, Szent Máriay Dezső, Kacziányi Ödön.

CLIO BRANCH : Dery Ernő, Nagy Mihály, Malzal Vinczéné, Fáy Elek, Wayditsch Alajos, Radnay Arnold, Mrs. Zipernofsky Károlyne.

KATE SPINK,

General Secretary.

NEW ZEALAND SECTION.

A charter was issued on November 12th, 1906, to form a Branch of the Theosophical Society at Gisborne, New Zealand, to be known as the Gisborne Branch of the T. S. President, Mr. R. W. Turner ; Secretary, Miss R. L. Lee, P. O. Box 79, Gisborne.

C. W. SANDERS,

General Secretary.

BOOKS FOR THE LIBRARY.

Ur Nihājat Al Bahga of Ibrāhīm As' S'abistārī An Naks'bandī (text, translation, and commentary), by Ernst von Döbeln : Leipzig, 1906.

Zur Kollektivbildung im Slavischen. Uppsala 1906, by Carl-Magnus Stenbäck :

Smithsonian Institution, Bureau of American Ethnology. Bulletin 32 containing : "Antiquities of the Jemez Plateau, New Mexico," by Edgar L. Hewett.

Arhan-niti (a S'vetāmbara text).

Bericht über die Verwaltung der Stadtbibliothek zu Hamburg im Jahre, 1905.

Swan Series No. 1 : Śaṅkara's an-manjari.

No. 2 : Ekādi-ratnāvali, being a Glossary of Technicalities of Telugu and Sanskrit Literature.

These books are presents from their authors (or editors) to whom we beg to express our warmest thanks.

OBITUARY.

We regret very much to have to record the sad death in December last of our good brother T. V. Charlu, Business Manager, for over two decades of the "Theosophist" office at Adyar. He was born of a very orthodox Sri Vaishnava family, in the early sixties of the last century, at the sacred village of Teralandur in the Tanjore District. At school, he was known to be very exclusive, meek, and singularly devoted to his work. As he grew, these early traits developed largely and the child in him was truly the father of the man. In due course, he passed the Matriculation Examination of the Madras University and completed the course of studies prescribed for the First Examination in Arts. Owing to the sudden death of his father, however, his already slender circumstances became crippled and he had to leave College without passing F.A. A Sudra disciple of his father who held the office of an Inspector of Post Offices, readily provided the disappointed youth with an appointment in the Nellore Post Office, carrying with it a salary of Rs. 20 per mensem. Mr. Charlu did his official work so steadily and intelligently that his superiors were much pleased with him and advanced him in a short time to a post worth Rs. 40. In his spare hours, the young man read much and led a very pious life, serving as an ideal to the many young men with whom he came in contact.

About this time, the inspiring public addresses of Colonel Olcott and the occult teachings of Madame Blavatsky appealed straight to him and he bravely resolved to renounce his worldly career and join the staff of the Head-quarters at Adyar. The unique sacrifice was made and young Vijayaraghava became the companion in work of Damodar, Bhavani, and Nivarana Mukerjee. The life of the Indian student at Adyar in those days was one of hard work, suffering and starvation, and

COPY OF LETTER SENT TO FRIENDS BY COLONEL
OLCOTT A FEW DAYS BEFORE HIS DEATH.

"Good-bye, dear good old friends. The Blessed ones have come to take me home. They have all been here—we all saw them, and They say my life is done. They are waiting for me, H.P.B. is with them and I have seen and spoken with her and Damodar.

What a glorious thing it is to die among the blessed on earth and the Thrice Blessed above."

To the members of the Theosophical Society :—

The President-Founder having passed away from earth, the chief authority in the T.S. is vested—by Rule 27 of the Constitution—in the Vice-President, Mr. Sinnett, until the votes of the Society confirm, or reject, the nomination of myself as his successor, made by the President-Founder. As he made me his deputy for the last months of his life, I am holding the headship of the Head-quarters temporarily—with the approval of the members of the Council within reach, Mr. Sinnett being in England—for ordinary business purposes; the officers the President-Founder appointed continuing in their several posts. Should the necessary two-thirds of the recorded votes of the members render valid the late President's nomination, I shall then assume office, and issue an address to the members.

This *interregnum* in the Presidential office will not occur again, as the Council will be bound to nominate the successor of the next incumbent six months before the expiration of his term of office, so that the newly elected President will take up his work so soon as his predecessor leaves office.

It should be remembered that while I, personally, regard myself as the nominee of my Master, as well as of our President-Founder, no member of the Society is bound to take that view, nor to base his vote on any authority save that of his own private judgment. Neither the President-Founder, nor—with all reverence be it spoken—our Master, does more than nominate; each member is free to accept or reject, and the responsibility for his vote is the individual responsibility of the member. Belief in the Master is not incumbent on any member of the Society; those who believe in Them are not bound to believe in any particular manifestation asserted as genuine by others. Perfect freedom as to belief or non-belief in any view or statement is the precious heritage of the T.S., and while I myself know the manifestations to be genuine, I defend the right of every member to disbelieve them, and to vote for or against the President's nomination, on any ground chosen by himself.

ANNIE BESANT,
Member of T.S. Council.

ADYAR,

February, 17th 1907.

THE THEOSOPHIST.

Our revered President-Founder has desired me to carry on, after his departure, the journal founded and edited by H. P. Blavatsky and himself, and of late years edited by himself alone. By his written directions it passes into my hands for the period of my life here, with the right to appoint the next Editor, when I also pass away. I accept the trust, and will try to do my best to continue the work on the lines laid down by the Founders.

Dr. English, who has so long worked with Colonel Olcott, will kindly continue to act as Assistant-Editor, and will thus relieve me of much of the work. But I shall, of course, be solely responsible, legally and morally, for the contents.

The editorial policy will be, as heretofore, to admit any well-written article, from any point of view; the writer—who will sign his name, or initials, or a pseudonym—being wholly responsible intellectually for his article. No opinion, if well-expressed and rationally explained, will be excluded; but no violent language against any school of thought, nor personal attacks, will be admitted. All unsigned articles and notes are editorial.

I shall endeavour to maintain for the *Theosophist* a place of its own among Theosophical Magazines, by living up to its declared purpose of dealing specially, though not exclusively, with Eastern questions, leaving to the *Theosophical Review* the Western field, in order that we may supplement, not rival, each other. To this end, I have asked Dr. Schrader, the Director of the Adyar Library, to write a monthly article on the work of Orientalists in Europe, so as to keep our readers abreast of the Oriental work done in Western lands. Articles from Hindu, Buddhist, and Zoroastrian pens will be specially welcome, if illuminative, and I would ask such contributors to remember that they are writing on Eastern subjects for Eastern and Western readers, and should therefore be careful to write very clearly on technical points.

The old section of the Magazine, called "Theosophy in Many Lands," will be revived, so soon as I can arrange the necessary staff of contributors abroad. It played a most useful part in helping our scattered members to feel themselves members of one body.

I appeal to all readers, contributors, and friends, to help me in making this Magazine all it should be in the service of the Theosophical Society. I ask them to try to increase our roll of subscribers, though I well know that the circulation of a magazine chiefly depends, and rightly depends, on the fare set before its readers. And so may They, whom we unworthily serve, yet serve with all we have to give of ability, strength and devotion, prosper this Magazine—so far as, and no further than, it serves Their beneficent work.

ANNIE BESANT.

MONTHLY FINANCIAL STATEMENT.

The following receipts from 21st January to 20th February, are acknowledged with thanks:—

HEAD-QUARTERS CURRENT EXPENSES ACCOUNT.

	Rs.	A.	P.
A. K. Coomaraswamy, Esq., Entrance Fees and Dues ...	18	12	0
R. T. Tebbit, Esq., Newchaang, annual dues ...	15	0	0
Do. for the poor ...	25	0	0
C. Sambiah Garu, Mylapore, Monthly Subscription ...	1	8	0
Count Agrammont through Colonel H. S. Olcott ...	60	0	0

CONVENTION EXPENSES ACCOUNT.

Miss Marielle ...	30	0	0
Secretary, Dharwar T.S., through Indian Section of the T.S., Benares Section ...	4	15	0
G. Subba Row, Esq., Gooty, M. O. ...	9	8	0
Miss Harkness, through Miss Kofel ...	1	9	0

F. DAVIDSON,
Treasurer, T.S.

OLCOTT PANCHAMA FREE SCHOOLS.

"Surya," Monthly Subscription for 6 months ...	300	0	0
Mrs. Annie Besant do do ...	300	0	0
An American Contribution through Mrs. N. A. Courtright ...	153	12	0
Contributions from Europe through Colonel H. S. Olcott (deceased) ...	60	0	0
Babu B. Basu Donation ...	5	0	0
A. B. Tata, Esq. do ...	5	0	0
Miss Marie Lion, Aldegate do ...	15	0	0
An English Theosophist do ...	1,500	0	0
Mrs. Annie Besant, proceeds of lecture at Victoria Public Hall, Madras ...	139	4	0
A friend, Mylapore ...	1	0	0
Miss Marielle, Paris, for Food Account ...	10	0	0
Miss Culver, through A. Fullerton, Esq. ...	15	0	0
R. T. Tebbit, Esq., Newchaang, through the Treasurer, T.S. ...	49	8	0
N. M. Desai, Esq. ...	10	0	0
Dr. Edal Behram, Surat, Monthly Subscription ...	20	0	0
J. R. Aria, Esq., Bombay ...	5	0	0
J. S. Lovejoy, Esq., through the "Theosophist" Office ...	6	10	0

MARIE BARNARD RUSSAK,
Honorary Secretary and Treasurer.

ADYAR LIBRARY.

Miss Marielle, Paris, for travelling expenses connected with the planned edition of the Minor Upanis'ads ...	3	0	0
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DR. OTTO SCHRADER,
Director.

"A CONVERSATION WITH THE MAHATMAS."

After reporting the above, as requested by the President-Founder, in *Theosophy in India*, the General Secretary writes:

"As the conversation reported above involves serious issues, and vitally touches the future interests of the T. S., I feel it my bounden duty as a responsible officer thereof, much against the grain, to draw the attention of our good brethren to a few important points about it, as also succinctly to express my own view of the matter.

First, then, let there be no mist over the fact that membership in the T.S. does not either imply or call for any belief in the existence of the Masters, and that perfect liberty is enjoyed by every fellow of the T. S. with regard to all articles of faith.

Secondly, there appears to be a tacit though vague assumption that rejection of the above 'Conversation' as genuine means absence of faith in the Masters, and their connection with the T.S. This assumption is entirely baseless; for not only does such faith rest upon totally different grounds and independent judgment, but to hold that the verdict of any member of the Society, however high and mighty, as to the credibility or otherwise of any particular phenomena, is binding upon all other good and earnest members, would be to establish a sort of Popedom, destroying altogether the eclectic foundation of the Society.

Thirdly, the value and loyalty of a member of the T.S. is not estimated by his endorsement of any dogma or of any so-called message from the Master, but by his fidelity and devotion to the motto, as much as to the primary object of the Society; and we should never forget that our motto is, "There is no Religion higher than Truth," and that the essential object of the T.S. is, "To establish a nucleus of Universal Brotherhood without distinction of race, creed, sect, colour or sex. An exemplary Theosophist then is one whose life is marked by ardent pursuit of Truth, and selfless love and good-will for his fellow-beings.

Fourthly, does not our experience of so many years of active membership in the T.S. and of the various storms and trepidations through which it has passed teach us that the 'still small voice of the soul' conveys the message of the Master far more accurately than any phenomenal sound or appearance on the objective plane, where illusion is so rampant, and indiscriminate reliance on which has been in the past the cause of so much suffering to our sacred Cause?

Fifthly, it is also a relevant fact that the Colonel was in an exceedingly low and depressed state of heart and nerve at the time the 'Conversation' is said to have taken place, and this considerably affects the weight of his authority.

Sixthly, it appears to me that the Great Founders of a movement like the Theosophical Society, where honest enquiry is everywhere stimulated, and every effort is made to keep the platform broad and as nearly all-embracing as is compatible with truth and purity, are not likely to stifle thought and foster credulity by seeking to impose upon its members any belief which appeals neither to their reason nor to their moral sense.

Lastly, let me declare—that I cannot see my way to the acceptance of the message contained in the above "conversation," as coming from the Lords of Wisdom and Compassion, though I believe in Their existence and connection with the T.S. as firmly as in mine own; and that this conclusion of mine would remain unaltered even if I were personally present at the 'conversation,' for this simple reason—that the answers attributed to the Great Ones do not touch the point at issue, but are quite wide of the mark, and so far from being illuminative, they lack even the balance and solemnity of the utterances of an advanced disciple, and have the flavour of spiritualistic communications. Who for instance ever doubted the impracticability of finding perfect instruments on these planes, that a miraculous manifestation and oracular dictum should be necessary to set the misgivings at rest? The real question is as to the need for or propriety of employing, for purposes of spiritual teaching, a man who has not merely trampled alike on the motto and prime object of the T.S., but also outraged the moral susceptibilities of all decent men and women, and perpetrated what constitutes under the Law of all civilized countries a heinous offence. Is any light thrown on this question? And does Theosophy teach that the path of discipleship is laid on and trodden with persistent crime and systematic deception?

UPENDRANATH BASU,
Gen. Sec., Indian Section, T.S.

A MEMORIAL.

[RESOLUTION PASSED BY THE BLAVATSKY LODGE AT THEIR
MEETING HELD ON THE 23RD FEBRUARY 1907.]

"The Blavatsky, Lodge, Theosophical Society, Bombay, beg to place on record their deep sense of the loss sustained by Humanity in general and the Theosophical Society in particular by the passing away of the President-Founder, Colonel Henry Steel Olcott, and their full and grateful recognition of the valuable services rendered by him to the world in devoting his life to the great cause of helping the realisation of the Universal Brotherhood of Humanity and of reviving the various religions of the world by spreading knowledge of those fundamental Spiritual Truths that are the basis of them all."

A copy of this resolution to be forwarded to Mrs. Annie Besant and to the members of Colonel Olcott's family."

THE WILL OF THE PRESIDENT-FOUNDER.

The President had, during his lifetime, given almost all he possessed to the Theosophical Society, so his Will disposes only of his small personal property, there being no real property.

His personality in India amounts to Rs. 3,114. There will be something more in London; the amount is not yet known. After a small legacy to his niece, and to his faithful servants, who had been with him for many years, he bequeathed the whole of his

remaining money to be used for the best interests of the Society, according to the judgment of his executors. These are: Dr. English, Mr. C. Sambiah Chetty, Mr. G. Subbiah Chetty, and Mrs. Annie Besant. On his death-bed, the President expressed to the last named his wish that any remaining funds should be put to a "President's Travelling Fund," as he had often himself felt the need of such a fund, and the money in his London account chiefly consisted of sums given to him for that purpose.

THEOSOPHICAL SOCIETY,

ADYAR, MADRAS,

21st February, 1907.

TRANSLITERATION OF SAMSKRIT.

The following system of transliteration of Samskr̥t letters will henceforth be followed in the *Theosophist*, as it is that approved by Indian scholars, although at variance with that adopted by western Orientalists. The idea underlying it is to give in English letters, where possible, the sound of the Samskr̥t, and to use a dot under a letter where the Samskr̥t letter differs from the sound of the English letter. Thus the ऋ or ॠ is an indescribable closed sound, and is written ṛ. The ordinary ऌ and ॡ are soft dentals, like the French, and are not the hard *t* and *d* of the English; they are dotted. The ट and ड are the hard English *t* and *d*; they are left undotted. The peculiar sound often given to the ढ, making it an entirely different letter, is shown by two dots, ḍ. The श is the clear English *sh*, and is therefore so written; the ष is a curiously closed sound, with no English equivalent, it is therefore marked ṣh. The ण has four different sounds, ण, ण, ण, and ण, distinguished as ṇ, ṇ, ṇ, and ṇ, the last the English. The विसर्ग is a breathing, after a vowel, best shown as *h*, but it may be omitted.

Hence:

	is written		example
ऋ or ॠ	ṛ		Kṛṣṇa.
ॡ	ṝ		Shaṅkara.
ॢ	ṝ̄		Jñāna.
ॣ or ।	ṝ̄̄		Prāṇa.
॥	ṝ̄̄̄		Indra.
०	t		Virata.
१	t̄		Putra.
२	d		Pāṇḍava.
३	d̄		Gudakesha.
४	d̄̄		Deva.

SUPPLEMENT TO THE THEOSOPHIST.

is written sh example Shaibya.
 sh " Bhishma.
 h " Vyasa.

ANNIE BESANT.

To

The Editor of *The Theosophist* :

I shall thank you to publish in *The Theosophist* the accompanying resolution, which was passed unanimously by the members of the Adyar Lodge, T.S., in their meeting held this morning.

ADYAR, }
 3rd March 1907. }

V. C. SESHACHARI,
 Secretary.

"Resolved that this Lodge expresses its entire disapproval of the statements made by the General Secretary, Babu Upendranath Basu, and published by him in the February number of *Theosophy in India*."

POSTAL NOTICE TO CORRESPONDENTS.

The postal business in Madras has in recent years, grown to such dimensions that, to facilitate the delivery of letters, the City is now divided into nine postal districts, which include the 26 different post offices within the City limits. Henceforth all letters for Adyar, to avoid delay in delivery, should bear the designation of its postal district (the most southern), thus :

Adyar, Madras, S.

SUPPLEMENT TO
 THE THEOSOPHIST.

APRIL 1907.

TO MY FELLOW MEMBERS OF THE T.S.

Now that our President-Founder has passed to his rest, and wide publicity has been given in the public press to the various phenomena which have recently taken place at Adyar, the considerations of delicacy for the feelings of a dying man and of reticence in regard to matters which many of us consider to be quite unfitted for public discussion, no longer render silence a duty. On the contrary, in view of the actual position of affairs in the Theosophical Society, a duty seems to lie upon its older and more experienced members to state their views and make clear their position in regard to these matters, for the enlightenment of those whose acquaintance with the Society is of more recent date.

As one of the oldest members now left in the Society, having worked in its ranks for twenty-four years, and as one who has for years held responsible office, first as General Secretary of the Indian Section, then as General Secretary of the British Section, and now as a member of the General Council, I feel that this duty is specially imperative upon myself. And I therefore feel bound to state my views on the present situation as simply and briefly as I can.

But first I desire to make it very plain that I do not intend to argue the case either for or against the advisability of selecting Mrs. Besant as President of the T. S. in succession to Col. Olcott; and still less do I propose to say anything either against her qualifications for the post or in deprecation of the claims which her immense services to the movement give her upon any position she desires to hold.

The two questions upon which I feel it a duty to state my position are :—

1. The bearing and effect upon the constitution of the T. S. of what has happened at Adyar and of Mrs. Besant's action in connection therewith, as well as the effects they are calculated to produce upon the spirit and character of our Society in the future.

2. The question of the authenticity of the various messages and communications received : i.e., Do they, or do they not, emanate from such exalted Beings as Those who have been spoken of as the Masters ?

As having an important bearing upon the constitutional questions involved, I am bound to say that ever since last Christmas Col. Olcott has been in no condition of mind or body, either to think clearly, or to take any important decision whatever.

While at Adyar, I had ample evidence that he was wholly at the mercy of any suggestion coming from his immediate surroundings, and entirely incapable of arriving at any independent decision of his own.

It is most painful to have to make this statement, but its importance is obvious and its accuracy will become more and more apparent as we proceed.

In his letter of January 7th to the T. S., its officers and members, Colonel Olcott purports to "appoint Annie Besant to take the office of President of the T. S." at his death, having just previously written that the Masters had told him "to appoint" her as his successor.

Now Colonel Olcott never had power to "appoint" anyone as his successor. The T. S. constitution only gives him the right to "nominate," subject to ratification by the members, as is clearly shown by his official notice to the General Secretaries of January 21st.

All who have known Colonel Olcott, know his extreme respect for the Society's constitution, and his resolute upholding of proper procedure and strict obedience to its letter and spirit. Can any one then believe that in sound mind, and with his judgment clear and normal, Colonel Olcott would have violated the constitution and exceeded his own powers by "appointing" a successor, when he was only entitled to "nominate" one, subject to ratification by the Society? The whole of this letter shows the same lack of that calm judgment and strict adherence to the letter and spirit of the constitution which always characterised our late President-Founder.

Further, it seems to me quite opposed to the best interests of the Society for decisions vitally affecting its administration to be thus bolstered up by appeals to higher powers or visions of any kind. Of what use are a constitution and rules, if such unrecognised and unverifiable influences are to be brought to bear upon the minds of members?

That Colonel Olcott or Mrs. Besant should be guided by such visions, or by any form of higher illumination, may be and indeed is perfectly right and desirable for them personally; but that their experiences of such a kind should be made public with the inevitable result of influencing the votes of members, seems to me quite opposed not only to the letter and spirit of the Society's Constitution, but to the true spirit of Theosophy itself.

These considerations receive only added force in the light of Mrs. Besant's letter of February 6th. Of what avail any process of voting, of what use the form of ratifying a nomination, if members are threatened that unless they vote for Mrs. Besant they will reject the Masters?

As a matter of fact, a number of letters have been received by the older members, regretting that the supposed "orders" from the Masters left them no choice in the matter.

This letter of Mrs. Besant's seems to me to violate our Constitution both in letter and spirit, and I regret with all my heart that one whom I so highly love and honour, should have condescended to use such questionable methods, which were moreover the less needed, since it is very unlikely that any considerable body of members would have thought of opposing her election, had she said nothing of all these visions and messages, but simply left Colonel Olcott's official nomination to stand alone and carry its due weight with the Society at large.

Further, this letter of Mrs. Besant's tends to set up a dogma in the

Society and to undermine the free judgment and sense of personal responsibility of its members. Its ultimate effect, if yielded to without protest, must be to make of the Society a Poppedom, and to transform the most universal movement the world has seen into a dogmatic sect.

For all these reasons I regret most deeply the publication of these matters, and Mrs. Besant's action in issuing the circular just mentioned.

Let us turn now to the examination of the authenticity of the "orders" and contents of these communications.

First let me say that I in no way question the *bona fides* of the witnesses and recipients of these phenomena, nor do I doubt that they actually believed they had the experiences described. Moreover I am as thoroughly convinced of the real existence of the Masters of Wisdom, and of the fact that They take interest in the T. S., as I am of my own existence. But I am equally convinced that the contents of these messages and "orders" do not proceed from Them, and that They have had nothing whatever to do with these phenomena.

In the first place, the tone, style and character of these communications are altogether lacking in the elevation and dignity which mark the utterances of even an advanced disciple, and are entirely incompatible with the idea that they proceed from any such exalted source. It is inconceivable that a Master of Wisdom could say:—"Most emphatically, yes," and "Decidedly not. I wish you to state this publicly." Such phrases, such language, could never have come from Their lips, or been framed in Their minds.

Secondly, these communications contain various errors of fact and statement, which undeniably exhibit a very fallible and inaccurate origin, and one very imperfectly acquainted with both the history of the Society and the details of recent events in connection with it.

Lastly, the long communication in regard to Mr. Leadbeater neither illuminates the question at issue, nor does it carry any conviction with it—both unvarying marks of any communication really proceeding from a Master of Wisdom.

It is a truism that we are all imperfect—for only Brahman is absolutely perfect—and that therefore They must work with imperfect instruments; but does it necessarily follow that they must choose for that purpose one who not only deliberately violates a moral law recognised by every nation and people, but one who has committed an offence against the criminal law of his own country? Granted that morality is relative, are the Masters of Wisdom forced to seek for instruments among the lowest strata of human morality? I cannot for one moment believe such a thing; and therefore this communication, even standing alone, would suffice to show that these visions and communications cannot have even a remote connection with the Masters—that is, if by "Masters of Wisdom" we mean the embodiments of the purest and loftiest ideals of perfected humanity.

Finally, this whole attempt to coerce the wills and overbear the sober judgment of members in the exercise of one of their most important duties, is totally opposed to all that has been taught, all that has been verified in experience as to their methods of action. From the earliest days of my connection with H. P. B. and Colonel Olcott, down to the present, the one lesson taught me over and over again is that the Masters never override the free will, even of Their own pupils, and never attempt to overbear their reason and common sense.

He thus acted perfectly constitutionally—though I think that the President's letter might have been printed, as interesting information, especially as the attacks on it are unintelligible in its absence—giving the Executive Order, and preparing to act upon it, till stopped by the cable of the Acting President, which, with constitutional loyalty, he obeyed.

The Executive Committee of the British Section has taken an extraordinary course, probably due to the extreme sensitiveness of its democratic spirit, alarmed by the terrible word "appoint" instead of "nominate." It seems that its Members thought that the President wished to trample on the Constitution he had created, and to deprive them of their undoubted right of voting. Under this wonderful *māyā*—shared in by no other Section—they rejected as invalid "the Presidential Notice of 1907." People who are such sticklers for verbal accuracy that they reject with contumely the wish of the dying President, because, according to his wont, he used the word "appoint" in an informal letter, telling him cavalierly that they will receive "with becoming respect" a nomination otherwise made, should surely themselves be accurate.

The President's friendly letter of information was not a Presidential Notice in name or form, but was addressed to the T.S. in general. To reject it, therefore, as invalid is neither courteous nor accurate. Perhaps the Executive realised its mistake when it received a real Official Notice, dated January 21st. So far, however, from receiving this Constitutional order "with becoming respect," they have absolutely ignored it, have asked Mr. Sinnett to "regularise" the perfectly regular nomination and have taken the extraordinary step of circulating, with the nomination, other papers which have nothing to do with it, but can only confuse the issues, *leaving out*, according to the British General Secretary's list, as sent to me, the *Colonel's Official Notice*. The democratic indignation roused by the word "appoint" seems to have bewildered the Executive, and to have made it suppose that the President wished to impose on them a President without their consent! Fortunately the Society possessed, on the spot, in its Vice President, Mr. Sinnett, a man of calm and balanced judgment, and he poured oil on the troubled waters, yielded to the excited Executive so far as to nominally "regularise" the nomination, while saving the Section from the consequences of rejecting an Executive order before it was received!

Our General Secretary thinks I should not have published my letter, affirming my belief in the manifestation of the Master. That may be so. But it seems to me that it would not be right that all the voices heard should be on the side of denial. It is no more "coercion" for me to express my belief than for others to express their disbelief. I did not speak till others had spoken. Mr. Keightley's private letters to Europe, and others in India between leading members, causing much misunderstanding, were written before mine, and the T. S. would rightly blame me, if I suffered the denials to pass unchallenged, and thus tacitly supported them.

I turn to the General Secretary's notes on the "Conversation."

I cordially endorse views 1, 2 and 3, remarking only, on 2, that I have not heard any one say that rejection of the "Conversation" means absence of faith in the Masters. No. 4. My experience of many years has shown me that the inner impulse is as likely to be mistaken as the outer manifestation! Pre-conceived ideas, prejudices, bias, desires and a host of other elements sway the 'still small voice.'

With regard to No. 5, I would suggest that the physical weakness is so thoroughly recognised as favourable to "manifestations," that religions deliberately bring about physical depression by fastings and vigils, in order to prepare devotees for seeing heavenly beings with their physical eyes. As to mental depression, I refer the reader to the account of the Colonel's presence at the Convention, as published in this magazine for January. Moreover the Colonel dictated long letters on business long after the date of the manifestations, and Mr. Fullerton, in answering one of them, remarks on its mental vigor as a hopeful sign of prolonged life. His doctor says:—

"A circular recently published by Mr. Keightley has come into my hands which says:

"I am bound to say that ever since last Christmas Colonel Olcott has been in no condition of mind or body, either to think clearly or to take any important decision whatever."

"I, M. C. Nanjunda Rao, do hereby declare to be untrue this statement or any other to the effect that Colonel Olcott's weak condition of bodily health (owing to heart disease) had affected his mind, thus making him incapable of carrying on properly the duties of his office.

"I attended him as physician from the 10th of December 1906 until he passed away, and saw no sign of senile decay until the second week of February. After the middle of January he seldom slept, so I sometimes gave drugs to induce sleep, and during the time that the effect of the drug was upon him, his mind often wandered, but that is quite a different thing, and happens in persons of the strongest mentality when narcotics are given.

"On many occasions when visiting Colonel Olcott, I discussed with him matters of importance, and found him keen in argument, and level-headed on all points. At one time in January several persons in my presence consulted him about a certain matter, not concerning the Theosophical Society, but one in which he was interested. His views differed from theirs and even though they argued for some time, he remained obdurate and refused to coincide with their views, as he considered them unwise. I state this to show that he was not easily influenced.

* We may state for the information of our readers that Dr. Nanjunda Rao, though not a member of the T.S. has been giving his services to the Colonel gratuitously, for the past many years in consideration of the Colonel's great self-sacrificing work on behalf of humanity.

For these reasons I absolutely reject these messages and communications, and am convinced that they are not authentic. And I most earnestly trust that my fellow members will truly exercise their own judgment and good sense, putting entirely aside these visions and "orders," and refusing to allow themselves to be swayed either in one direction or the other by the profoundly regrettable publicity that has been given to these phenomena.

BERTRAM KEIGHTLEY.

"TO MY FELLOW MEMBERS OF THE T.S."

The publication of his views by the General Secretary of the Indian Section on one of the manifestations at Adyar, has given rise to a good deal of discussion. Some think that the condemnation of one phenomenon by the General Secretary of a Section, writing in his official character, is as much a violation of T.S. neutrality as is the assertion of another phenomenon by the President. Many have asked me to give an opinion on the state of things caused by the Colonel's assertion of the one and the General Secretary's denial of the other, and it may be that some further thought on the subject may conduce to peace.

In the very temperate, and, with two or three exceptions, impersonal and useful remarks of the General Secretary, it is said that "if I am not mistaken, this is the first time since the organisation of the T.S., that our revered President-Founder has issued any official edict in the name of the Master." There is here a double error in fact, first the letter is not an "official edict," as will be presently shown; secondly, official edicts have been issued, endorsed by appeals to the Master, as may be seen by referring to the back-issues of the *Theosophist*. Brother K. Nārāyanasvāmī Iyer, on another page, draws attention to an Executive Order, issued in consequence of "a letter phenomenally given me on board my steamer." Neither the President nor H.P.B. had the smallest hesitation in referring to, and appealing to the opinion of, the Masters in various matters, great and small. And as the opinion of a wise friend is valuable, why should those who are fortunate enough to have such a Friend be deprived of the aid of His counsel? It binds and coerces none. As H.P.B. says, we lose much when we regard the Masters as "cold far off stars" instead of as "living men." And how far the Society has gone from the ideal of its Founders is shown by the uproar caused by Their most benignant aid at an important crisis.

On the other hand, it is most useful that the General Secretary—while not denying the reality of the manifestations, and while expressing, as may be seen in the Kashi Tattva Sabha T.S. notice on another page, his "complete confidence in" my "leadership"—should have warned members to use their own judgment in their votes, and to consider all the circumstances of the case. Only by such calm judgment and consideration, not by blind obedience, can mem-

bers make it safe for the Holy Ones to give their gracious counsel. They do not wish to command us as children, but to advise us as Elder Brothers advise their youngers, and if Their speech paralyses intelligence and conscience, They remain silent. So let all carefully ponder over the General Secretary's wise warning, and act as their individual reason and conscience commands.

The General Secretary, in a note to my letter, says that he does not think that the Lovers of Truth and Humanity will desert members who vote honestly. Nor do I. The note does not appear to refer to anything I said in this letter, and personally I do not believe that the Holy Ones ever desert *anyone*—however sinful. Much less then could I suppose that They would desert a well-meaning, honest person. If, by any confusion of thought, the note is intended to rebut my statement that members may "reject them as Masters and Guides," then, while agreeing with the General Secretary's statement, I repeat my own. A member who does not believe in Their existence obviously rejects Them as Masters and Guides. A member who, believing in the Masters, rejects the two Beings who manifested at Adyar as the Masters Whom we speak of as the True Founders, obviously also rejects those Beings as the Masters and Guides spoken of. The General Secretary would probably agree with me in this.

I may, perhaps, add here—though I did not say so publicly before—that a man, or a Society, may render himself, or itself, unfit to be,—incapable of being—a vehicle of spiritual life to the world, and in such a case, the Masters might be said, not to "desert" but to "reject" such a man or Society, *temporarily* as such a vehicle.

How natural to us the appeal for the aid of the Masters is—when excited partisan feelings do not give to it a disproportionate weight—is shown by the beautiful closing words of the General Secretary's last official report to the President: "That the Lords of Wisdom may shed their gracious light on you in every crisis, and help you to steer the holy bark safely to its haven;" how natural also, before the excitement of an election had begun, was the President's glad response, that the prayer had been answered, and the help given. There was clearly no idea in the mind of either of committing an unconstitutional act in their respective statements.

The letter of the President, as before said, was not an "Official Notice," or "Executive Order." It was not addressed to the General Secretaries by the President, but "To the Theosophical Society, its officers and members," and is a long letter of friendly information. It was written, with all the warmth of the Colonel's heart, in the joy of his Master's coming, to friends whom he thought would trust his statement and share in his delight. That the General Secretary of the Indian Section did not regard it as an official document is clear from his non-publication of it in the Sectional organ. He inserted only the "Official Notice" from the President to the General Secretaries, which is as formal and as constitutional as any Executive Order can be, and which contains no allusion to the Masters,

"It is rare to find one of Colonel Olcott's age with faculties so well conserved. He was cheerful, witty and entertaining as always, until about ten days before his death, and I have seldom witnessed such patience, unselfishness, consideration for others ; or such courage, in one facing death.

(Signed) M. C. NANJUNDA RAO."

6. I endorse it, rejecting the idea implied that any one is seeking to impose on any one else any such belief.

7. "The answers . . . do not touch the point at issue, but are quite wide of the mark." This is not so. There are three questions and three answers. "Did certain persons work together under the Masters' guidance?" "Most emphatically, yes." That seems fairly direct. "Were either mistaken or under glamour?" "Decidedly not." That also seems fairly direct. How can these categorical answers be said to be wide of the mark? "Was Mrs. Besant right in thinking that certain objectionable teachings barred Mr. Leadbeater as an instrument?" "No, where can you find us perfect instruments," etc. This again seems fairly categorical. The question in the General Secretary's mind was not that in Colonel Olcott's, and the Master was answering Colonel Olcott's questions, not those of the General Secretary: His answers were naturally wide of questions not asked. But they answered exactly what Colonel Olcott wanted to know.

It will thus be seen that the difference of opinion between myself and the General Secretary is really small. It turns chiefly on the different values we severally attach to phenomena, and that is too large a question to discuss here.

Mr. Keightley's address differs wholly in spirit from that of the General Secretary, and is regrettably personal and discourteous ; also, it applies to both the manifestations, and not only to one. I say nothing on the remarks affecting my personal honor ; if my life does not answer for me, words are idle and I decline to be drawn into a personal squabble.

Mr. Keightley's letter, so far as arguments go, is drawn, sometimes even verbally, from that of the General Secretary, and from the resolutions of the British Executive, and I have dealt with these above. I take it for granted that Mr. Keightley had not observed the word "appoint" until his attention was drawn to it by the British proceedings, since had he observed it earlier, he would, as a member of the General Council, have drawn the Colonel's attention to it before he passed away. Mr. Keightley says that the communications from the Masters contain "various errors of fact and statement," and show an imperfect acquaintance with the history of the Society. It would be helpful if Mr. Keightley would point out these errors, so that the members may judge for themselves as to the accuracy of his statement. The Colonel was at least as well acquainted with the history of the Society as is Mr. Keightley, and it seems strange that he should have allowed his

angust visitors to fall into such errors, or at least that he should not have corrected them before sending out to the world a statement which, by containing errors, would discredit Their authority. In the three brief answers in the "Conversation," it is difficult to discover any error of fact.

It would also be enlightening to have the "ample evidence" which satisfied Mr. Keightley that the Colonel was at the mercy of any suggestion coming from those around him. Mr. K. Nārāyaṇa-svāmi has told how completely I failed to move him from his determination not to appoint Mr. Keightley as his successor. Mr. Keightley scarcely saw the Colonel during his brief stay at Adyar, so his view has little weight as against that of those who saw him constantly. Mr. Keightley makes this "painful statement" because of its importance. He wishes to lessen the force of the Colonel's testimony. I traverse it, from my experience of the Colonel's mental state.

I will not discuss the question of the "tone" or "style" of the Masters. I do not feel that my experience is sufficiently large to enable me to speak with such certainty as Mr. Keightley ventures to use.

It appears to me that Mr. Keightley dictates to members in a manner far more pontifical than any one else has ventured to employ, and that he is really seeking to coerce and override the members by violence of language, and vehement, unsupported, assertions. Let me, however, join in the wish that each member may use his own judgment and common sense, and refuse to be coerced by—any one.

I trust, that as I am old enough to be his mother, Mr. Keightley will not consider me impertinent if I appeal to him to use his great talents and his wide reading to work for the Society which he sincerely loves, rather than to waste his life in constant depreciation of other workers and in stirring up strife.

ANNIE BESANT.

BABU UPENDRA NATH BASU, AND MRS. BESANT'S NOMINATION.

It is a matter of great pain to us to see the attitude the General Secretary of the Indian Section has thought fit to take up with regard to the nomination of Mrs. Besant as his successor by the late revered President-Founder, and the irrelevant topics with which he has mixed it all up and thus confused the real single issue before the members of the Theosophical Society. It is with deep regret that we take up our pen to traverse the letter that our respected brother has thought fit to publish at this critical juncture in the pages of *Theosophy in India*. We would far rather have held our peace, but duty bids us speak out even though speaking out is unpleasant and causes a pang. And we sincerely hope that he will take these remarks in the spirit in which

they are made and not take umbrage at anything we say, for nothing is farther from our minds than to give offence, but everything has been put down in sincerity and good will.

Babu Upendra Nath Basu in his letter to the Branches starts by bringing the serious charge against the late President-Founder "of issuing an official edict in the name of the Masters," nominating Mrs. Besant as his successor. The "official edict" runs as follows:—

"As already notified to you I have, under Rule 9, nominated as my successor Annie Besant. It now becomes your duty, under Rule 9, to submit this nomination to your Section for ratification and to communicate to this office the votes of your members, so that there may be no breach of continuity in the Presidential office." We have taxed our brains to find out what words of this 'edict' could be, by any process of torture, turned into "an edict in the name of the Masters" but have failed in our attempt. Any one reading this 'edict' will see that the Colonel's procedure was absolutely all right and does not deserve the censuring and the patronizingly condoning remarks that Babu Upendra Nath passes on it *after Colonel's death*; on the contrary, the edict brings home to us the fact that though the Colonel one month before his death called upon the General Secretary, Indian Section, to submit his nomination of Mrs. Besant to the Section for its vote so that there might be no breach of continuity in the office, his wish to prevent a breach of continuity has been thwarted and his orders distinctly disobeyed and though another fortnight has passed since his demise the voting papers are still kept back. In fact one would have thought that under such grave circumstances affecting the welfare of the Society as they do for all future, a Council meeting of the Section would have been called, but none has been. No one has the least right to delay sending out the voting papers. But all these matters it will be the duty of one of the signatories to these remarks to ask from his place in the Indian Council and they need not be gone into here.

Possibly Babu Upendra Nath Basu is thinking of a statement by the Colonel printed in the *Theosophist* for February 1907, that the Masters approve of his choice. We need not *here* discuss whether the Colonel who has claimed, all these 31 years, to be guided by Masters, ought to be refused the right of saying the same thing during his dying moments. It is certainly a misrepresentation to call an unofficial statement printed in the *Theosophist*, which does not reach a tenth of the number of enrolled Theosophists, an "official edict," "branding with infidelity" any Theosophist who doubted the 'dogmas' of the Colonel.

We shall next consider the letter of Mrs. Besant, which has roused the General Secretary out of his apathy and generated in him the sense of his responsibility with regard to phenomenalism in the Society. The history and meaning of this letter is patent on the face of it. During last December Colonel told the members assembled in the Convention that he had a conversation with the Mahâtmas. After the Convention was over, the General Secretary among others wrote letters to people discrediting the Colonel's statements and suggesting hallucination, fraud, etc.; and Mrs. Besant, as usual with her, when the honor of her friends was impugned, came out with a full, clear, frank statement of the facts as she believed them to be, not caring how

such a statement might be used by disaffected people for discrediting her nomination to the Presidentship. Having thus forced the hands of Mrs. Besant it ill becomes him now to turn round and object to the publication of her letter. If he had himself kept silent she might have let the incident pass away and be forgotten. The last sentence in this portion of the General Secretary's criticism seems to us to be rather fatuous and the unveiled insinuation about "other circumstances of the case," which the General Secretary takes good care not to explain, is, to put it in the mildest way possible, very uncalled for. Mrs. Besant's letter is published in the Section magazine "reluctantly" and "not merely because of Colonel Olcott and Mrs. Besant's wish in the matter but because . . . they might upset the minds of many unless some light were thrown upon them." This "light" only makes the darkness blacker, for the array of truisms and insinuations only helps to confuse the average Theosophist instead of proving a veritable beaconlight as their author possibly meant them to be. Mrs. Besant nowhere holds out the threat in the time-honored fashion of Theologians that those who do not see eye to eye with her will be damned eternally. Even in the E. S., of which she is the Head and of which our Brother has been the Corresponding Secretary for nearly ten years, belief in the existence even of the two Masters is not asked for; then how could one be asked to vote according to their dictation in the T. S., the rules of which are still more liberal? Surely Theosophists are no babies, that such patent facts are unknown to them, and they require constant prodding in season and out of season to be reminded that they must use their own brains and not behave like dumb, driven cattle.

To turn now to the remarks of Brother Upendranath on the Colonel's "A conversation with the Mahâtmas," which are marshalled out in an imposing array of seven paragraphs. We wish first to make some general remarks on the question, before considering them in detail. We think it would certainly have been wiser not to give publicity to the talk with the Masters about Mr. Leadbeater, not because we do not recognize the right of the Colonel to consult those whom he has regarded as his guides all along, but because when a public trial has taken place and judgment pronounced and accepted, it is not proper to re-open the subject in an informal manner, and thus provide an opening for further controversy. He was quite justified in asking the questions he did, for his own satisfaction, for the life work of a dearly loved colleague was at stake as he thought, and he wanted to settle the matter by appeal to what he naturally regarded as first hand authority in the points involved. The talk nowhere condones Mr. Leadbeater's lapses. We wish also to point out in this connection that it looks odd that a profound Hindu who believes in a whole pantheon of gods of more than questionable morality, and Rishis whose moral standards were so different from his, does not know that there is little connection between personal morals and knowledge of the facts of the physical plane or of the many superphysical planes of the Theosophist or of the Hindu. To reject a man's ideas of facts because he has been charged with moral delinquencies is like the child's throwing away the rose for the thorns. The question whether Mr. Leadbeater was masquerading under false colours and possessed no knowledge of things he was putting forward is of quite another matter, but unfor-

fied in calling for fair play and we can only assume that our gentle Brother has been under a "glamour" when he finds it consistent with Universal Brotherhood to run down a man who is incapable of defending himself; and it scarce bespeaks good taste and theosophic feeling to pile charge on charge on a man who is no more an officer of the T.S. or a public lecturer but has retired into absolute obscurity and is not in a position to defend himself. To challenge the moral credentials of a man who sets himself up as a teacher, a guide of others, is not only perfectly right, but absolutely necessary, and this has to be done unflinchingly with regard to every would-be theosophical leader; but to send this barbed shaft at a man who has put away his armour is certainly not Universal Brotherhood. Even the savage code of the boxing ring will not tolerate the hitting of a man when he is down.

Finally, to come to the single point at issue, the nomination of Mrs. Besant by the President-Founder, we should like to know if there are any other candidates in the field, and if there be, why do they not come forward? If they feel shy and modest, why do not their backers put them forward? This action is against all the dictates of duty and conscience and the hiding of a light under a bushel will be considered as a failure of duty to the Masters and to the Cause. We for our part believe that Col. Olcott could not possibly have chosen a better candidate for nomination than he has. There is no one whose life is cleaner or whose work more strenuous and helpful in the cause of Theosophy. It is pitiful to see such a scramble for succession to the Presidentship started before even the ashes of the great leader have had time to grow cold in their grave. Why the need of all this solemn warning by the General Secretary, and attempts to throw doubt on Mrs. Besant's statements, and whence this sudden accession of worldly common sense? Is there anything in her life-long work for the cause of humanity to justify these ungenerous insinuations? Has he after 15 years discovered that she is an "untrained psychic"? Or has he a "trained psychic" and "an advanced disciple" up his sleeves to trot out at the psychological moment? Or perhaps he thinks a "peaceful life" spells "stagnation and death" and as we were getting out of the storm and stress of the earlier days and liable to die, has our beneficent brother thrown this bomb-shell to prevent any such untoward event?

Ever since 1891, when, shortly after H. P. B.'s death, Mrs. Besant publicly declared on her word of honour that she was in communication with and under the guidance and teaching of the Masters, she has continued to make that claim and no one ever dreamed of doubting her honesty or of charging her with being misled by statements having "the flavour of spiritualistic communications." Babu Upendranath Basu has always stood by her when she made these assertions and never till this day traversed them, for he too, like many others, has been impressed, we believe, with her unimpeachable straightforwardness and has felt the power of her passionate devotion to truth. Now when she emphatically pledges "her word of honour to the truth" of her statements about the recent communications from her Master and about H. P. B.'s visits to her, to throw doubts upon her integrity and her ability to discriminate between a mere spiritistic communication, and that from her Master, bespeaks an unbalanced state of mind which we

can scarce associate with the General Secretary we have known so well and so long. Can this startling change of front be due to the mention of H. P. B.'s visit to her and to the Colonel, dispelling illusions which some people have fondly cherished about a certain Bengali girl being the reincarnation of H. P. B. and to the shattering of hopes of others based upon this assumption?

We betray no confidence when we say that sometime before last Convention, it was agreed to by Messrs. G. N. Chakravarti, U. N. Basu and B. Keightley that in case the Colonel should die, Mr. Keightley should be put forward as a candidate for the Presidentship, and these three gentlemen appealed to Mrs. Besant to use her influence with the Colonel to get him to nominate Mr. Keightley. She and Babu Upendra Nath tried, day after day at the last Convention, to induce Colonel Olcott to nominate Mr. Keightley. The dying President knew better than to entrust the destinies of the Society which he had led to victory for 31 years to the keeping of Mr. Keightley. Physically weak and gasping for breath as he was, he resolutely refused to yield to the pressure that was brought to bear on him and would not nominate anybody but Mrs. Besant. She however stoutly refused to accept the nomination till he pressed her to refer the question to her Master; and when she did so and got a distinct reply, she as usual, unhesitatingly accepted Their order. All these facts were well known to the Theosophists assembled in the Convention and during the days when the question of nomination was pending, anxious groups of Theosophists could be seen all about Adyar discussing why Mrs. Besant would not recognise her own qualifications for occupying the position of the President and was earnestly pleading for one whose popularity could be gauged by this one fact—that when Babu Upendra Nath proposed him as General Secretary, the proposal was rejected without a single dissentient voice. Now, we wish to ask a straightforward question. Have all these facts anything to do with this sudden accession of scepticism with regard to Master's messages and the wild charge of Spiritualism so recklessly flung about, and the criticism of recent events with such exceeding bitterness by a man who has all along been a pattern of exceeding sweetness? Alas! How much are human judgments, supposed to be manufactured by the intellect, really the product of ill controlled emotions!

The average Theosophist will regard Babu Upendra Nath Basu's ebullition as of the nature of a "test of character," . . . and repeat the well-worn platitude that "even great ones fall from grace" and regard this as a disaffection brought about by the Brethren of the Shadow whose influence he has been unable to resist any longer.

VIZAGAPATAM,
5th March 1907. }

{ GOVINDA DÁS.
{ P. T. SRINIVAS IYENGAR.

EDITOR OF *The Theosophist*,

SIR,

With great reluctance I am forced to say a few words anent the points taken up by Babu Upendranath Basu (in *Theosophy in India*, for February 1907), between whom and myself there has existed a cordial relationship for the past many years. I am obliged to come forward as he has chosen to take his stand in his official position as the General Secretary of the Indian Section, T. S.

In order to show to the Theosophical world that I, though working in Southern India as Provincial Secretary for the past fourteen years nearly, having joined the T.S. in 1883, do not share his views on the burning questions of the day, and lest some Members who have not had both sides presented to them, may be carried away by his fallacious arguments, I wish to have my say on the subject, to the Members at large, only in my individual capacity, so that they may arrive at a proper decision.

I may state that I have my headquarters at Adyar, and returned here in the middle of December from my tour, and have been staying here till now, except for a few days after Babu Upendra Nath and Mr. Keightley left Adyar for Benares.

Let me take up one point after another.

1. Our beloved General Secretary complains: "This is the first time, since the organising of the T.S. that our revered President-Founder has issued any official edict in the name of the Masters." After making an innuendo that Colonel Olcott was not responsible in his then state of health, but another (which is not worthy of Babu Upendranath Basu), he says: "It practically tends to compel the votes of Members, and thus to defeat the purposes of the Constitution."

2. He says: "It also commits the T.S. to a dogma or, in the alternative, brands with infidelity the Members who refuse to endorse it." If, by this, Babu Upendranath Basu thinks that the names of the Blessed Masters should not have been introduced into any official document of the T.S., I have to accuse him of the same guilt. Since, in nearly all his Annual Reports, he has never failed to make mention of the Great Ones. For example in his last Report, he says: "Why then should our mind be agitated, if the *Great Ones who guide our movement* do not nip every evil in the bud? etc." Shall I question him thus? "What does the General Secretary of the Indian Section of the T.S. mean, by forcing down the throats of all T.S. Members his belief in the Great Ones guiding our T.S. and thus destroying the eclectic character of the T.S.?" Besides, Colonel Olcott in some of his Annual Reports has done the same, *vide* his Reports of 1893 and 1898.

But if it be argued that by an "Official Edict" is meant an official order, I have to tell him that he has not told us what it is. The article "A Conversation with the Mahâtmas," on which his remarks are made, is signed by Colonel Olcott as an individual Member of the T.S. Simply because a person is an officer of the T.S., he does not lose the right as an individual to his individual utterances. In the circular published on page 7, Supplement to the above February issue of *Theosophy in India*, and dated January 21st, 1907, there is no reference to any Mahâtmas at all. This is the real Circular sent to the Gen. Secretaries of the T.S. calling for votes and stating that he had nominated Mrs. Besant, as his successor. But before this Circular there is a letter of Colonel Olcott's

dated January 7, 1907. This is the letter against which complaints can be plausibly laid. It should be noted that it is an informal letter, written after the events narrated in it had occurred. Was not the informality remedied by the formal Circular issued a fortnight later? Why should so much hubbub be made of this? But consider the circumstances of the case: After H. P. B. retired from the physical plane, there was no manifestation of the Masters in the physical body. People were even complaining that They (the Great Ones) had ceased to take interest in the T. S., as will be apparent from Mrs. Besant's discourse to the Benares Lodge on "The relationship of the Masters to the T.S." Therefore when such an appearance of the two Masters occurred, Col. Olcott was so overjoyed that he thought it right to publish the occurrences.

In order to prove that the charge of weakness on the part of Colonel Olcott, the unreality of phenomenal appearance, etc., are all an after-thought of Babu Upendranath Basu, let me go into the state of his mind at that time. On the 7th of January when Babu Upendranath went upstairs to Colonel Olcott's room to take leave of him ere his departure for Benares, this very letter was read to him (by the Colonel) as well as to others then present. Babu Upendra expressed himself as pleased at the selection and congratulated Colonel on his choice. No word of disbelief was uttered then, nor afterwards at the Railway Station, as will be stated in the next paragraph: if he had expressed his objections then, the letter in all probability would not have been sent out.

To show that this is not the *first time* that Colonel Olcott has been making mention of the Master's messages in his official documents, I quote the following from his 21st Anniversary Address: "While in London, and after having a full understanding with H. P. B. as to the best way to carry out the policy of divided work in the Society, which had been indicated by a Master, in a letter phenomenally given me on board my steamer, the day before reaching Port, I issued the following Executive order to create the Esoteric Section of the T. S."

No protest ever came from anybody then, not even from Mr. Keightley.

3. As regards Babu Upendranath's disbelief, he says: "Let me declare that I cannot see my way to the acceptance of the message contained in the above conversation, as coming from the Lords of Wisdom and Compassion, though I believe in Their existence, and connection with the T.S. as firmly as in mine own, and that this conclusion of mine would remain unaltered even if I were personally present at the conversation." In this statement are involved many points. I have already placed before the readers the attitude of Babu Upendranath's mind, when Colonel read out his letter. Another instance I shall point out. On the day the General Secretary left Adyar for Benares, some of our Members went to the Railway station to take leave of him. He took some of them aside and said to them, "I am glad to tell you that the Masters have appointed A.B. as President to succeed Colonel Olcott at his death."

When, then, did the change of attitude come upon our kind hearted General Secretary? He was all belief in the message till he went to Benares or Lucknow (which, I cannot say for certain) where "wiser

counsel" prevailed. Now we find as a result of the deliberations, all the explosions in *Theosophy in India*. Thus it is that to the General Secretary, "the still voice" counts for more than all the phenomenal appearance of the Masters seen in the full light of day. It is a rudimentary lesson we have learnt for the past many years, that "The still, small voice of the soul" too, is a variable factor and cannot be depended upon with certitude and conclusiveness: it varying with each individual according to his stage of evolution and progress. But perhaps our General Secretary has reached that stage where his "still small voice" can assert positively, as it has asserted, that these phenomena are all utterly false.

4. As regards the replies given by the Masters to Colonel Olcott, Babu Upendranath says: "So far from being illuminative, they lack even the balance and solemnity of the utterances of an advanced disciple, and have the flavor of spiritualistic communications." This he puts forward merely dogmatically and generally. But his friend, Mr. Keightley has come forward to his rescue, by adducing some reasons. He says: The words "Most emphatically yes"; and "Decidedly not," could not have proceeded from the lips of a Mahâtma. Perhaps our two brothers might have come in contact with many Mahâtmas, and therefore have been well conversant with the different ways in which the Members of the Great Brotherhood conduct themselves in thought, speech and action. But from my poor experience and knowledge of the T.S. literature, I have the impression that Mahâtma M. generally speaks in a commanding tone, and that the words alleged to have emanated from His lips, are the ones I should have expected from Him; moreover, I think the Great Ones do not waste words but are always to the point and brief, leaving it to the disciple to think and work out the details. They do not speak profusely. As regards the point that the words are quite wide of the mark, I wish our Members to remember that They did not come there to argue the *pros* and *cons* of the question. Here was Their devoted disciple, Mrs. Annie Besant, disbelieving, as a glamour, the experiences she had had with Mr. Leadbeater. Their object seems to have been to convince her, and others, of the truth of her experiences, and not to go into all the controversial points, raised by our brother. Each has but to *think* with the light thrown by Them on the question.

If we study the history of the T.S., we find the Masters always intercede or appear when a crisis or an important event occurs. When dispute arose between H.P.B. and Colonel Olcott as regards the forming of the E.S. They, as quoted before, stepped in to guide, similarly as on other occasions. Now when a new President had to be chosen, and when persons fit, or unfit, were being suggested, and when the surviving one of the two Founders was about to depart, it is but natural and reasonable to suppose that the Great Ones, in their Wisdom and compassion, should appear in physical bodies before their undaunted loyal and devoted disciple, who for thirty-one years had been Their faithful servant (he who had not the higher vision to see Them) and after showing Their gratitude and encouraging him by such an appearance, that They should transfer Their physical influence from Colonel to his successor, through Their physical bodies. Is this unnecessary and improbable? If it is, then surely we are living in a sceptical age.

5. In order to lend colour to the statement that the messages and other things connected therewith are spurious, it is urged that "Colonel Olcott was in a low and depressed state of heart and nerve, at the time the conversation is said to have taken place, and this considerably affects the weight of his authority." Was not Bhisma, while lying on his deathbed of arrows, given strength and clearness of mind by Lord S'ri Krishna, to deliver the remarkable discourse recorded in the Mahâbhârata? Could not Colonel Olcott have been given strength by the Great Ones—in whom there is implicit faith on the part of Babu Upendranath,—in order to do the work that the Colonel had to do? The doctors in attendance, as well as others that were with him during his illness, are the persons who can truly testify to his then condition of mind, and not those who judge on presumptions, from a distance, having seen him once or twice for a few minutes. It was only a week or two before Colonel's death that he became quite incapable of consecutive thought or speech: but prior to that (except during some nights when he was worse) he was in such a clear state of mind as to dictate important letters and assist in the translation into French of his "Old Diary Leaves." This criticism is surprising, coming from an advanced Theosophist.

6. The unkindest cut of all is where bad motives and undue influence, are attributed to Mrs. Besant, by Mr. Keightley in his Circular.

To prove the *bona-fides* of Mrs. Besant, I may state that it was she who, at the instance of friends from Benares, earnestly suggested to Colonel Olcott the name of Mr. Keightley as his successor, to which the Colonel strongly objected. In spite of these objections Mrs. Besant hoped that the Colonel would nominate Mr. Keightley, as she refused absolutely to accept the nomination herself, unless her Master expressed the wish that she should do so, which, as you know, He did. So, naturally, we see the cause for the attacks against her, in spite of her good intentions; and she cannot herself proclaim these facts to the world.

Coming to the next point, let me take up the question as to whether she has, in any way, exercised undue influence over the T.S. members through the letter sent them on February 6th and published in the February issue of *Theosophy in India*. In order to understand aright this letter of hers, I shall have to state some facts. After reaching Benares Babu Upendranath Basu, not only changed his attitude of mind, towards the phenomena etc., but also wrote to some leading members in the Society pressing his views on them. Naturally enough when she found that her utterances were discredited and her motives misunderstood, she, whose whole life is one of martyrdom for Truth, issued her statement of the case, in order that the members should more clearly understand the real facts. At once the charge was made against her of exercising undue influence. Here there is some confusion of ideas on the part of persons attacking her. The T. S. and E. S. have to be differentiated, in the understanding of this question aright. As a T. S. member, and not as the E. S. Head, she has circulated the letter in question. In the T.S. she is no officer yet, and cannot be charged with any undue influence. But when her assailants, by confounding the two, began to attack her, she then in the March *Theosophist*, ren-

stances there is no other alternative, since he is not here to speak, himself. He was usually too weak to rise from his bed unassisted, but when he saw his Master, He sprang from his bed, knelt before Him and clasping his arms around His feet kissed them. A moment later he would have fallen on his side from weakness, but the Blessed One tenderly put His arms around him and placed him once more upon his bed. Later when the doctor came he was much distressed to find Colonel Olcott's heart badly dilated, which condition had not existed earlier, and insisted that his patient must have been out of bed for he showed signs of great physical exertion, and was in a cold perspiration from weakness. Comment is useless.

The statement that Colonel Olcott's state of health prevented him from properly discharging his official duties is wrong. Those who were constantly with him, are the only ones who are able to testify with authority and his physician told me the first week of February, that there was yet no sign of senile decay. On the 1st of February when a consultation of three doctors was held, he entertained them with stories and reminiscences, and when the consultation was finished asked me to take them through the Library, enumerating the articles of special interest that he wished me to show to them. The doctors, at Colombo and here, found he was troubled with aphasia, due to the heart failure, which interfered with finding the right word now and then, but it did not affect the intellect or will. His mind wandered only after the middle of January, because he was fatigued from loss of sleep, also from the effect of the powerful drugs that were given to induce sleep: but when the effect of these had worn off, and during the middle of the day, his mind was clear and alert, as always, until a few days before his death. The last week of January he assisted at the translation into French, of his "Old Diary Leaves," wrote a letter in which he quoted some passages of American law, and dictated in the presence of another the letter to Mrs. Besant published in this month's *Theosophist*. On the 2nd of February he dictated (also in the presence of others) seven pages of closely written matter, without a mistake, and on February 4th repeated to three of us a comic poem of some length, recited in school when he was twelve years old. When he wrote the letter to Mrs. Besant on January 7th "appointing" her, he had no idea or intention of violating the constitution of the Society, for he calculated as to how long the voting was likely to take and expressed the desire to live long enough to know the result. He issued his Official letter of January 21st in order, as he said, "to hurry up the voting." May I ask why the objectors to the letter of the 7th of January (because it "appointed" Mrs. Besant instead of nominating her,) ignored the official letter of January 21st stating he had nominated her and calling for votes?

In regard to the criticism that the answers of the Mahâtmas were not to the point: Mrs. Besant had suffered much sorrow over he doubt as to whether or no she had been in the presence of the Mahâtmas with C. W. L., Col. Olcott (to me) expressed much sym-

pathy for her in the matter, and said that if ever the Masters came to him again, he should for her sake ask Them about it. Therefore Their answers were direct replies to Colonel Olcott's questions, and *were* to the point at issue, since, according to her own statement, she had not words to express her satisfaction at having had her doubts set at rest; and it was for *her alone* the questions were asked. On a subsequent occasion Colonel Olcott asked another question of Them about the matter, and Their answer was so satisfying that he regretted he could not add it to his article, as it was already in print. Since he wished it known I will state it here. He asked why C. W. L.'s Master could not have warned him of the danger of his teachings, and so have avoided the disastrous consequences, and They replied, "The Ego must lead and *feel first* that it is doing wrong, then we may help it to overcome. We cannot interfere with Karma individually or collectively."

Referring to the statement that Colonel Olcott wished to establish a sort of Poppedom, and to force his beliefs upon others—happily I am able to refute this too. A few days after the first visit of the Mahâtmas, to which Colonel Olcott referred in his Convention Address, a gentleman at Head-quarters with whom he was having some difficulties, sent word to him that he did not believe the Masters had visited him. Colonel Olcott requested me to tell him that he did not wish him to believe it if he did not desire to do so, as he had always urged freedom of speech and belief; but that there were at present a sufficient number in the T.S. who believed in the Masters, and had confidence enough in him to know that he would not give out such a message, unless he was sure of its source; that he had been enough in Their presence to know Them when They came, and further, They had used words which only his Master could employ as passwords, and spoken of events known only to H. P. B. and himself. He rejoiced to make it known that The Masters were still watching over the Society as They had done since its birth.

Yours fraternally,
MARIE BARNARD RUSSAK.

THE COMING ELECTION TO THE PRESIDENCY.

MY DEAR COLLEAGUES,

It is with deep sorrow that I pen the following lines.

Recent events, however, compel the public utterance of what is in the minds of many,—all old friends and sincere well-wishers both of our late President and of Mrs. Besant.

The ratification of the present "appointment" under psychic "orders" promulgated by Colonel Olcott, in the last days of his fatal illness, even when regularized by the Acting President will be resisted by many of us (we hope by the vast majority of the Society) on the following grounds:—

This election can under no circumstances be held to be a fair

dered her position clear by stating that Members are in no way bound by her statements and are quite at liberty to vote as they like.

I am quite sorry to have to take up this position against that of the General Secretary and to oppose him by this article : but it cannot be helped, as duty calls me to state publicly in this crisis, what appears to me to be the true aspect of the case. As far as I can judge, very few of our South Indian Members are likely to be disturbed by the position taken by Babu Upendranath Basu and Mr. Keightley. But, if what I have stated herein will serve as food for thinking, to a few wavering souls here and there, my article will have attained its object.

K. NARAYANASWAMI.

ADYAR, MARCH 7TH, 1907.

ADYAR, March 7th, 1907. •

TO MY FELLOW MEMBERS OF THE THEOSOPHICAL SOCIETY. •

We are taught that " He who hears his brother reviled and, keeping a smooth face, leaves the abuse unnoticed, tacitly agrees with the enemy as if he admitted the same to be proper and just ; therefore I feel it my duty to make public certain facts, a thing I should have refrained from doing, had it not been for the unkind remarks about Colonel Olcott, Mrs. Besant and the visit of the Mahâtmas to the former, that are being publicly made by some of our members in articles, circular letters, etc. These statements tend to mislead and to cause inharmony in the T.S. and since I was at the sick-bed of Colonel Olcott from October, until he passed away, I think I can throw some light upon the disputed questions, and by so doing help, if possible, to correct the wrong impression that is being created by these statements. I believe that they have been made in all honesty and good faith, but I also think these brothers were wrong in judging a matter before they were in full possession of the facts concerning it. Since they knew on December 29th that the Mahâtmas had visited Colonel Olcott, would it not have been more worthy of Theosophists of such a high standing, if they had discussed their doubts with him when they visited him, or had written him about the matter later, thus giving him the opportunity to place the full facts before them (facts that he did not make public), and to defend himself and Mrs. Besant, before death had closed his lips several weeks later ? Further, if these brothers had confined themselves to stating that they did not accept the President-Founder's messages, and did not believe the visits of the Mahâtmas to be genuine, no one could have made the slightest objection ; but there is a great difference between stating or defending one's own beliefs, and attacking or casting doubt upon another's in so doing, and I am surprised to see old members and teachers, ignoring ideals that they have been holding up to us younger members for years thus establishing a precedent that is far from being in harmony with true Brotherhood.

When the doctors at Colombo told Colonel Olcott that his life

was nearing its close, he spoke to me and others, of his successor in office. He was of the opinion that Mrs. Besant was best fitted for the office, and the only thing that made him hesitate to nominate her was, that her hands were already full of absorbing work, how then could she attend to the arduous duties of his office besides ? He said he earnestly hoped that the Masters would help him at such a critical time. A few hours after Mrs. Besant's arrival at Adyar for the Convention, he told me he had decided to ask her to accept the office, but he should make the condition that she renounce the offices she filled at present. When she came to visit him later he asked her to accept the office, but she refused, saying that on no condition should she accept unless her Master requested her to do so. She then suggested the name of a gentleman, whom she said her friends at Benares and London wished nominated, but Colonel Olcott objected, and later when she had left the room, he said again that he objected to the gentleman mentioned, and since Mrs. Besant had refused, he certainly did not know whom to choose. In the evening when she returned to the room he asked her to join him in an appeal to the Masters for guidance and she consented. The rest you know from her letter of February 6th, and I will only add that when he told her the next day, he had had his impression to choose her confirmed and stated his condition she again refused useless he should omit the conditions. Colonel Olcott was not willing to do so and they discussed the matter at some length, but with no result. That the Masters came to him that night you also know from her letter above-mentioned. They not only told him she was Their choice but also that his conditions were unwise. I have mentioned these details to refute the statement that Mrs. Besant took advantage of Colonel Olcott's weak state of health to impose her influence upon him, and also to show that this alone was a good and sufficient reason in itself for the visit of the Mahâtmas, for Colonel Olcott told me *he should not of himself have given her the nomination if she had not consented to the conditions.*

As regards the statement that Mrs. Besant sent out her letter of February 6th to influence votes in her favor, it is entirely wrong. When she knew that the objections to the phenomena were being made and that certain people were writing against them, she discussed the matter with me and said she *must* make a statement of what she knew to be true. She was fully aware that her statement might be misunderstood, but a blow had been cast at Truth, and doubt was being thrown upon things that her own Master had corroborated to her, and rather than it should go undefended she fearlessly sacrificed personal feelings and pride and sent out the letter, at the same time urging that the phenomena should not effect votes.

Let me now mention a few facts that will defend our beloved President-Founder against the statement that the Presence of the Mahâtmas was a vision, and throwing doubt upon Their being tangibly present. This is such a sacred subject, and one so personal to Colonel Olcott, that I hesitate to speak of it, but under the circum-

ratification or free choice. It will always labour under the just accusation of being illegitimately forced, and of being achieved (if it be achieved) by improper pressure.

This irregular "nomination" by the late President is not according to his own normal best judgment. When last in Europe he informed myself and others, categorically, that he did not consider Mrs. Besant as suited by temperament for carrying out the duties of a constitutional President, and that he would not nominate her.

Mrs. Besant herself, by her unqualified endorsement of the present attempt to overrule constitutional procedure by the authority of psychic pronouncements, warns us that we have no guarantee, with her as President, that she will not at any moment force other similar pronouncement upon us and hold them *in terrorem* over the heads of the unknowing and timorous.

Moreover, Mrs. Besant herself, is in this, acting contrary to her own declared normal better judgment; for in a letter to myself from Benares, dated December 6th, 1906, referring to this question she wrote:—

"All the circumstances point to—and that being so, he should be put in; so I shall do my best to persuade Colonel to nominate him."

In a letter of the same date from Benares to Mrs. Mead, Mrs. Besant, further wrote:

"I shall do my best to support—, and to win support for him. His attitude to myself does not count in this matter; it is the interest of the Society only that must be considered, and if—is to be President he must be supported loyally. My influence will be at his service."

On reaching Adyar, however, Mrs. Besant forgot her intention, and after several consultations with Colonel Olcott, the pronouncements of the apparitions finally won the day. Colonel Olcott, consulted none of his old colleagues but herself in making their "appointment."

Mrs. Besant is President of the Central Hindu College, Grand Inspector-General for Great Britain and the Colonies, of Universal Co-masonry, and Outer Head of the E. S.; she is moreover Editor of the *Central Hindu College Magazine* and Editor of the *Theosophical Review*.

In addition to these duties, not to speak of her lecturing, literary work and enormous correspondence, Mrs. Besant now proposes to undertake the Presidency of the Theosophical Society, and presumably also the editorship of *The Theosophist*.

Either of the first two responsible positions would occupy the full time of most of us, while the Outer Headship of the E. S. requires the undivided attention of even a most highly endowed holder of that most important and intimate office.

Mrs. Besant is then already overburdened with grave responsibilities; whereas we require for the Presidency of the Theosophical Society some one who can give his entire services to discharging the onerous duties of that high post.

Again, Mrs. Besant is the absolute autocrat of the E. S., and it is highly inadvisable that this autocracy and the constitutional office of President of the Theosophical Society should be in the hands of one and the same person.

The Rules of the Society with regard to the successorship to the life-presidency of Colonel Olcott are unfortunately absurdly drawn. The late President-Founder alone is given the right of nominating his successor. There is no provision for the nomination of other candidates by the General Council—as in the case when the seven years' Presidency comes into force.

The ratification or otherwise of the nomination now before us must thus be first decided. Those who desire another nomination or other nominations, can make this possible only by voting against the ratification of the present one. The Acting President can then direct the General Council to put forward other nominations.

I shall therefore vote against the ratification of this "appointment"—"nomination," and I hope the vast majority of members will do likewise; for the ratification of it by a two-thirds majority vote means the death of our Constitution and the handing over of the Society to the mercy of an irresponsible psychic tyranny.

In repudiating the pronouncements of these apparitions in general, I reject in particular their appointment of myself (as I am informed by Mrs. Russak) to the office of Vice-President.

I believe, with many others, that the truest friendship for Mrs. Besant can best be shown by safeguarding the freedom and sanity of the Theosophical Society, and it is in this spirit that I have written what I have no choice but to write.

G. R. S. MEAD.

NOTES ON THE ABOVE.

It is quite a relief to turn from the graver questions of principle to the above clever electioneering squib of Mr. Mead; it recalls so vividly the political struggles of my youth, with the familiar tricks of half-truths, ignoring of patent facts, and lurid pictures of what will happen if the Government candidate be elected. It would be unjust to Mr. Mead to treat it more seriously, as he himself will see, a year hence.

It is true that the late President, largely under influence of statements made by Mr. Mead and his friends, thought me unsuitable as President; how much he regretted the unjust things he had said is shown by his dying message, in which he frankly confessed the error he had made. But the other part of this half-truth is that, in writing, he went over the names of the possible Presidents—Mr. Mead, Mr. Keightley, Bâbu Upendranâth Basu, and myself—and gave reasons why each was unfitted for the post.

That I have unqualifiedly endorsed any attempt to over-rule constitutional procedure is—not even a half-truth. Proof of so grave a charge should have been tendered. Proof on the other side is my statement in March *Theosophist*, Supplement, p. xxviii. The original letter of Colonel Olcott was seen by me for the first time, in print, when I read it in February *Theosophist*, and the only document I had to do with in connexion with the nomination, was the Official Notice of January 21st, which I drew up at the Colonel's request, for his signature, as the official notification to be sent to the Secretaries.

I trust Mr. Mead will withdraw this charge as publicly as he has made it.

How far the quotation of private letters to himself and his wife is in good taste, I leave to the judgment of the members: but as part of the story is told, I will tell it all. When I knew the Colonel must soon pass, I wrote to Mr. Mead, asking him if he would accept nomination: he flatly refused. Then Babu Upendranath Basu was asked; he also declined.

The only other possible candidate seemed to be Mr. Keightley, and his is the name left blank in the quotation; "his attitude to myself" referred to Mr. Keightley's antagonistic attitude to myself, which, for the last eight years, has led him to try in every way to undermine my influence and prejudice my work in the Society. Going to Adyar, I repeatedly pressed Mr. Keightley on the Colonel; Mr. Mead is misinformed when he says that I forgot my intention; the Colonel absolutely refused to entrust the Society to his charge, and certain incidents which occurred at Adyar forced me to admit that he was justified in the firm attitude he took up.

The enumeration of the tasks I am performing is Mr. Mead's next charge. He might have added others to them, and he might perhaps have said on the other side, that I only edit the *Theosophic Review* when in England, and the *C. H. C. Magazine* when in India, and that the, at present, small Co-Masonic body does not demand much time from its Inspector. But these are trifles. The question is not, how much I do, but how well I do it. "Amount" is measured by "capacity." I have never heard that a Prime Minister was chosen from the idle men of the country; if he accepts office, he must re-arrange his life. Some would think that the very fact of my being chosen for responsible posts is evidence against his earlier contention that I am by temperament unfitted for the work of the President. The success of the Central Hindu College may, perhaps, be taken as one of the most striking proofs of my lack of organising capacity.

The peril which the Society will feel, as to its "freedom and sanity," if it elects me, is one of the lurid pictures alluded to above. The Society can say how often, during the last 18 years, I have forced "psychic pronouncement" on its members; I may say that it was "an order" which made me buy the land on which the T.S. Indian Headquarters now stands, and set me to work at the C. H. C.—and so with other successful efforts—but I have not spoken of them, lest any should blame the Master for my blunders in carrying out His orders. I should have preferred the same policy of silence in the present case, but that was not the Colonel's way, and my opinion was not asked. He always spoke openly; I have generally kept silent, on occult phenomena.

It is news to me that any "apparition" has "appointed" Mr. Mead as Vice-President, and as the nomination can only be made by the new President, when elected, the nomination now seems to be a little premature.

Lastly, I would ask my real friends in the T. S. not to believe in the "truest friendship" of those who, in rejecting me as President, will bring to an abrupt close the services which, for eighteen years, I have rendered to the Theosophical Society. Those who have a sense of the ludicrous may ask themselves: why should the magic

wand of Presidentship turn this eighteen-year-old respectable bellwether of the theosophical fold into a ravaging wolf?

ANNIE BESANT.

A CORRECTION.

In a recently published article written by Mr. G. R. S. Mead, about the messages Col. Olcott received from his Masters concerning the choice of his successor in office, he (Mr. Mead) states: "In repudiating the pronouncements of these apparitions in general, I reject in particular their appointment of myself (as I am informed by Mrs. Russak) to the office of Vice-President."

I regret to state that Mr. Mead has made a most unpleasant mistake, for I, of myself, should never have mentioned anything that took place privately in Colonel Olcott's room without his permission, nor have I any knowledge of Mr. Mead's appointment by the Masters.

About the middle of January (I do not remember the exact date) Colonel Olcott requested me to write a letter to Mr. Mead for him since he had been forbidden by the doctors to write his letters himself. Sitting by his sick-bed I wrote the letter to which Mr. Mead refers, and repeated to him the different messages Colonel Olcott wished sent, also giving him a full account of the Colonel's health. One message was to the effect, that Colonel Olcott wished him to know he had told the Master during His visit that he desired him (Mr. Mead) to be the next Vice-President and the Master had approved. Colonel Olcott desired that the next President, should choose a Vice-President acceptable to the Masters, and wished Their approval before he should be chosen by the next President, and intended probably, to make it known to the President nominated.

Therefore I take the liberty of calling Mr. Mead's attention to the fact (a thing I am forced to do for truth's sake and since he has brought my name into the matter) that there is a great difference between the meanings of the words "approve;" and "appoint," more difference in fact than between the use, by Colonel Olcott, of the words "appoint" and "nominate" to which Mr. Mead took so much exception.

Had the Masters "appointed" Mr. Mead, I feel sure Col. Olcott would have made the matter public, but since he has not referred to Their approval of Mr. Mead (to my knowledge) except in a message sent to him alone, in a private letter, one questions the motive when it is thought necessary by Mr. Mead to reject it publicly.

ADYAR,

MARIE BARNARD RUSSAK.

March, 17th 1907.

[The following letter from the Executive Committee of the Dutch Section is respectfully submitted to our readers—E].

AMSTERDAM, March 1st, 1907.

To

Mr. A. P. SINNETT,

Acting President of the Theosophical Society.

The Executive Committee of the Dutch Section, with regard to the letter of Mr. A. P. SINNETT, Acting President of the T.S. Considering:—

1. that the Executive Committee fully recognises the power of Mr. SINNETT to perform the duties of President until a successor takes office;
2. that the General Secretary of the Dutch Section received an Executive Notice from the President-Founder of the T.S., dated January 7th, 1907, in which he, in accordance with Rule 9 of the Rules and Regulations of the T.S., nominated ANNIE BESANT as his successor;
3. that the General Secretary of the Dutch Section received an Executive Notice from the President-Founder, dated January 21st, 1907, in which that Secretary was invited to take the votes of his Section, in accordance with Rule 11 of the Rules and Regulations;
4. that the General Secretary, in obedience to that notice, took the necessary steps for taking the votes of the members of his Section and sent to each of them a bill of vote on February 17th, 1907, the greater part of which have been returned to him;
5. that—as the Executive Notice from the President-Founder had been carried into effect by the Dutch Section before the receipt of the letter from Mr. SINNETT—the fixing by him of the month of May for taking the votes, cannot be valid for the Dutch Section, as a legal order from the President-Founder, which has been executed, cannot be cancelled or altered by his successor;

Unanimously resolves, therefore, to send the official report of the voting, immediately after the date fixed by the General Secretary, to the Acting President of the T.S. and to the Headquarters of the Society at Adyar, in accordance with Rule 28 of the Rules and Regulations.

With regard to the considerations and arguments, comprised in the letter of Mr. SINNETT and which led him to delay the taking of the votes, the Executive Committee of the Dutch Section wishes to submit:

- a. that the Committee regrets that the Acting President of the T.S. has thought it his duty to cancel the last resolution of the President-Founder, instead of carrying it into effect;
- b. that the belief in the authenticity of the manifestation of the Masters, to induce Col. OLCOTT to nominate Mrs. BESANT

as his successor, is a question of personal feeling, which each member must decide for himself;

- c. that moreover the truth of the manifestation has been confirmed by Mrs. BESANT herself, who was at that time present at Adyar;
- d. that Mrs. BESANT is so well known all over the Society that, independently of the genuineness of the manifestation, each member can perfectly well judge if she will be fit for the office of President of the T.S. or not;
- e. that the President-Founder had undoubtedly the right to nominate his successor in the way he thought most expedient;
- f. that—if a Section or a member could refuse to carry an Executive Notice from the President of the Society into effect, solely on the ground that it, or he, does not agree with the arguments contained in that Notice—the present fixing of the voting could be just as well refused by any Section that thinks otherwise about the genuineness of the manifestation of the Masters, than does Mr. SINNETT;
- g. that no official documents have been published with regard to the nomination to the Presidentship, except the notices of the President-Founder and the letter of Mrs. BESANT in which she accepts the nomination, and the Society as a body has nothing to do with private letters and documents issued between its members;
- h. that—as the nomination of Mrs. BESANT cannot be cancelled—the delay in the voting can only lead to confusion and estrangement;
- i. that, as Mrs. BESANT intends to come to Europe in the spring, it would be desirable if the election were over before that time.

The Executive Committee of the Dutch Section therefore puts, reverently but most earnestly, these considerations, before the Acting President of the Theosophical Society.

A copy of this letter will be sent to the General Secretaries of the various Sections, to the Recording Secretary of the Society and to Mrs. BESANT, as the Executive Committee thinks it desirable that the opinion of the Dutch Section should be known in this matter.

W. B. FRICKE,

General Secretary of the Dutch Section.

AT A SPECIAL MEETING OF THE KASHI TATTWA SABHA, T.S.

Of Benares.—called for the purpose, by Francesca Arundale, Upendranath Basu, Bhagavan Das, and others, it was unanimously "Resolved that this meeting . . . hails with complete satisfaction Mrs. ANNIE BESANT's nomination to the Presidentship of the Theosophical Society and prays that she may be long spared to guide and control its destinies."

It is impossible for us to find space for the multitude of similar Resolutions which have been sent us from Indian Branches; so, our readers will please take this as a sample.

As we go to press we learn that Mrs. Besant is expected to return to Adyar on the 2nd April.

The Financial Statements are held over until May.

THE VOTING.

We have news from several Sections concerning the voting for the President to be chosen for our Society and it may be of interest to many of our readers.

In New Zealand the Section took the votes after receiving the Official Letter of the President-Founder which called for them, according to the Constitution. It refuses to vote again, in response to the request of the Acting President. The vote is favourable to Mrs. Besant.

The same news has come from Holland, and Germany.

The Italian General Secretary (after consulting with his Executive), considered it illegal on the part of the Acting President, to issue orders contrary to the Official Letter of January 21st, and has taken the votes. They were sent to Mr. Sinnett and he has considered the votes legal, and has accepted them. The result is also favourable to Mrs. Besant.

It would add much to the success of the Munich Congress if the result of the voting could be made known there; and since votes taken now are considered legal, would it not be in order for each Section to take its votes now, and then the result would be known sooner, thus putting an end to the present unrest and uncertainty.

E.

SUPPLEMENT TO THE THEOSOPHIST.

MAY.

MONTHLY FINANCIAL STATEMENT.

The following receipts from 21st February to 20th April are acknowledged with thanks.

HEAD-QUARTERS CURRENT EXPENSES ACCOUNT.

	Rs.	A.	P.
Julius Arnold, Esq., Shanghai, annual dues	15	0	0
General Secretary, Australasian Section, T.S., 25 per cent. dues for 1906 (balance) £2-10-0	187	8	0
Do 1907 (advance) £10-0-0			
	£12-10-0		

A Friend, Mylapore, monthly subscription for February...	1	8	0
General Secretary, American Section, T.S. 25 per cent. dues £54-16-9	822	9	0
R. Haig, Middleburg, S. Africa, application fee	7	8	0
A. J. Gough, Heidelberg S. Africa, donation	7	8	0

CONVENTION EXPENSES ACCOUNT.

U. Venkatarao, Esq., Salem, for food expenses of last Convention	15	0	0
A. Ramaswamy Sastri, Esq., Tirupati	10	0	0

F. DAVIDSON,

Treasurer, T.S.

OLCOTT PANCHAMA FREE SCHOOLS.

A Schwarz, Esq., Colombo, donation £7	105	0	0
Hon. Justice Sir S. Subramania Iyer, for food expenses...	20	0	0
D. D. Kanga, Esq., through the Theosophist Office	3	2	0
A. M. Urquhart, Lt., R.A., for food expenses	15	0	0
A Friend, Mylapore, monthly subscription	1	0	0
Secretary Shanti Dayak T.S., donation	10	2	0
A. S. Vaidyanathier, Esq., Kumbakonam, Do	10	0	0
Amritlal V. Thacker, Esq., Kurla	25	0	0
M. S. Seshu Iyer, Esq., B.A., B.L., Madura	1	0	0
F. Clayton, Esq., £5-0-0	75	0	0
C. P. Doshi, Esq., Ahmadabad	25	0	0
P. von Hoffman, £5-0-0	75	0	0
Earl of Mexborough £10-11-0	158	4	0

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SUPPLEMENT TO THE THEOSOPHIST.

R. P. Varma, Esq., Burlandshahr ...	...	...	10	0	0
Babu Balmukund Trika ...	...	...	5	0	0
Babu Baijmath Bargava ...	...	...	5	0	0
Pandit Bhavani Shankar, for food fund ...	...	...	10	0	0
E. Annaswamy Mudaliar, Esq., Namakal, for food fund...	...	...	4	0	0
M. H. Master, Esq., Nundarbar ...	...	...	25	0	0
T. Sadasiva Aiyer, Esq., Chief Justice, Trivandram ...	...	...	5	0	0
W. Becker, Esq. ...	...	...	150	0	0
A Friend, for food fund £5...	...	...	75	0	0

C. KOFEL,
Superintendent.

NEW BRANCHES.

AMERICAN SECTION.

On January 9th, 1907, a charter was issued to the Fremont T.S., Fremont, Neb. The President is Mrs. Hannah B. Stephens; the Secretary is Miss Daisy McGiverin, 645 E. Sixth St.

The Wilkesbarre T.S., has surrendered its charter and dissolved. There are now seventy-four Branches in the American Section.

ALEXANDER FULLERTON,
General Secretary.

FRENCH SECTION.

On January 2nd, 1907, a Branch was formed at Monaco, to be known as the "Espérance" Branch of the T.S.; President, Mr. J. Palmaro; Secretary, Mr. Edmond Izard, Directeur du Service Foucher, Monaco (Principauté).

CHARLES BLECH,
Treasurer.

CUBAN SECTION.

A charter was issued on December 31st, 1906, to form a Branch of the Theosophical Society at Ponce, island of Porto Rico, to be known as the "Ananda" Branch of the T.S.; President, Mr. E. E. Canevaro; Secretary, Mr. Eugenio Astol: P. O. Box 240, Ponce, Porto Rico.

The H. S. Olcott Branch, of Havana, Cuba dissolved in December, 1906, and has returned its charter.

The Concordia Branch of Havana, Cuba, dissolved on December 31st, 1906, and has returned its charter.

YOSE' MARIA' MASSO',
General Secretary.

SCANDINAVIAN SECTION.

A charter was issued on January 1st, 1907, to form a Branch of the Theosophical Society at Trelleborg, Sweden, to be known as the Trelleborg Lodge, of the T.S. President, Mr. M. Lindquist; Secretary, Mr. N. Ohlsson, Trelleborg, Sweden.

ARVID KNÖS,
General Secretary.

THE T.S. AND MRS. BESANT'S NOMINATION.

Up to April 5th, 121 Indian Branches had sent in resolutions welcoming Mrs. Besant's nomination, in addition to the newly formed All-Bengal Federation. Many more have been sent since. From abroad, warm letters of support have come from the General Secretaries of Great Britain, France, Holland, Germany, Italy, New Zealand, and Australasia.

THE GENERAL SECRETARY, INDIAN SECTION.

The following resolution was passed at a meeting of the All-Bengal Theosophical Federation:—

(1) That the All-Bengal Theosophical Federation in its meeting assembled deprecates the manner in which the General Secretary's note upon the *conversation with the Mahatmas*—appearing in the February number of *Theosophy in India*—has been misunderstood and criticised in certain quarters and reaffirms the absolute liberty of speech and action which every member of the T.S., whether as a private individual or as an office-bearer, enjoys under its constitution.

The *Recording Secretary* of the T.S., forwards for publication the following extracts from the resolutions passed by the General Council of the T.S., during its last sittings:

It was *Resolved*:—That, in accordance with the opinion of the late President-Founder and the almost unanimous opinion of the General Council,

i. the previous decision in the case of Mr. Jinarâjadâsa be annulled and he is therefore re-instated, as a member of the Society.

ii. and it is unnecessary to initiate any further proceedings against him.

It was further *Resolved*:—

i. That the above resolutions be communicated to Mr. Jinarâjadâsa.

ii. That the proceedings in this case be published in pamphlet form and sent to the Vice President, to all the members of the Council, and to all the Secretaries of the Branches.

With regard to the proposed amendments to the Rules of the T.S., it was *Resolved*:—

i. That the proposed new Rule 4 be rejected.

ii. That the Rule 11* be amended as proposed.

iii. That the Rule 15 † be amended as proposed.

iv. That as the necessary three-fourths majority is not obtained, the Rule 41 cannot be amended.

v. That the Rule 46 also cannot be amended.

* As proposed:—Each General Secretary shall take the votes of the individual members of his Section and shall communicate the result to the Recording Secretary who shall take those of the remaining members of the Society.

† As proposed:—the General Council shall at each Annual Meeting appoint an Executive Committee for the ensuing year of whom at least two-thirds shall be members of the Council.

February 21, 1907.

Copy of letter to the *Recording Secretary*, Theosophical Society, Adyar.

DEAR SIR,

I write to follow up my cable message of yesterday with an explanation which you will no doubt be expecting.

In accordance with Rule 27 of the Rules and Regulations for the Management of the Theosophical Society, I have accepted the responsibilities falling upon me by the death of our late lamented President, Colonel Olcott. I shall, in accordance with that rule "perform the duties of President until a successor takes office" and under the circumstances it may be inevitable that some delay will arise before the succession can be determined. If Colonel Olcott's nomination of Mrs. Besant had simply been made on his own responsibility without any explanation of the motives by which it was dictated, the Sections could have proceeded without much waste of time to vote on the question thus submitted to them. But far and wide, documents have been published describing the conditions under which Colonel Olcott believed himself to have been visited by the great Masters of Wisdom, who, in accordance with a belief which many of us reverentially entertain, are especially interested in the welfare of the Theosophical Society, and prompted by them to make the nomination in question.

As you will be well aware the character of this manifestation is the subject of widely conflicting criticism. The publication of the narratives Colonel Olcott issued for the purpose, is naturally giving rise to expressions of opinion from those who believe the manifestations to have been determined by an occult influence very different indeed from that of the great Masters above referred to.

Under these circumstances it has seemed to me highly undesirable that members of the Theosophical Society all over the world should be called upon to give their votes on the basis of a representation which might lead them to believe that the intervention of the Masters had been generally recognised as authentic. In as much, therefore, as no rule determines the period at which the Society at large shall be asked whether it will ratify the nomination of a new President, I have held myself entitled under Rule 20, which invests me in my acting capacity with "discretionary powers in all matters not specifically provided for in these rules," to appoint a date for holding the election which shall give time for the general circulation of all papers relating to the recent occurrences at Madras, and I have fixed the month of May as that in which the various Sections shall carry out the election. No election before the 1st of May will be recognised by me as valid, nor will the results of any elections held later than May be taken into account when it becomes my duty to investigate the results of the vote.*

I am writing to the Secretary of the Indian Section giving him explicit instructions in reference to the arrangements to be made, as also to all the other General Secretaries all over the world. But I have considered it right to inform you directly of the steps I have

* Mr. Sinnett has since agreed to accept as valid the votes taken before Colonel Olcott's death.

felt it necessary to take, and to apprise you formally of the fact that for the present I have taken over the responsibilities of the Presidency.

(Signed) A. P. SINNEET.

To the Editor, *Theosophist* :—In your March No. Mrs. Besant has the following note regarding the *Theosophist*.

"Our revered President-Founder has desired me to carry on, after his departure, the journal founded and edited by H. P. Blavatsky and himself, and of late years edited by himself alone. By his written directions it passes into my hands for the period of my life here, with the right to appoint the next Editor, when I also pass away. I accept the trust, and will try to do my best to continue the work on the lines laid down by the Founders," &c., &c.

Kindly allow a little space to compare this with clause 2 of Colonel Olcott's transfer of his property to the Theosophical Society, printed in the *Theosophist*, March 1906.

"That the grantor (Colonel Olcott) assigns unto the donee (i.e., the T.S.) all his right, title, and interest in the monthly Magazine called 'The Theosophist,' published by him at Adyar as well as in the business of bookseller, &c., &c., . . . To HOLD the same on terms and conditions hereinafter-mentioned: *to wit*, that during the life-time of the grantor the donee shall allow the said grantor to have sole control and direction of the conduct and management of the said Magazine and the said business without any liability to account, and that after the death of the grantor the President of the said Society for the time being shall have the sole control and direction of the conduct and management of the Magazine and the said business and that the net profits remaining after the payment of all expenses incidental to the conduct and management of the Magazine and the business shall be used by the President for his personal maintenance or otherwise disposed of at his pleasure, and that the publication of 'The Theosophist' shall not be stopped nor the carrying on of the said business be discontinued except with the express consent and advice of as many members of the General Council of the Society as are determined from time to time to be sufficient under the rules of the Society to make, alter or repeal its rules. . . ."

F. DAVIDSON,

Treasurer, T.S.

THE PRESIDENCY OF THE T. S. TO THE MEMBERS OF THE BRITISH SECTION.

Friends,

The issue which lies in the hands of the T.S. for decision has been so confused by the action of your Executive, that I trust you will pardon me for placing the facts before you. The Executive has sent out to you a pamphlet of which the larger part is entirely irrelevant, while in the part that is relevant there is a startling omission; the Official Notice of the President-Founder, dated January 21st, 1907, nominating me as President, and directing the

General Secretaries to take the votes of their Sections, does not appear ! As it is wholly incredible that this can be deliberate, it is clear that the registered letter containing it, posted in Madras on January 24th, which should have reached London by February 9th, had not been received by the General Secretary. Nor could the Executive have received, before they issued their pamphlet in March, my protest against their resolutions of February 2nd, in which that Official Notice was quoted. If either of these had been received, all that is given in the first part of the pamphlet would have been unnecessary.

The Executive took as an Official Notice the letter of information sent out on January 7th by the President—not to the General Secretaries, but “To, the Theosophical Society, its Officers and Members.” It unwarrantably assumed that this colloquial document was a “presidential notice,” took fright at the word “appoint” in lieu of “nominate,” assumed that the President wanted to override the Society and deprive it of its right to vote, declared that the President—in doing what he had done over and over again, alleging his Master’s authority for an official act—was imposing blind belief, etc., and wound up with its promise to receive with “becoming respect” any nomination he might make, etc.

Meanwhile the President, unaware of the storm he had innocently caused, had desired me to draw up, had read, signed and issued the following to each General Secretary and the Recording Secretary :

OFFICIAL NOTICE.

ADYAR, *January 21st, 1907.*

DEAR SIR AND BROTHER,

As already notified to you, I have, under Rule 9, nominated as my successor Annie Besant. It now becomes your duty, under Rule 11 to submit this nomination to your Section for ratification, and to communicate to this office the votes of your members, so that there may be no breach of continuity in the Presidential Office.

Yours fraternally,

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

This cannot have been received on February 9th, though registered, for on February 20th the Executive asked the Acting President, Mr. Sinnett, to regularise “the state of affairs,” and Mr. Sinnett, wholly ignorant of the Official Notice, which was perfectly regular, proceeded to do so. One of his phrases is curious : “the form it assumed in the first instance.” But there was no

* See, *inter alia*, Executive Orders of July 21st 1891, August 21st 1892 September 27th 1904.

other form before him. The Executive, if it had received the Official Notice, would not have sent out its Resolution of February 20th, nor would Mr. Sinnett have written his letter of February 22nd. The Executive would have bowed to the regular nomination with “becoming respect,” the voting would have begun, according to the President’s direction, and no “regularisation” of a friendly letter would have taken the place of an already regular official document. It is evident that Mr. Sinnett did the best possible thing under confusing circumstances.

Probably, before this reaches you, the Executive will have given you notice of the President-Founder’s action, as they will have had my letter, repeating the formal Notice, and it is not likely that the second copy will also have gone wrong.

As regards the irrelevant part of the pamphlet, it is for the Executive to explain to the Section why they included it with the matter of the nomination, and why they should pass a resolution rejecting it officially. Official rejection is as unconstitutional as official endorsement, and is quite as much a tyranny as the use of psychic authority. The only part which is an “instruction to the Society” is the command to cease from strife and work in harmony. Is this worthy of condemnation ?

One cannot help asking : What is all this excitement about ? If it had been as true as it is false that the Colonel used the Master’s authority to impose me on the Society, the Constitution made his action invalid, and there was no need to make a fuss about it. Even had he done so, the Society has flourished for 31 years under a President appointed by the Masters for life, without suffering under a “psychic tyranny.” Over and over again the President issued Executive Orders, giving his Master’s authority as his reason, and none of the present Executive protested, or prophesied any terrible consequences ; why is this one so much worse than the rest, against which they never raised a finger ?

The fuss made over the word “appoint” is rather childish ; in the Rules of the T.S. “as revised in Session of the General Council, all the Sections being represented, at Adyar, December 27th, 1890” —and surely Mr. Keightley, then General Secretary for India, and Mr. Mead, then General Secretary for the European Section, should remember this—Para. 8, Art. 4 ran : “The President shall have the right to appoint his successor, and also to fill a vacancy in the office of Vice-President, subject however in either case, to ratification by a two-thirds majority vote of the Sections. And it shall be the duty of the General Secretaries of Sections to communicate to the President the decision of their respective Sections within three calendar months after receiving from him notice of the said appointment or appointments. Should the nominee or nominees fail to obtain the required two-thirds vote of ratification, the President shall make a new nomination.”

Yet Mr. Keightley now gravely argues that "Colonel Olcott never had power to 'appoint' any one as his successor," and goes on to say that the Colonel would *never* have violated the constitution by "appointing," had he been of sound mind! Were *all* the General Secretaries of unsound mind in 1890?

As regards the statement made by Colonel Olcott in his informal letter, that his Master had directed him to make me his successor, I affirm clearly and definitely—in the face of letters received from some loved friends, that *on this ground alone* they will vote against me—that the Colonel spoke truly and sanely, and that I was myself separately, as well as in his presence, ordered to accept the work. I would rather be rejected as my Master's nominee than succeed by disavowing that which, to my mind, carries a far higher honor than any possible election by applauding crowds. While many members do not believe in the Masters, and others deny this particular manifestation, the Theosophical Society draws its being, its life, its strength, from the Masters, and like H.P.B. and Colonel Olcott, I am Their servant, and only as Their servant do I work in the Society. I ask none to believe, but I assert my own belief. Wrench the T.S. away from the Masters, and it dies. Those who do not wish to have a second President, holding this belief and asserting it, should vote against me.

Some write to me complaining that my article on "The Basis of the Theosophical Society" is meant as an argument for the re-instatement of Mr. Leadbeater. So far as I know, Mr. Leadbeater does not wish to be re-instated, and he was not in my mind when I wrote; this should have been obvious, as he resigned, he was not expelled.* But for some time I had been feeling the need for such an article, and I knew none else would write it. And when I knew I was to be nominated, I thought that it would not be honest to let the Society vote without knowledge of my views. The title was the title of an article for the opinions in which Mr. Jinārājādāsa had been expelled, and I wished to challenge similar action against myself, or to show that one member could say, unassailed, that for which another member was expelled. I even repeated one of the sentences which

* I added, in the British version, some words as to my position regarding Mr. Leadbeater's re-instatement, but have no copy of them. They express a view which I have expressed many times, before any idea of my nomination had been raised. Mr. Leadbeater is my friend, and I regard him as a good man who has fallen into a terrible error, not as a bad man; but I would not sacrifice the Society to him, and he would be the last to wish me to do so. If he could see his error, and say so publicly, then, a considerable time after that statement, say two years, if a large majority vote of the whole Society demanded his readmission, I should, if President, re-admit him. Otherwise not. I think that his readmission, without such a vote, would be unfair to the Society, and a man who holds a view so dangerous to the people of the country he lives in, should resign, and not bring shame on the Society by his peculiar view. Mr. Leadbeater showed his agreement in this, by offering his resignation *before any pressure was put upon him*. I am aware that some people in England, unable to attack me "on my merits," seek in the true political spirit, to secure their end by misrepresenting my position in this sad affair. I leave them to their own consciences.

formed one of the charges against him. His expulsion and the events which followed it were the cause of the article. So far as Mr. Jinārājādāsa was concerned, I appealed to the Colonel to annul his decision, on the ground that he had been misled as to facts, and mistaken as to procedure; when the proofs were laid before him, his distress over the injustice he had unwittingly committed was great; whether or not I was justified in my appeal, the T.S. will know after the meeting of the General Council on April 4th; it would not be fitting for me to state here the votes received.* I am alone responsible for raising this question; I saw liberty imperilled, and, as one of her old soldiers, I fought for her. I have nothing to regret, even if my action forfeits all American votes. More than this case, however, lies behind the article. Mr. Jinārājādāsa out of the way, persecution of others began; the American Executive threatened to cancel the charter of any Branch employing an expelled member; the General Council, at my request, has declared this to be beyond its power. Individual private members were assailed; a lady of over 60 years of age, who had long worked for the Chicago Branch, was expelled from the Committee she had worked on because she did not sympathise with the spirit of the majority; and she was not the only one "purged" away, as an official lecturer calls the expelling process: 30 members of the Branch, questioned on their opinions, were threatened with expulsion on their refusal to answer the inquisition; they are private, not official, members; their case is still pending. A President of a Branch was accused by an official lecturer, of various wrong doings; his Branch resisting, accusations of commercial dishonesty were circulated, and he had to take legal means to save his credit. Mr. Pandit, a Branch Inspector from India, carrying recommendations from the highest University authorities there, from Colonel Olcott, from the General Secretary of the Indian Section, and myself, having incurred Mr. Fullerton's displeasure by a very proper refusal, as a foreigner, to take sides in the American quarrel, cannot now lecture for a Branch, the Secretaries writing that they dare not invite him, lest they should lose their charters. I have documents proving each of the above statements, and have also the jubilant letters of triumph from the official side. To check the *spirit* which has brought about this state of things, my article was written, and it has already had some effect. It is the *spirit* that matters, and the spirit of hatred and persecution will destroy the T.S. much more rapidly than the presence in it of a few bad-minded people—if such there be. I would rather stand beside the great One who was disapproved of by polite society in Judæa because He was "the friend of publicans and sinners," than beside the Pharisee who thanked God that he was not as other men, who were sinners. I knew that the article meant my rejection as President by the American Section, and—I wrote it.

* The decision was annulled by 16 votes to 2, and the Council refused to re-open the matter by 17 to 1. Comment is needless. Yet this gross injustice had passed, unchallenged, till I appealed.

Another cause may lead to my rejection in the British Section. Mr. Keightley's attitude towards myself has been rendered public by Mr. Mead's quotation of a private sentence in a letter of mine to his wife. I have never forgotten Mr. Keightley's early services to H. P. B. and his connexion with the publication of the *Secret Doctrine*; moreover he has talents which might make him a pillar of the Society, education which might make him a light; knowing this, I have ignored the underground hostility, the innuendoes, the depreciation, the statements that I "was going down hill," "was no longer helped by the Masters," etc., etc., which for eight years have made my English work difficult and painful. When his continued ill-feeling to myself rendered him unpopular, I took his part—to the displeasure of my friends. When he was not re-elected on the Blavatsky Lodge Council, I myself proposed and carried him at the next election. When his holding of the General Secretaryship of the British Section was threatened, I persuaded the opposition candidate to withdraw, and proposed and carried his re-election. I thus tried to show him that I recognised his rights in the movement, despite his personal opposition to myself. In the same spirit, last December, I proposed and carried him as a member of the General Council; I then urged his nomination on the Colonel, as his successor, hoping that responsibility might curb his less generous side, and I thought that though he would be, as President, a serious obstacle in my work, I could put up with it for a few years more. My hope had been that by steady return of good for evil I should overcome his unfriendliness; but the Karma of the past is not yet exhausted.

I do not blame Mr. Keightley, for I know that his opposition to myself springs out of his devotion to another, and that he mistakenly thinks he can lift his friend higher by degrading me. If he sought leadership openly for his friend, no one could complain, but the methods he employs make a far more real "psychic tyranny" than the future one dreaded by Mr. Mead. For in the case of nearly every one who has come under it, the result has been the slackening of interest in the T.S., if not actual attack on it "under present conditions;" then has come withdrawal from active work, and the change from cordial co-operation with fellow-workers to carping criticism and harsh judgment of those outside their own charmed circle. This is going on in England, and has begun in France, causing dissension and ill feeling, and, to a very small extent, in India. It is well that the secret has become *open* opposition.

One other thing should be gravely considered. Let us suppose that by a temporary union of generally conflicting interests, a two-thirds majority vote is not secured in my favor. The General Council will nominate another candidate. But can any one seriously think that if I cannot secure a two-thirds majority, any one else now in the Society can do so? We shall have a succession of futile elections, awakening the laughter of the world.

I do not ask the T.S. to vote for me, though I am compelled to stand, believing, as I do, that my Master has bidden me to do so. Let each member do as he thinks best in the interests of the Society. I shall be content, whatever happens, for my real work does not depend on votes, nor on office-holding. If I am elected, I shall do my best to fill that great office worthily. If I am rejected, I shall find other ways to serve. The T.S. may dismiss me from public work for it—for I shall take rejection as dismissal—if it thinks this the just reward of such poor work as I have done for it during eighteen years. I have naught to plead against such a verdict. I shall accept it, and contentedly pray that it may put in the place it refuses to me, some one less imperfect, some one more able, more devoted, with greater power of teaching and of industry, who will lead it to heights greater than those to which, under my leadership, it might have climbed.

BENARES CITY,

24th March 1907.

ANNIE BESANT.

AN ADDITIONAL WORD ON "PHENOMENA."

I wish to place before my brother-members, a few statements of one or two principles and one or two facts which may perhaps be worth their while to take into consideration in connection with the controversy now going on.

1. If we exclude "phenomena," *i.e.*, superphysical experiences, altogether, from the theosophical world and life, then the third object of the T.S. and the whole of the E. S. at once fall to the ground, further development and evolution of members along the lines of Yoga is barred entirely; all reality, all distinguishing characteristics, departs from the theosophic life, and the whole society sinks either into maudlin sentimentalism, or into a dusty, mummified, soulless antiquarianism. If, on the other hand, we include them in our life, wholesale, without sifting and straining, receiving them with unquestioning faith from anyone and everyone who thinks it his duty or finds it his business to put them forward, openly or in insinuations and suggestions—well, the disastrous consequences are obvious. What is the right and proper middle course between these two erroneous extremes? Obviously this: to take superphysical phenomena into consideration in the same way and with the same examination, pro and con, in and by the light of reason, as the facts of ordinary daily life, phenomena of the physical plane, sense-phenomena. For they are *all* sense-phenomena, in the strictest and most significant sense of the word, and the only efficient instrument we have for dealing with them all, after they have been presented to us by the appropriate senses of the plane concerned, whatever plane

they may belong to, is the hand of reason with which to grip them on any and every plane and turn them to a just and proper one. For what is reason but the very Self running up and down, before and after, among phenomena, and linking together cause and effect, summing up the past and forecasting the future—being called ordinary thinking when slow and uncertain, and extraordinary intuition when more rapid and more certain.

2. What is the practical application of this? If two persons give us advice on a matter that interests us—both good friends of ours and well-wishers, though it happens that their views conflict—each one basing his counsel on his own personal experience, we cannot but put greater faith in the one whom from past personal experience we know on the whole to be the more reliable. We know, etc., for,

as Manu says, *आत्मानश्चैव संतोषः*; this satisfaction of the self, the approval of one's own best judgment and reason—this is the fourth and the final sanction of all dharma. And indeed it cannot be otherwise, try as we may. If I regard a person as a Master or a God, or a book as Revealed Scripture, this is so only because, ultimately, in the deepest analysis, I have, the I in me has, for the time, on the total data before it, decided that the person or the book is worthy to be regarded as Master, or God, or Revealed Scripture. Change the data, add to them or take away from them, so that they no longer support and justify the decision of worth, and the decision will change also helplessly, irresistibly, and no contracts and promises or the most sacred oaths will avail to prevent the change—because, whether it was openly said or not, the jiva within, all along, implicitly and necessarily conditioned and reserved its oaths and promises by the data. It cannot but, without committing an impossible suicide, reserve to itself the right of judging always in the past, the present and the future. This is the deepest ultimate significance of the "still small voice of the soul," and in this sense every one is a helpless and a willing slave to it, and cannot be otherwise, try as he may.*

What follows from all this practically is that if and when we have to deal with superphysical phenomena at all, we will naturally place most faith (not unreasoning and unconditioned faith) in the testimony of those whom we have most reason, from general past experience, to trust as witnesses. If the future shows that our trust was misplaced, it will not matter, because we will know that we could not have acted otherwise; we exercised our best judgment, on the evidence before us, and if the appeal at court of time upsets our decision—an appeal on the basis of new evidence which we had not before us—why, it will be but as it ought to be. We will be able to say that we ourselves should have decided thus if we had had all

* Legal or religious, sacramental, vows and contracts but express his significance, embodying in their rites and ceremonies and formalities the conditions of relationship and of the dissolution thereof, ensuring that such change of sentiment shall not be made the basis of serious changes of conduct which ought to be and is always the expression of the strongest motives.

these new facts properly placed before us, and that the fault lies with those who concealed them from us, or with ourselves if we, because of personal motives, deliberately shut our eyes to them.

Thus then, if, in the T.S., members have occasion to take superphysical phenomena into consideration, now and then, most would probably accept them rather from Mrs. Besant than from Bâbu Upendranâth or the "advanced disciple of balanced and solemn utterances" to whom apparently he and Mr. Keightley refer with exact verbal identity of description; because their common sense and reason, working on their past experience, would tell them that Mrs. Besant was on the whole, much the more (not by any means an absolutely) reliable witness in such a case.

So far principles. Now a few facts, incidentally, which it has become the more necessary to examine publicly because of the policy on which the organ of the Indian Section, *Theosophy in India*, has been latterly conducted, and of the very acrimonious turn that has been given generally to what should have been a calm discussion of principles. These facts the Theosophical public may find useful in the work of clearing away erroneous ideas. I wish to show that the value of the annotations of Bâbu Upendranâth, which began this controversy, are nil as coming from him; and as a matter of fact, unless I am much mistaken, they have met with very little assent and much condemnation in India. Why is this? We all know him as an earnest Theosophist, a man of much Self-Sacrifice, possessing a kind and helpful heart, who has done much according to his lights and in his own way, for the Indian Section during the last twelve or thirteen years. What then is the defect which vitiates his pronouncements?

(1) It is that his practice has been inconsistent all these years with his present profession of principle—with the best of motives no doubt, out of a sincere inability to see the other side of the case, but yet inconsistent all the same, to the view of the rational third man of jurisprudence—as is known to the majority of the older members who have occasion to be more actively engaged in the work of the movement. They know that what he deprecates and condemns is, not phenomena altogether, as a matter of general principle, but only those phenomena that may be put forward independently of, and without an imprimatur from, the "advanced disciple of balanced and solemn utterances" above-mentioned, or perhaps from one or two others, members and non-members, whom he personally has found cause for looking up to, or who have found reason to look up to him exclusively. Were this not so he would have waked up very much earlier to the duty he has tried to discharge so inopportunistically now. Instead of which, he has been encouraging, all these many years, members of the T. S. to take for spiritual guides and believe in the superphysical developments and advanced discipleship or even more, of other persons, some of them not even members of the T.S. This he has done passively and indirectly, by

the example of his own behaviour towards these advanced disciples—behaviour apparently indulged in “in private” no doubt, but described assiduously outside, on appropriate occasions, in the proper sensational manner, by the select followers of this little coterie and inner *sanctum sanctorum*, so as to duly impress simple, truth-seeking, problem-haunted and earnest-minded members. He has also encouraged such belief actively, by admissions of his own belief to that effect, in the course of conversations with other members—these conversations being ostensibly private but not really so, for they were held with members of the T.S., and would not have occurred if these members had not come into contact with Bâbu Upendranâth as General Secretary of the Indian Section, and also because it must have been foreseen by him and well understood that these conversations would be repeated and reported to other members and so spread over the whole Society as an under-current, as they have actually done. Scores of people have questioned the undersigned; “Is Mr. . . . so advanced,” “is Bâbu Upendranâth a high disciple,” etc., and this encouragement of unsubstantiated beliefs has had the result, well-known to hundreds of members, of painful and regrettable losses, financial, psycho-physical and moral, to some members who were unwary and allowed their daily life to be influenced by it.

(2) Bâbu Upendranâth points out the impropriety “of employing for . . . spiritual teaching a man who has . . . outraged the moral susceptibilities of all . . . and perpetrated . . . a heinous offence—” very good, if this were a general principle with him. But unless we are very much mistaken Bâbu Upendranâth himself professes, quite semi-publicly—judging from the number of members aware of the fact—a belief to the effect that in the case of some others, serious lapses and sinister conduct as reprehensible at least as that of Mr. C. W. L., if not worse, are quite compatible with the office of spiritual guide and temporal adviser and administration of the highest degree. He resents with righteous indignation even the hint of any kind of extenuation being extended to Mr. C. W. L., but in the case of others, supplies many excuses and explanations, for example: “It is all over now,” “It is all past and done with,” “There has been complete reformation,” “He has made, or makes, or will continue to make, all possible reparation,” “The other party was much more to blame,” “There is occasional obsession by the dark powers,” “The body was left untenanted by the true soul which was away at the time,” and so on and so forth. We do not blame him indeed for extending charity where his personal affection directs. Every one of us, as he hopes for forgiveness himself, should be prepared to extend forgiveness to others. We only say that when his personal affections make him see willingly and readily the circumstances that soften the lines of sin in his friend, the reason of Universal Brotherhood and justice should either restrain that personal affection altogether or compel him to see similar extenuating circumstances, even unwillingly and slowly, in the case of others also.

(8) Bâbu Upendranâth refers to the dangers of the establishment of a sort of popedom. Perfectly right. But if he is really anxious that no popedom should be set up within the T.S., he should have striven against the setting up of the private popedom of the “advanced disciple of solemn and balanced utterances,” and his ilk—a popedom far more insidious and dangerous because semi-private, not wholly public, when it would be exposed to the light of day and always liable to a reformation; not wholly private when it would not influence any considerable number of persons, but studiously semi-private, so that it enjoyed all the advantages of a public popedom, and from its disadvantages was ever ready to take refuge behind the injured and plaintive cry of “violation of privileged communications between spiritual physician and patient,” whenever any attempt was made by an outsider at an uncomfortably close scrutiny. He has consciously or unconsciously—we really believe unconsciously—followed the principle of “my doxy is orthodoxy but your doxy is heterodoxy,” “your open leader is a pope, but the object of my hidden worship is above and beyond the insult and degradation of even a mild query. To speak about him in any terms but those of reverence is to outrage my most sacred feelings.”

The regrettable consequences of Bâbu Upendranâth's inability to see the other side of the case, or to give a fair and patient hearing to statements of it whenever efforts have been made in that behalf, have been the more wide spread and the more disastrous because he has been placed by Mrs. Besant in the extremely delicate and responsible office of Corresponding Secretary of the E. S., and so brought into fiduciary relations with members of the E. S. when his real allegiance has always been owed by the coterie.

As we have repeatedly said before, we have faith in Bâbu Upendranâth's integrity of motive, his sterling sense of honour and character and merits and ability for substantial Theosophical work, when uninfluenced by this most unfortunate bias regarding the coterie, though for the moment his initiative in starting this public controversy has made it unavoidable for us to point out publicly also the weaknesses of his position. A most painful duty. We feel sure that Bâbu Upendranâth will sympathise with us and realize that we feel as he felt when penning the annotations that first began this, at the moment, regrettable because somewhat acrimoniously violent discussion, though it may ultimately have most useful consequences in clearing the mental atmosphere of the T.S. of all fog and smoke. He will, we are sure, give us as much credit for the wish to perform our duty and root out from the T.S. a perennial source of serious mischief, as he gives to himself. And he knows that we are not issuing this paper publicly for any more pleasure we feel in mental pugilism than he does. Because, while there may be some such pleasure in a little private discussion between life-long friends (as Shri Harsha says, फणितपु = रिचावचूर्णना, the intercalation of a grain of pepper gives piquancy to the taste of sweets) there is no

such pleasure in a public controversy, for the danger of serious breaches is present, unless the controversialists are real Theosophists at the core, as let us hope we all are in this instance.

To return to the subject, we do believe that the charitable and friendly interpretation that has been suggested, of his unremitting support of this coterie is the correct one, namely that he really thinks that the T. S. and Mrs. Besant's own spiritual prospects would go straightway to ruin if Mrs. Besant took counsel with any others than the members of the coterie, about any of its important affairs. This sincere belief of his has manifested itself incessantly, we understand, in expressions of strong resentment, or of sad hopelessness and sorrow, whenever Mrs. Besant thought fit to consult others; for example, that she was passing into the "pupilage" of others, or was "choosing" others above the "advanced disciple" or that Bâbu Upendranâth could not be a co-advisor of hers with so and so because of the latter's differences of opinion with the leader of the coterie, or influence of others, and so on, and so forth. But whether sincere belief of Bâbu Upendranâth, or interested belief of others, the immediate consequences have been most unfortunate. As regards Mrs. Besant she has suffered by being pulled violently in two opposite directions. In her first years in India, working under new conditions, she relied almost wholly on the advice given by these first friends. Then, as she became more familiar with Indian conditions, and widened her circle of friends, she found indications that the golden statue had feet of clay, and commenced to free herself from what had gradually become a slavery, asserting her own reason and common sense, forced thereto by the attempts to shut away from her all who did not regard with reverence the "advanced disciple," and to use against her, in the T.S. and E.S., all who looked to him for guidance. Against this double pressure she has been fighting for years, and the present controversy (which is perhaps unintelligible for to most of our members and is becoming more and more unseemly in spirit and character) can now be regarded as only the open manifestation of the long accumulating resentment of the coterie over frustrated wishes; though in the absence of these conditions and if conducted in the proper spirit, time and circumstances, it might have been an extremely useful discussion of principles. It may not, perhaps, be too much to say that Mrs. Besant has justified her right to leadership by being strong enough to make such a record of work as that of the last eight years, while battling, unknown to most of us, against this terrible pressure with all its attendant pain. A truly painful situation not only to Mrs. Besant, but to all concerned, and what sad consequences—the pathetic letter of the dying Colonel and referring to the wall of reserve and distrust raised up between him and his best worker, Mrs. Besant, most fortunately broken down at last, though only within the closing weeks of the veteran's life; and, alas! yet waiting to be removed, doubts and difficulties and suspicions and estrangements all round between worker and worker where all should have been frank openness and friendly confidence

of colleague and colleague in the obvious work required by the Masters of all of us. All this is due to the sorry work of trying to impose on others the belief and to work out in the T.S., the high presumption that a little clique of six or seven souls was in possession of a brighter light than that innermost light of Theosophy which had been graciously poured forth through H.P.B. by the custodians *Themselves* for the purpose of illuminating the way to all. What very fond imagination, that this could possibly be the case! But let us hope that now at least, and at last, "it is finished, finished."

We have warned Bâbu Upendranâth, as well as other members of the coterie, of the future evil consequences of the course that they were pursuing, over and over again, during the last four years. They have not listened and not realised the situation. But there is a providence that shapes our ends to good always, ill-hew them how we will; and we hope with a sure hope that the consequence of the present turmoil will be a most salutary lesson to all members generally who have not yet realised that the path of renunciation must be walked by each one on his own feet unceasingly. And Bâbu Upendranâth and those whom he regards as his friends in the greater degree, and those whom he thinks his friends in the lesser degree, and Mr. Keightley and Mr. Mead, and all the others who have taken a keen part in this controversy, showing thereby their inner soul-interest in the affair, and all the members, and Mrs. Besant at the head of this, alas! very straggling Theosophical army in the outer world—now that both H.P.B. and the Colonel are gone—surely all of us are honestly, sincerely, trying to march forward on the same path.

Indeed in this fact lies our hope, nay our certainty, that all of us who have once seen the light of Theosophy, the common Self, the Source of Universal Brotherhood, however dimly, cannot but be ever after attracted by it like the moth by the Star. That however much we may seem to differ and disagree even violently with each other, and cause suffering and loss to each other, we can never altogether fall apart, but must learn later, sometime or other, to work together harmoniously again.

Before beginning and without an end,
As space eternal and as surety sure,
Is fixed a Power Divine which moves to good; only its laws
endure.

Out of the dark it wrought the heart of man,
Out of dull shells the pheasant's pencilled neck;
Ever at toil, it brings to loveliness
All ancient wrath and wreck."

BHAGAVÂN DÂS.

COLONEL OLCOTT'S MENTAL STATE IN JANUARY. IMPORTANT
TESTIMONIALS FROM A SUB-MAGISTRATE.

In connection with the controversy now going on about the succession to the Presidency of the T.S., I feel I would be wanting in my duty if I do not relate an incident which happened shortly after the nomination of Mrs. Annie Besant to the Presidency, as it has a direct bearing on the question of the mental condition of our late lamented Colonel.

One evening whilst I was in my office at Guindy, I was informed that our good Colonel Olcott had come. I went out to see him. He, with Mrs. Russack and Miss Renda, was seated in a carriage. After the usual greetings the Colonel wanted to see the Sub-Registrar whose office is also located in the same building in which mine is. I sent for him and we all had a long conversation, first about a document to be registered and then about a lot of other things, including how Mrs. Russak came to be sent to him, as Mrs. Annie Besant had been sent to H.P.B. We found nothing in the long conversation we had, to indicate that his thinking faculties had undergone any noticeable change. He had a perfectly clear mind and spoke as clearly and to the point and as humorously as he used to, before his illness. While we were talking about our late Brother T. V. Charlu, Mrs. Russak suggested that something should be done to perpetuate the memory of such a devoted servant, and the reply the Colonel gave was quite suggestive of the quick and keen perception he brought to bear in deciding the question. As a Magistrate who has had an opportunity of judging all sorts and conditions of men and women during a period of twelve years, I may claim to have acquired some experience in forming a fairly correct estimate of the mental condition of people I come in contact with, and I can give the assurance that at the time of his visit to Guindy the good old Colonel was in a very good mental state to decide any question that needed his decision. Our esteemed Colonel attended the Sub-Registrar's office again a few days later and I am sure the Sub-Registrar, Mr. A. Siva Rao, will be able to record his testimony without fear or favour.

Saidapet,

14th April 1907.

D. B. VENKATA SUBBA RAO,

Tahsildar and Magistrate.

FROM THE SUB-REGISTRAR OF SAIDAPET.

I have much pleasure in adding my testimony to that of my friend the Tahsildar, in respect of the late revered Colonel's state of mind during December and January last. On Friday, the 4th January when I was attending to my work in the office [at Saidapet about two miles from Adyar] at about 5 P.M., Miss Renda came up to me and told me that our Colonel was downstairs and wanted to see me. After consulting me concerning some document he wanted to execute. He told me that he had been given to understand that the buildings in the Adyar estate had not been included in his Trust Deed and asked me whether I knew anything in particular about them. Having just then prepared

a copy of his Trust Deed, I assured him that the buildings had been included in the property transferred to the T.S., and that he need not be anxious about them and that he need not execute any fresh Trust Deed on their account. He was with us for about half an hour and was as lively and cheerful as ever. During the course of conversation he expressed a desire to try color-treatment, if his medical attendant had no objection. On Sunday following when I happened to go to Adyar he told me that his Doctor had no objection to his having the color-treatment and asked me to bring down my appliances. On this occasion I found him reading a newspaper (I believe it was the *Madras Mail*) in which there was a report of the sudden appearance of some land above the ocean level. Dr. English was present with me. Colonel asked me whether I remembered a passage in "Replies to an English F.T.S.," in which H.P.B. had foretold such appearances. He asked Dr. English to find out the reference in the library. Next day, that is, on the 7th January, he came over to my office for the registration of a Trust Deed. When he had to sign the document in my presence, he wanted to use his own pen. For a short while he searched for it in vain in all his coat pockets till Mrs. Besant told him that he might have left it at home. That morning, I gave him my first treatment. He was sitting cheerfully under the rays for about half an hour and told me that he felt the rays penetrating into the system and, in reply to a question, said that the sensation was pleasant. At that time Mrs. Russak was attending to some typewriting work. He sent for her and told her how he felt under the action of the sun. He then asked me to instruct his servants as to how the instrument was to be adjusted every day in my absence. When I had occasion to see him on the next Sunday he told me that he was regularly taking the treatment. He continued it for some days and stopped it when from extreme weakness he was not able to go out of his room to sit in the sun. I saw him on several occasions after this and found him always in full possession of his senses. If the above statements do not show that Colonel Olcott knew full well what he was doing, I do not know how to characterize his mental state.

Saidapet,

15th April 1907.

A. SIVA RAO,

Sub-Registrar.

THE TESTING OF THE THEOSOPHICAL SOCIETY.

From time to time in the history of the Society—once in ten or twelve years—a great shaking of it takes place, a testing of principles, a trial as by fire. Through such a trial it passed in the Coulomb case, in the Judge case; through such a trial it is passing now. From each previous testing it has emerged purer and stronger, and a period of growth has followed; we may hope that the same result will follow now, and that we shall have a period of vigorous progress. In the first trial, India was tested, and, on the whole, stood firm; the Judge trouble left her entirely untouched. In the Coulomb trial America was untouched, but failed badly in the Judge case; hence she had to be tried again, and the signs of her success in the present ordeal are few;

England was much shaken by the Judge testing, and is again in serious peril; Europe, at large, suffered in the Judge trouble, but is now standing perfectly steady, the European Sections, excepting the British, showing that they are ready to take advantage of the coming period of growth.

It may be worth while, ere it is too late, for England and America, to recall what has happened. The expulsion of Mr. Jinarajadāsa drew my attention to the danger of the Rule which placed the sole power of expulsion in the hands of the President. The earlier Rules had laid down certain intelligible principles, and those embodied in Art. XIII. as revised in 1890, might be re-incorporated in the Rules without serious objection; the persons indicated are not giving the "life-recognition," and may therefore be expelled (see my article p. 10); the T.S. had then a certain "moral code;" the abolition of this, in 1886, subjected every one of us to the arbitrary pleasure of the President for the time being. This change was made by the governing body, for some reasons not known to me. No one seems to have noticed the change, until Mr. Jinarajadāsa was expelled under the new Rule last summer. When I read the report of his case, I saw that liberty of opinion in the Society was imperilled; I talked over the matter with several trusted friends; finally, I decided to appeal to the Colonel against his decision—obtained by misrepresentation of facts—and to write an article on the general principle of expulsion from the Society. The first course resulted in the Colonel reversing his decision, and in the Council supporting him by 16 votes to 2—the remaining 3 members abstaining from the responsibility of giving any decision. The second course brought about a most unexpected result. I had hoped to have originated a quiet and rational discussion; my Indian friends differed much on the question of principle, but no one thought of getting angry; we all sought a common ground, on which the Society might stand, secure and yet free. As from one conversation in which Mr. Keightley had taken part, I knew that his view was the most opposed to mine, I asked him if he would write an article on the other side, so that both views might be presented for full discussion before the Society; he agreed to do so. He also drew up a new Rule, which was to be submitted to the General Council, and was submitted to its members in India. Under this new Rule any one considered "undesirable" would be liable to expulsion. When all this had happened, and when I knew that I was to be nominated as President, I thought I ought not to delay further the statement of my views. On Jan. 5th, I wrote the article; on Jan. 6th or 7th I telegraphed to Mr. Mead, asking if he could make room for an article in the February *Review*; he telegraphed "No." I posted the article to him on Jan. 8th, so that it might go in the March *Review*, and had it set up for the February *Theosophist*. I left Adyar on the 8th Jan., returning thither only on the 19th. (The "Conversation" took place during this interval, and I knew nothing of it till after my return; it revived the Leadbeater question, but as my article had been out of my hands for a fortnight, and its genesis had been so entirely different, I did not connect the two.)

To my astonishment, the article, when published, raised a storm in England, instead of provoking a rational and useful discussion. Mr. Keightley forgot his promise to discuss the question of principle, and made a violent personal attack on me; as a cry of "Fire," yelled out

by a mischievous boy in a crowded theatre, raises a wild panic, in which all reason is lost, and all humanity forgotten, so was the cry raised that the article was intended to re-instate Mr. Leadbeater, and the English and American Puritan conscience arose in its fury to devour me. The grave questions of principle were submerged in the flood of personal antagonisms; it was announced that the Presidential election must turn—not even on the question of principle, but—on the false pretence that I would, at once, as President, re-admit Mr. Leadbeater; the few, who have long tried to discredit me, flew to seize the opportunity of destroying me, and we have the April issue of the *Theosophical Review*—with my name on the cover as Editor!—filled with violent denunciation, directed against a non-existing idea supposed to be in my mind. Not one suggestion is made on the real question; no solution is offered of the real difficulty; no one points to any principle which may guide the Society in safeguarding itself. The General Council has rejected Mr. Keightley's proposed rule, and the expulsion of every member is still left to the arbitrary will of the President, subject, possibly to an appeal to the Council. The English and American leaders are far too anxious to abuse a person to have time to attend to the serious principle on which that person invited discussion. The General Council, when it next meets, will have no more materials before it than it had at its last meeting; none of the thinkers of the Society in England and America has shown a sign of thought for its future welfare. The cries which fill the *Theosophical Review* for April are of the spirit of the crowd that tore Hypatia in pieces in Alexandria, and yelled execrations round the stake of Bruno in the Field of Flowers; they are capped by the remark, in the true spirit of the Dominican Inquisitor, that the heretic, in uttering, in answer to a question, a long matured opinion, is making fun of his tormentors.

All these articles, containing many errors and misrepresentations, are likely to have a misleading and prejudicial effect on the minds of members who are anxious to act in the best interests of the T.S. but have not the necessary data. There is no time to make the additions and corrections in the *Review*, as nothing from me can reach England till the 3rd or 4th of May. So I send this separate circular—the only thing I can do to clear the atmosphere from the thick clouds of misrepresentation. I would also, so far as lies in my power, defend our late President-Founder, whose *bona-fides* is accepted at the cost of his sanity, by re-affirming the reality of the manifestations at his death bed, and the validity of his last official act.

Much of what is said in the April *Review* is, it may be noted, is fortunately corrected in anticipation in my address to the British Section written in March; a few other facts may be added here. The assumption that my article was connected with the "Conversation with the Mahātmā" is disproved by the facts, and dates, given above. Mr. Mead knows it was not so connected, since he had replied to my telegram of 6th or 7th January, and had received the article posted on January 8th. I do not understand why, as Editor, he allowed the articles written on a false assumption, to appear without a note of correction. His note to Mr. Thomas' article on p. 176 conceals the facts that no voice was raised to point out the obvious wrong done to Mr. Jinarajadāsa till I appealed to the Colonel, that I am condemned in America for redressing this wrong, and that no one in England has

raised any protest against the threatened expulsion of 30 private members from the Chicago Branch for their refusal to answer inquisitorial questions. Mr. Thomas is, doubtless, ignorant of all this, but ignorance does not justify him in attaching a false significance to my article. The whole great edifice of misrepresentation, based on a mistake, falls to pieces by looking at dates.

It now appears that the British Executive received, and failed to publish, the formal Executive Notice written at the Colonel's wish and signed by him on January 21st. Mr. Mead prints it in *April*, under the curious heading of "Memorandum from the late President" instead of as the "Executive Notice" of the then living President. Other Sections acted on the order; the British, for some unknown reason, kept it back, and asked Mr. Sinnett, after the President's death, to regularise his first letter. Probably the matter will be explained at the meeting of the British Section in July.

I do not understand the letter of the Colonel, dated Jan. 17th, on p. 152 of the *Review*, said to have been sent after his death. I left Adyar, as said above, early on Jan. 8th, having seen only Colonel Olcott's private letter to myself, appointing me his successor. I did not arrive again in Adyar till the late afternoon of Jan. 19th. I received no communication from Adyar on these matters between my leaving on the 8th and returning on the 19th. I did not see the letter to the T.S. nor the "Conversation" till Jan. 20th, when both were in type. Mrs. Russak told me that she had posted all the papers to me at Benares, but the telegram summoning me to Adyar had called me away before the letter arrived, and it only reached me about the 27th Jan. The date Jan. 17th, therefore, must be an error. However, I saw the articles on the 20th, before they were issued, and made no objection to their publication, though I saw, at once, what the "Conversation" meant for me, and something of the use that would be made of it against me. I may add that the "Conversation" in no way suggests Mr. Leadbeater's re-instatement, and that we at Adyar could not read that into it, as we were told at the same time that the Master, in answer to a suggestion to that effect, had sternly refused his approval. As said, I was not in Adyar when the "Conversation" occurred, so only have it at second hand, *with the exception of the statement about glamor*.

My position as regards the *Review* I must consider when I reach London. I edited it with H. P. B. and she left me the copyright. I associated Mr. Mead with myself as Sub-Editor—as he had held that position under H. P. B. and under our joint editorship—and then as Joint-Editor. Last Christmas, I executed an instrument, with Mr. Keightley, who is co-partner with me in the T. P. S., securing him in that position during my life, and making him Editor after my death. It will probably, therefore, be best for me to sever my connexion with the *Review*, as I do not care to remain morally and legally responsible for such issues as that of April. I do not, however, regret the publication, as it is but the open expression of the feelings which, for long years, have used every secret method to cripple and injure me. If I am to be President, it is well that "friends" should be known in their true colors.

I have to thank Miss Spink, General Secretary of the British Section, for her justice and kindness in permitting a statement of the

other side of the case to appear in the *Vahan*; and I gratefully thank Mr. Fricke and Miss Severs for their generous defence of a friend too far away to place the facts before the theosophical public.

I finish with the thought with which I began. The Theosophical Society in Great Britain and America is on its trial. Will these Sections march forward with all the others to a new cycle of life, of strength, of progress, preparing for the return of the two great workers who have left us, and who have severally placed in my hands the carrying on of their respective tasks now linked together; or will they place themselves in opposition to all the rest of the Society, wrench themselves away from the work of the future, and sink into a disregarded sect? That is the issue which is now to be decided. The confusion into which the issues have been thrown, the false issues raised to mask the real one, the misconceptions, misstatements, oblivion of the past, all show whose hands are at work to strike a death-blow at the Society. They may wound; I do not believe they can kill, unless the time has come for the Society to have a new body.

Mrs. Scott Elliot, after a rather serious misquotation of a Christian text, says: "We must each of us take up our responsibility, and laying aside all blinding veils of 'affection,' 'gratitude' or cowardice, decide whether we mean to serve God, and His Servers, the Masters of Wisdom." One of those Masters has said: "Ingratitude is not one of our vices."

ANNIE BESANT.

A WORD FROM ANOTHER OLD MEMBER OF THE T.S. TO HIS BROTHER-MEMBERS.

Since the passing away of the Colonel, we have had many papers and pleadings, *pro* and *con*, from the pens of various members of the T.S., on, or rather in connection with, the question that is, just now, of the most intense and most practical interest to every member, *viz.*, the propriety or otherwise of ratifying the Colonel's nomination of Mrs. Besant as his successor. What is the nett result of all these? After discounting all hair-splitting and word-dissecting and endless quibble and casuistry and the ever-swelling verbiage of insinuation and retort and rejoinder, the plain issue before the theosophical public is simply this: Should Mrs. Besant be elected President of the T.S. or not? This means: Can she or can she not do the work of the President better than any body else available, taking all circumstances into account, her private life and public work, her merits and her demerits, her opportunities and her disabilities, in themselves, as well as *in comparison with* those of any other worker of the theosophical movement and possible candidate for the Presidentship?

If there is anyone else better qualified, *on the whole*, then let him or her come forward or be put forward. But if there is not, then the work of listing out the consequences of the publication of certain superphysical phenomena—which some members consider harmful and some consider helpful—need not be carried on any further just at present. Let us all admit that a certain amount of it was useful and justifiable as a remedy against stagnation of feeling, as a stimulus to thought, as a help to all members generally and to Mrs. Besant particularly. Our best

friends are those who point out to us our actual or even non-existent but possible faults ; so much the more gracious if they can do so kindly, but friends in any case, even if they do it harshly. But *after* this admission, is it not better to help on *the work*, without further ado, by putting in the best available person in the right place, and going ahead again, after this temporary check? a check which we may well and thankfully regard as a halt for rest by way of change, wherein various parties concerned have had an opportunity of washing each other clean, and so making ready to get into harness anew, and help jointly and gladly in hauling forward the theosophical car again?

And who is there, living and working now in and for the theosophical movement, to whom the T.S. (in India, at least) owes a tenth or even a twentieth of what it owes to Mrs. Besant or from whom it can expect a tenth or even a twentieth of what it can expect from her in the future? In whom can we repose more confidence on all counts considered collectively? Who, after H. P. B. and the Colonel, has given more freely of work, money, time, energy, life generally, to the theosophical movement than Mrs. Besant? Whom can we trust more to be, not a source of discord and disruption, but a centre of harmony and union and peace? Who, do we think, has the power and the will to put more life into each one of the three objects of the Theosophical Society?

But on these points there can be and indeed is no difference of opinion. For even Bâbu Upendranâth and Mr. Keightley have nothing to say against the nomination, in and by itself. The latter expressly says as much in his open letter "To my Fellow members of the T.S.," and the former goes much further, and signs, as a member of the Benares Branch of the T.S., *et c.*, the Kâshi Tattva Sâbhâ T.S., a request to the Secretary of that Branch to call a special meeting to pass a resolution of complete confidence in the leadership of Mrs. Besant and of welcome of her nomination. Copies of these proceedings of the Benares Branch have already been sent to all Indian Branches.

So if we are of opinion that there is no other person better qualified for the Presidency of the T. S. than Mrs. Besant, then let us sink minor differences for the present, confine attention to the main issue, leave to a later time of more favorable conditions the threshing out of the side questions in the spirit of sober discussion as to the best principles on which the progress of the T.S. should be guided, and, now, unanimously and gracefully, ratify the President Founder's nomination.

13. 13.

To the Editor. Please allow me some space in *The Theosophist* for the expression of my views on the points unwittingly raised by Mr Upendranath Basu touching the maintenance of the Masters to Colonel Olcott and Mrs. Annie Besant. Mr. Basu, like every other member of the T.S., is free to entertain any opinions whatsoever regarding the matter but it is not at all necessary that others should receive the statements of Colonel Olcott and Mrs. Annie Besant in the same light in which our General Secretary has been disposed to take them. The degree of credence varies in each individual and what seems incredible to Mr. Basu may have the force of certainty for

others. It was therefore not a proper thing for the General Secretary to give expression to such remarks as appear in the February number of *Theosophy in India*.

Persons like Colonel Olcott and Mrs. Annie Besant give direct testimony to the manifestation of Masters. The latter has gone so far as to pledge her word of honour. Those who know or believe these witnesses to be reputed for their honesty, integrity, learning, self-sacrifice and insight will little hesitate to trust them. Their credibility, being once established, it will require the strongest possible evidence to rebut the presumption raised by the direct and in every respect, consistent testimony of Colonel Olcott and Mrs. Annie Besant.

We might ask Mr. Upendranath Basu whether he is prepared to prove that Colonel Olcott was in a deranged state of mind when the manifestation is said to have taken place. Did he ask the physician who attended on Colonel Olcott whether the latter was not at the time of the manifestation in his proper senses? The manifestation was borne witness to by Colonel Olcott and his two friends. Were these two persons examined? Mr. Basu should be asked to prove the truth of his assertions and if for any reason he cannot do so, there is no justification for his personal conjectures and possibilities. The popular faith in Colonel Olcott's testimony and the corroboration of his statements by no less a credible witness than Mrs. Annie Besant have greater weight than the unfounded remarks of our General Secretary.

Moreover, Mr. Upendranath Basu has been a bit indiscreet in the choice of his epithets. He styles the official notice of Colonel Olcott as an "official edict in the name of the Masters." The official notice published in *Theosophy in India* does, in unequivocal terms, call for free and voluntary votes of the T.S. members. It says nothing about the Masters nor is there anything in the notice which requires the members to vote for Mrs. Annie Besant. If the General Secretary had received the so-called 'official edict in the name of the Masters' he ought to have published it in order to vouchsafe the propriety of his remarks. The letter to the branches as published in *Theosophy in India*

In his letter to the branches as published in *Theosophy in India* Mr. Basu asks us to give due weight to the statements of Colonel Olcott and Mrs. Annie Besant, considering also the other circumstances of the case. What these "other circumstances" are we do not know. Are we to believe that the circumstances referred to are set forth in Mr. Basu's remarks contained in pages XVI, XVII, and XVIII, of *Theosophy in India*?

These are not circumstances of the case which need extra considering in the proper sense of the word. They merely represent Mr. Basu's fears as to the probable consequences of the acceptance or otherwise of the statements and are thus wholly irrelevant. Indiscriminate reliance is always injurious, but what about the reliance on a person of Colonel Olcott's and Mrs. Annie Besant's parts ?

Mrs. Annie Besant in her letter to the Branches calls for votes on two points, viz. :—(1) whether the members will accept the Masters as their guides and (2) whether they approve of Mrs. Besant's nomination. Mr. Basu believes in the existence of the Masters. We follow him. But what was his real object in attacking the *bona-fides* of Colonel Olcott? Does he want us not to vote for Mrs. Besant? We quite fail to grasp the trend of Mr. Basu's remarks. Whether we

believe in the existence of the Masters or not and whether we vote for Mrs. Besant or not, we cannot help thinking that Mr. Basu has prejudged Colonel Olcott and Mrs. Annie Besant. He ought to have conducted proper inquiries before taking it upon himself to warn the branches not to be influenced by the statements of Colonel Olcott and Mrs. Annie Besant.

SANTOKH SINGH.

DR. LOUISE APPEL writes :—

"I accept the Nomination and phenomena as genuine, and desire to be permitted to record my vote in favour of Colonel Olcott's Nomination of Mrs. Besant, *unconditionally*, believing that it is equally a violation of T.S. neutrality and impartiality to ask a Member to record his vote "without any reference to the question of the existence of the Masters or of Their connection with the Society," as it would be a violation of T.S. neutrality and impartiality to ask a Member to record his vote "with reference to the question of the existence of the Masters or of Their connection with the Society." "The responsibility for his vote is the individual responsibility of the member. . . . perfect freedom as to belief or non-belief in any view or statement is the precious heritage of the T.S." Personally I hold the view that the T.S. and the world owe a great debt of gratitude to Colonel Olcott and to Mrs. Besant for giving publicity to these phenomena and for giving the opportunity to the Psychic Research Society to reconsider their notorious report, in the light of the recent phenomena at Adyar, and of the ultra-physical events to the truth of which Mrs. Besant pledges her word of honour. The testimony of Colonel Olcott and of Mrs. Besant—two well-known veterans in the cause of Truth and workers for humanity—cannot fail to make an impression and leave its mark on the thought of the world, whether the T.S. ratifies the Nomination or does not ratify it."

Interesting reports of the Southern Districts Theosophical Federation, also of the South Canara T.S. Federation are crowded out, for want of space.

COPY OF LETTER TO THE EDITOR OF *The Theosophical Review*.

SIR, Several of your contributors appear to be under the impression that Mrs. Besant's election to the office of President involves my "reinstatement" in the Society. May I venture to suggest that there must be two parties to such "reinstatement," and to say that I, as one of them, shall never make any application for readmission? Voters therefore need not take me into account as a factor in the problem. I have no wish to belong to any organization which treats its noblest leader with such ingratitude as is shown to Mrs. Besant in the April number of your *Review*.

I have no doubt that those who make bitter personal attacks upon me think that they are doing God service. I shall make no reply to them beyond stating that all imputation of hypocrisy and deception are false, and that, for the rest, what I did was done with good intent, however difficult it may be for those who do not understand to believe it.

The recent manifestations at Adyar were not the work of black magicians or "spooks", as some seem to suppose. In saying this I know whereof I speak; your contributors (if they will forgive the home-truth) do not.

(Signed) C. W. LEADHEATER.

Printed by THOMPSON AND CO., in the Theosophical Department of the "Minerva" Press, Madras and Published for the Proprietors by the Business Manager, Mr. T. SRILENIVASA AYENGER, at Adyar, Madras.

SUPPLEMENT TO THE THEOSOPHIST.

JUNE.

MONTHLY FINANCIAL STATEMENT.

The following receipts from 21st April to 20th May 1907
are acknowledged with thanks.

HEAD-QUARTER'S CURRENT EXPENSES ACCOUNT.

	Rs.	A.	P.
A Friend, Mylapore, monthly subscription for March 1907	1	8	0
General Secretary, Indian Section of the T.S., towards 25 per cent. fees and dues for 1906-07	700	0	0
General Secretary, British Section of the T.S., towards 25 per cent. fees and dues for 1906-07 (£ 110)	1,650	0	0

F. DAVIDSON,
Treasurer, T.S.

OLCOTT PANCHAMA FREE SCHOOLS.

	Rs.	A.	P.
F. T. Brooks, Esq.	15	0	0
Babu Manshar Lal	5	0	0
Pandit Murlidas Ganesh	5	0	0
Pandit Narayana Rao	15	1	0
Mrs. Terrell, Bordeaux	10	0	0
Sirdar Rupsingh	1	0	0
A. Friend, Mylapore, monthly subscription	5	0	0
Babu Nagendranath Gupta	85	0	0
J. E., \$ 35-0-0 } through Mr. A. Fullerton,	262	8	0
Mrs. Duff, \$ 50-0-0 } N. York	10	0	0
B. Gangadar, Esq., Meerut	5	0	0
Babu Lal, Esq., Meerut	25	0	0
G. E. Sutcliffe, Esq., Bombay	10	0	0
N. F. Billimoria, Esq., Navsari	10	0	0
Cowasji Desabhai, Esq., and Baldevji Davar, Esq., thro C. N. Doshi, Esq., Ahmedabad	10	0	0
Babu Devidayal Bhargava, through Mr. F. T. Brooks	76	4	0

	Rs.	A.	P.
Ganesh Bachaj Sapre, Esq.	5	0	0
Secretary, Himālayan T. S.	4	5	0
Secretary, Ananda T.S., for Food Fund	10	0	0
Babu Devidayal Bhargava do	8	0	0
Babu Ram Sarup ... do	5	0	0
Babu Jagannad Prasad ... do	5	0	0
85 members and friends of Dharmalaya Lodge, T. S., Bombay	570	0	0

C. KOFEL,
Superintendent.

NEW BRANCHES.

SCANDINAVIAN SECTION.

A charter was issued on February 8th, 1907, to form a Branch of the Theosophical Society at Stockholm, Sweden, to be known as the Orion Lodge of the T.S.; President, Mr. G. Halldan Liander; Secretary, Mr. Carl Soderling, Folkungagatan, 99, Stockholm, Sweden.

ARVID KNOS,
General Secretary.

CUBAN SECTION.

A charter was issued on January 9th 1907, to form a Branch of the Theosophical Society at Monterey, Estate of Nuevo Leon, Mexico, to be known as the "Yoga" Branch of the T.S.; President, Mr. Manuel M. Lopez; Secretary, Mr. Francisco Martinez; Isaac Garza No. 82, Monterey, Nuevo Leon, Mexico.

JOSE' M. MASO',
General Secretary.

FRENCH SECTION.

A charter was issued on 16th April, 1907, to form a Branch of the Theosophical Society at Angers, to be known as the "Tolerance" Branch of the T.S.; President, M. L. Desjardins; Secretary, M. A. Ravault, 33, bis passage, Pasteur, Angers, France.

The Ben Berith Branch of Salonique, Turkey, dropped out on April 1907, and has not returned its charter.

DR. TH. PASCAL,
General Secretary

THE DHARMA-RAKSHANA SABHA.

We have received a Memorandum, &c., of a Society called by the above name, which has been incorporated under Act XXI. of 1860, in order to see that Religious and Charitable endowments are administered properly, and not misappropriated as most of them are. Its Board is composed of ten influential gentlemen in the Madras Presidency, of

whom our liberal and kind-hearted citizen Mr. V. Krishnaswami Aiyar, High Court Vakil, is the President, and two of our Theosophists, Brothers P. Narayanier, B.A., B.L., and K. Narayanaswami (South Indian Provincial Secretary, T.S.) are Secretaries. Rs. 8,000 have already been donated for its expenses. We hope the Great ones will give it power and life to carry on its noble and philanthropic work.

MRS. BESANT'S MOVEMENTS.

Mrs. Besant will proceed to America in July for a short lecturing tour. She intends to return to India the last of October or early in November.

All editorial correspondence or MSS. for *The Theosophist* should be addressed, during June, July, August and September, to the Assistant Editor, Gulistan, Ootacamund.

W. A. E.

I should like to call attention to the fact, which seems to have been generally forgotten, namely, that the continued existence of the *Transactions* [London Lodge] depends entirely on the financial support given by members of the Society. Unless during the next few months the sales of this volume show that members are taking a greater interest in the publication than they have hitherto done, it will have to be discontinued. The publishers should at any rate feel that they can count on the support of the Lodges. Were every Lodge library to purchase a copy it would go far towards making the undertaking a success.

KATE SPINK.

[We hope proper attention will be paid to this reminder which comes from the General Secretary of the British Section, T.S.—Ed.]

Hoping to get the Indian Section election returns we delayed this issue of the *Theosophist* one week, but no returns have been received.

OBITUARIES.

Warsaw (Polish Russia), 24th April 1907.

Dear Sir,
I find it my duty to inform you of the recent death of one of your faithful old members, Dr. Joseph Drzewiecki, which happened on 13th April 1907.

The late Dr. Drzewiecki was popular and known in our city as an eminent Homœopathic doctor, the Founder and President of the Homœopathic Society of Warsaw, the Founder and President of a Vegetarian Society, to the system of which he was an ardent propagandist, the author of many pamphlets, leaflets, articles on homœopathy, natural-

healing, hypnotism, magnetism, etc., which he printed in our (Polish) special journals as well as in numerous foreign magazines.

Born 1860, in 1888 he finished his medical studies in the University of Warsaw and primitively was an ordinator of the clinic in the city hospital as a doctor (Allopath). From 1900 he turned Homœopath and remained a fervent pioneer.

His death has affected all Warsaw: the late Dr. D. was murdered by bandits in broad daylight, in one of the principal streets of this town, which is a testimony of the revolutionary disorders of our country. The reason of his murder is covered with mystery, which we hope time will bring to light.

JOSEPH JANKOWSKI.

Galle, May 15.

An old F. T. S. has passed away in the person of Muhandiram T. D. S. Amarasuriya Mahendrapala, for many years President of the Galle Branch of the Buddhist Theosophical Society, and Manager of Mahinda College and several Buddhist Schools of the Southern Province. Visitors to Adyar who have seen the excellent coconut-plantation may remember that it was planted with nuts sent by him from Ceylon many years ago. He was a trusted friend of the late Colonel Olcott, and at his house near Galle the Colonel always used to stay during his visits to S. Ceylon.

(From a Correspondent of the "Madras Mail.")

DINDIGUL, 29th May.—Mr. William Glenn Keagey, an American and a member of the Theosophical Society, died here on the 27th instant. The deceased came to Dindigul about three months ago and lived in a very secluded way. He seldom spoke, except to his disciple, a young Brahmin boy, though he went to Madura on more than one occasion and visited many persons. For over two months only. He walked and sat in moody abstraction, and a melancholy sigh now and then and a few words to his disciple were all that could be got from him. A few days ago he became very weak and was losing consciousness and was removed to the Municipal Hospital. Mr. Short, Municipal Chairman and Manager of Messrs. Spencer and Co., Ltd., visited him in the Hospital, but he spoke to him very little. After his death the Surgeon of the Hospital wrote to the Sub-Magistrate to make some arrangements about the funeral of the deceased. The Sub-Magistrate and others assembled at the Hospital. The disciple intimated that the deceased desired that his remains should be cremated. The documents of the deceased having been gone through, it was ascertained that the deceased was the son of a Non-Conformist Missionary and that his mother and sister were alive. At first it was arranged to bury the deceased in the American Mission Cemetery, but when it was discovered later that he was a Theosophist, this could not be done, and the Secretary of the Dindigul Theosophical Society asserted that a Theosophist's remains must be cremated. So the body was made over to the Theosophical Secretary and the cremation took place in the Hindu burning ground, in the presence of a large crowd of Indians. The usual rites were performed, and the ashes of the deceased are to be thrown into the Ganges. From the deceased's papers it is evident that he was well connected. He had in his possession letters from Mrs. Annie Besant, the Hon'ble Justice Sir S. Subramania Iyer and other well-known people.

[Mr. Keagey was, for a time, Private Secretary to Colonel Olcott, and Secretary-Treasurer of the Olcott Panchama Free Schools. To his bereaved mother and sister in America we offer our sincere sympathy.—Ed.]

WHITE LOTUS DAY AT ADYAR.

(From a Correspondent of the "Madras Mail.")

When Madame Blavatsky, one of the founders of the Theosophical Society, passed away in 1891 she left certain instructions to her followers as to how the anniversary of her death—the 8th May—should be observed. The 600 and odd branches of the Society existing all over the world to-day have religiously followed her wishes ever since and have celebrated the occasion under the designation of "The White Lotus Day." On Wednesday last this celebration took place at the Adyar, under the presidentship of Dr. W. A. English. In the early part of the day, in the presence and under the guidance of Mr. F. Davidson and Dr. O. Schrader, Mr. T. Srinivasa Iyengar distributed rice and cash to hundreds of poor people who had gathered there, and in the evening, the lecture hall, gaily decorated with numerous flags and festoons, was filled with earnest members and sympathisers. Among those present were Dr. W. A. English, Dr. Otto Schrader, Lieutenant A. M. Urquhart, R.A., Mrs. and Miss Parsons, Misses C. Kofel and D. E. English and Messrs. L. A. Govindaraghava Iyer, P. Narasimmya, T. Varadarajulu, B.A., B.L., A. Siva Rao, B.A., K. Narayanasawmy Iyer, G. Subbiah Chettiar, B.A., C. Sambiah Chettiar, P. Subbaraya Moodelliar, B.A., A. Ramachandra Iyer, B.A., B.L., S. V. Rangasawmy Iyengar, B.A. and Dr. Jagganatha Raju.

The proceedings began with a speech from the Chairman, in the course of which he observed that the Society had done very good work during the year as in the many years past and that with the assured help of the Great Ones they were bound to achieve extremely good results in the years to come.

Pundit Krishnamachariar, of the Adyar Library, then read out the whole of the seventh discourse of the *Bhagavad Gita* in Sanskrit, and this was followed by a reading of the English translation by Dr. Otto Schrader.

Mr. S. V. Rangasawmy Iyengar read out some beautiful verses from "The Light of Asia."

Miss C. Kofel, Superintendent of the Olcott Panchama Schools, an earnest and untiring Theosophic worker, paid a glowing tribute to the work done by the late Colonel Olcott, in the course of which she read some very telling passages, occurring in the editorial articles on the work of Colonel Olcott, from *The Buddhist of Ceylon*.

Lieutenant R. A. Urquhart then rose and offered the following graceful *in memoriam* address to the departed Colonel:—

"It is three years to-day since, led by curiosity, I first set foot within this hall and listened to our late President-Founder as he presided at this anniversary gathering. Knowing nothing then of the object of such a gathering, little did I dream of the new world of thought that was to open up before me or of the new meaning the mystery of life was to assume when, eighteen months later, I was admitted by him into the Society. Those of us who had the opportunity of being present here during the last days of Colonel Olcott among us must have felt what a great privilege was ours. What a revelation this experience must have been, especially to any one brought up in the Western ideas of the

(5) *Sri Vani Vilas*, Sanskrit Series No. 6, being Part I (Cantos 1-6) of *Achyutarāyābhyudaya*, with a commentary by Pandit R. V. Krishnamachariar.

The following six books have been presented by P. B. Madon, F.T.S., Bombay :

(6) Khordeh Avesta ba Maini-Khordeh Avesta and Guzerati Translation.

(7) Yasts ba Maini-Yasts and their Translations.

(8) Gatha ba Maini-Gathas " " "

(9) A Dictionary of Avesta proper names.

(10) Vendidad, Guzerati Translation.

(11) A Catalogue of the Mulla Feeroza Library.

The following books have been purchased :

(1) Vol. I. of George Turnour's edition of the *Mahāvanso*, Kandy 1837.

(2) Montgomery Martin : The History, Antiquities, Topography, and Statistics of Eastern India. Vol. I. : Behar (Patna City) and Shahabad ; Vol. II. : Bhagulpoor, Goruckpoor, and Dinajepoor ; Vol. III. : Puraniya, Ronggopoor, and Assam. With many pictures and maps. London, 1838.

Both these works are out of print and very rare.

(3-30) Eighteen Sanskrit works relating to Dvaita Philosophy, all (except the last one) with commentaries, published by the proprietors of the Srīman Madhva Vilasa Book Depôt, printed at the Nirṇaya Sagara Press ; viz. : *Srīman-Nyāya-Sudhā*, *Gītā-Vivṛti*, *Tattva-Prakāśikā*, *Madhva-Siddhānta-Sāra*, *Vādāvali*, *Tattvasankhyāna-ṭikā*, *Tattva-viveka-ṭikā*, *Māyāvādakhaṇḍana-ṭikā*, *Prapañcamithyātva-numāna-khaṇḍana-ṭikā*, *Upādihikhaṇḍana-ṭikā*, *Tattvodyota-ṭikā*, *Pramāṇa-lakṣaṇa-ṭikā*, *Karmanirṇaya-ṭikā*, *Tattva-Manjari*, *Bhedōjjivana*, *Tirihā-Prabandha*, *Kāṭhakōpaniṣad-Bhāṣya*, *Mañimañjari*.

Some of these books are now likewise out of print.

It may finally be mentioned here that within the last two months we had the opportunity of borrowing and copying a palm-leaf MS. of each of the following rare works (among others) : *Laghu-Kālanirṇaya*, *Pratitantra-Darpana*, and the larger part of *Appaya dikṣita's Yādavā-bhyudaya-Vyākhyā*.

DR. OTTO SCHRADER.

Printed by THOMPSON AND CO., in the Theosophist Department of the "Minerva" Press, Madras and Published for the Proprietors by the Business Manager Mr. T. SREENIVASA AYENGAR, at Adyar, Madras.

SUPPLEMENT TO THE THEOSOPHIST.

JULY.

MONTHLY FINANCIAL STATEMENT.

The following receipts from 21st May to 20th June 1907 are acknowledged with thanks.

HEAD-QUARTERS CURRENT EXPENSES ACCOUNT.

	Rs.	A.	P.
General Secretary, British Section, T. S., 25 per cent. dues, £ 110-0-0	1,650	0	0
General Secretary, French Section, T. S., 25 per cent. dues, Fcs. 1,381-5-0	822	5	0
T. D. Vaidya, Esq.	14	18	0
Mrs J. H. Scott	15	0	0
General Secretary, Cuban Section, T. S., 25 per cent. dues, £ 26-9-9	397	5	0
A Friend, Mylapore, monthly subscription for April 1907	1	8	0

H. S. OLCOTT STATUE ACCOUNT.

T. V. Gopalaswamy Iyer, Esq., Sidhout	3	0	0
N. M. Desai, Esq., Akola	5	0	0
N. Ramanjulu Naidu, Esq., Coimbatore	5	0	0
D. P. Kotwal, Esq., Karachi	7	0	0
A. Fullerton, Esq., New York £ 10-0-0	30	10	0
Miss E. Patridge 10 s.	7	8	0

F. DAVIDSON,
Treasurer, T.S.

OLCOTT PANCHAMA FREE SCHOOLS.

Through President, Besant Lodge, T. S., Jodhpur.

	Rs.	A.	P.
Pandit Rajnath Gurti	24	0	0
N. Mal, Esq.	21	0	0
Pandit Niranyan Nath Gumta	20	0	0
Govinda Chandji, Esq.	20	0	0
Besant Lodge, T.S.	20	0	0
Bauer Chandji, Esq.	11	0	0
K. M. Bhalji, Esq.	10	0	0
Indar Malji, Esq.	10	0	0
M. Shankarnarayan Row, Esq.	5	0	0
Sarapp Ganesh Malji, Esq.	2	0	0
Ayodhya Prasad, Esq.	1	0	0
Pandit Madan Lalji...	1	0	0

	Rs.	A.	P.
<i>Through Multan City T.S.</i>			
L. Kashi Ram, Esq....	5	0	0
Rai Bahadur Hari Chand ...	7	0	0
Pandit Jetanand ...	2	0	0
Multan T. S. ...	11	0	0
<i>Through D. D. Kanga, Esq.</i>			
A. J. Bajan, Esq. ...	5	0	0
Babu Jai Lal ...	31	6	0
Do. for Food Fund ...	26	0	0
<i>Through C. T. Tiruvenkataswamy Naidu, Esq., Coimbatore.</i>			
The Delegates of the T. S. Federation of Tamil Districts ...	25	0	0
<i>Through Jehangir Sorabji, Esq.</i>			
Captain J. Raghunath ...	5	0	0
B. Ranga Rau, Esq. ...	5	0	0
Masilamani Mudaliar, Esq. ...	5	0	0
T.D. Vaidya, Esq., through Indian Section T. S. ...	1	15	0
<i>Through Dharmalaya T. S.</i>			
Hadala Branch T.S., ...	10	0	0
Mr. Nrilya Bihari, M. ...	1	0	0
Mr. P. M. Dandekar ...	1	0	0
Miss Campbell Lang, London, for Food Fund ...	15	12	0
C. B. Kumhetta, Esq., Mombasa ...	8	0	0
Secretary, Karachi T.S. ...	65	4	0
Do. Saharanpur Fraternity T.S. ...	7	0	0
<i>Through Dharmalaya T. S., Bombay.</i>			
Messrs. Murarji Verji and Premji Virji, ...	40	0	0
Mr. Daji Fruitwalla ...	8	0	0
Master Ananta Row, V. S. Trilokikar ...	7	0	0
In honor of I. N. V. ...	5	0	0
Mrs. Frances A. Cox, through A. Fullerton, Esq., New York ...	30	10	0
Mr. McBean, for Food Fund ...	74	1	1
A Friend, Mylapore, monthly subscription for April 1907 ...	1	0	0

C. KOFFEL,
Superintendent,

(For Hon. Secretary and Treasurer).

PRESIDENTIAL ELECTION.

It is a matter for universal joy and congratulation that Mrs. Annie Besant has been elected President of the T.S. by an overwhelming majority of votes.

A cablegram was received on the night of the 29th ultimo to the above effect from London.

ADYAR.

1st July 1907. }

K. NARAYANSWAMI,

Ag. Manager.

NEW BRANCHES.

FRENCH SECTION.

A charter was issued on 24th May 1907 to form a Branch of the Theosophical Society at Sofia, Bulgaria, to be known as the "President Olcott" Branch of the T.S. President, Mr. Soph. Nickoff; Secretary, Mr. Alexander Chichkoff. Postal Address of President is 48, Tzar Boris, Sofia, France.

CH. BLECH,

Treasurer, French Section.

CUBAN SECTION.

A charter was issued on 18th March to form a Branch of the Theosophical Society at Saltillo, Coahuila, Mexico, to be known as the "Jehoshua" Branch of the T.S. President, Sr. Aurelio Silva Munoz; Secretary, Tiburcio Leija, Esq., 5a Calle de Cuahteruozin No. 8, Saltillo, Coahuila, Mexico.

A charter was issued on 31st March 1907, to form a Branch of the Theosophical Society at the City of Mexico, Mexico, to be known as the "Vidya" Branch of the T.S. President, Sr. Alfonso S. Montenegro; Secretary, Sr. Manuel E. Velazco, Mexico City, Mexico.

J. M. MASSÖ,

General Secretary.

AMERICAN SECTION.

The Executive Committee of the American Section T. S., have unanimously ordered the cancellation of the charter of the Helena T.S., Helena, Mont., the dissolution of the Branch, and the transfer of the few remaining members to membership at large.

The Executive Committee have also cancelled the charter of the Heliotrope Lodge, Helena Mont., and suppressed the Branch, transferring the two remaining members to membership at large. There are now 73 Branches in the American Section.

ALEXANDER FULLERTON,

General Secretary.

THE NEXT ANNUAL T. S. CONVENTION

The question has already been asked by many persons, members and non-members of the T.S., where the next Annual Convention is going to be held. In the usual course of events, this 1907 would be the year for it to take place in Adyar. But, on account of the late President's ill-health, it was, last December, transferred from Benares to Adyar; so the people in the North of India may expect that it should be held in Benares this year. Under ordinary circumstances probably nobody would have anything to say against that. However, as the next Convention will be a quasi inaugural one, the first under the second President, there is a great feeling among many members that this inaugural Convention should be held in Adyar, the Head-quarters of the whole Theosophical Society.

It seems a long time ahead to ask for an answer, but the question may as well be pondered over.

AN ENQUIRER.

mystery surrounding death and of a vague and indefinite existence "beyond the veil." Here we saw our venerable Founder looking forward to the change, eager to be rid of that vehicle which had served him so well and achieved its purpose and was fast approaching its dissolution, and cheered by the visits of those to whose service he had devoted his life and overjoyed to meet his old friend and colleague, H. P. B., who had come to welcome him to a sphere of still greater activity, where, untrammelled by the bonds of flesh, his interest in the cause would continue unabated. Shortly after I first met him, I heard him say: 'It does not matter to me when I have to leave this body. I shall continue to work for the Society just the same.' And now while we keep green the memory of this great soul and of his colleagues, who have left us such priceless legacies, may we be inspired by their example to serve the cause as best we may and look forward to the time when once again under their guidance and leadership we may be privileged to act our part in this world-wide movement."

Mr. K. Narayanasawmy Iyer, Provincial Secretary, gave a very interesting account of his connection with the Society for over two decades, and his spiritual relationship with the departed Colonel.

Mr. L. A. Govindaraghava Iyer, B.A., B.L., made a brief but very interesting speech, in which he graphically described the attitude of Hindu students towards their religion when the founders of the Theosophical Society first landed in this country, and the work done by Colonel Olcott in bringing back the lost children of this land to their proper fold, and concluded by saying that the best memorial that could be raised for the perpetuation of the memory of the great man would be to follow his sage counsel, oftentimes given in his public addresses, to act as he had done, and to make ourselves in every way useful to the world, each according to his ability.

Mr. P. Narasimmayya, of Chittur, and Pundit Ayoddhi Doss, of Royapet, also spoke, and the Chairman brought the interesting proceedings of the evening to a close by reading extracts from the proceedings of the meeting held in Calcutta, under the presidency of Babu Norendranath Sen, for perpetuating the memory of Colonel Olcott.

COLONEL OLCOTT'S STATUE.

A SUGGESTION TO GENERAL SECRETARIES.

A statue of our deceased President-Founder will soon be erected beside that of H.P.B. at the T.S. Head-quarters, Adyar. As the Indian Section feels so deeply its indebtedness to its recently departed friend and helper, it has been suggested that each of its Branches contribute one or two rupees, to help in defraying the cost of the statue, which will probably not be more than Rs. 500.

Doubtless nearly every member of the T. S. throughout the world would like to join in this movement, so, if each Branch in the different Sections in other countries would also contribute just a little—say,

not more than a dollar—its members would feel that they had been helpers in sharing the expense.

General Secretaries of Sections can, therefore, take such action in relation to this matter as they see fit. Contributions may be sent to "The Treasurer, Theosophical Society, Adyar, Madras, S.," and will be acknowledged in *The Theosophist*.

W. A. E.

WESAK DAY AT THE MUSAEUS SCHOOL.

There was an interesting function on Wesak Day, at the Musaeus School for Buddhist Girls (at Colombo, Ceylon), of which Mrs. M. M. Higgins is Principal, and where she has labored faithfully for the past fifteen years. A large assembly of Buddhist friends were present, the school-room was beautifully decorated, and a large Wesak-tree was loaded with tempting treasures for the young people. In the garden a suitable playground had been arranged, and the children showed their appreciation of it by engaging in the games with zest. A pretty little shrine-room has been recently erected on the school grounds, and *The Times of Ceylon*, in referring to it, says:

It consists of a little porch and an inner shrine-room, dome-roofed, with a large niche in the wall and a statue of the Buddha in it. Over the entrance to the shrine-room is the inscription: "Enter with a pure heart;" while worked in upon the walls, in suitable positions, one sees the "svastika," the triangle, the circle and other emblems of Buddhism and symbols of Theosophy. On the walls of the porch there are three tablets, inscribed to the memory of Madame Blavatsky, Col. Olcott and the late Mr. W. de Abrew, a great benefactor of the school.

In the presence of the assembly, Mrs. Higgins declared the little shrine-room open, and made an interesting speech.

After the girls had taken *Pansil* and chanted the *Jayamangala*, there were games and refreshments, and the "dismantling of the Wesak tree" brought the interesting and happy occasion to a close. We wish all success to the good work in which Mrs. Higgins and her helpers are engaged.

BOOKS FOR THE LIBRARY.

The Adyar Library acknowledges, with its best thanks, the receipt of the following books:

(1) A Descriptive Catalogue of the Sanskrit Manuscripts in the Government Oriental Manuscripts Library, Madras, by M. Rangacharya, M.A., Rao Bahadur; Vol. III.: Grammar, Lexicography, and Prosody.

(2) Transactions of the Second Annual Congress of the Federation of European Sections of the Theosophical Society held in London July 6th, 7th, 8th, 9th, and 10th, 1905.

(3) *The Cherdg* (or Lamp), a monthly Gujarati Journal bound in yearly volume (1906). A present from N. F. Bilimoria, F.T.S.

(4) Helena Petrovna Blavatsky. Eine Studie von Hans Freimark, Leipzig, Th. Grieben's Verlag.

Bombay and Bikaner. The manuscripts at Bikaner are in a very bad state. Of the 1000 or 1200 manuscripts, many of them were in the bad state to be expected of material of this kind. The MSS. of different lengths being two or three (of 82 syllables). It is evident that since hundreds of them were mechanically copied, every copier adding some mistakes to those of his predecessor.

Another work lately copied for the Adyar Library, with a view of comparing it with the Alwar MS., is the small *Siddhanta-Samuccaya*, a rare Jaina treatise on the "six systems," i.e., *Buddhism*, *Naiyayika*, *Sāṃkhya*, *Jaina*, *Vaiśeṣika*, *Jaiminiya*, to which is added, like an appendix, a description of the *Lokāyata-Mata* (sic), i.e., of the philosophy of materialism. The author of the book must have lived in a time in which Vedānta was not yet considered a *darśana* or philosophical system. That the Yoga system has been omitted, might be explained by its being included in the Theistic *Sāṃkhya* mentioned (though not described) in the third chapter, and by the fact that the Jains themselves had a most elaborate Yoga system. A commentary on the work, by a pupil of Haribhadra (old, incomplete MS.) was likewise copied and will be completed at some later opportunity.

Three books have been purchased in Bombay, viz.:

1. *S'rīrāmāṇiyanopaniṣad* and *S'rīrāmopaniṣad* with the commentaries of *S'rīviśveśvaradāsa* and *S'rīrāmanāṇiyanadāsa* respectively.

2. *Mukhaṇiṣad* with *Bhāṣāṭīkā* by *Haribhadrakarmān*.

3. *Allopaniṣad* and *Cākṣuṣopaniṣad*: two small prints, the many mistakes in which could be partly corrected by means of MS. of the Royal Asiatic Society's Library, and the MS. called *Netroganiṣad*, of *Pandit Gattulalji's* Library. *Allopaniṣad* is more than a mere curiosity, in as far as it is intended to serve the ideals of the Emperor Akbar for whom it was written.

It may be finally mentioned that five or six of the above MSS. secured for our Library are not known as yet by any printed catalogue.

O. S.

Contributed by Dr. L. L. de Pedroni, for Dr. Schröder's expenses while on tour in search for Upaniṣad MSS., Rs. 100.

DR. OTTO SCHRÖDER,
Director, Adyar Library.

CORRESPONDENTS will please remember that Mr. B. Ranga Reddy has been appointed Business Manager of the *Theosophist*; the previous Manager, Mr. T. Srinivasa Iyengar, having resigned.

Printed by THOMPSON AND CO., in the *Theosophist* Department of the "Mimamsa" Press, Madras, and Published for the Proprietors by the Business Manager, Mr. B. RANGA REDDY, at Adyar, Madras.

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considered in this light, is the fact that some outspoken materialists are among the earliest socialists.

Suppose it be granted that this realization of unity is the work, or at least a proper work, for Theosophy, what is the next question? Necessarily, the method of work. This also is of great importance, since mistaken methods may nullify, so far as all outward effect is concerned, the best intentions. Apply the same broad principles of judgment, and I think it will be clearly seen that what is done *for* the all must, to be effective, be done *to* the all.

When the ideal of business was individual success; when the ideal of government was individual power; when the ideal of religion was individual salvation; then the ideal of philanthropy might consistently have been individual charity. But when the ideals of all these have been based upon the realization (even dimly conceived) of non-separateness—then he alone can claim to have brotherhood in his heart who loves all men, or as a whole, and works for them all, or for the whole.

It has been said by someone who perhaps misjudged the sex, that to a woman the cry of one child which she hears means more than the agony of a world which she knows about but does not hear. Who seeks for unity, at any rate, must abandon that attitude, for to attain to unity means nothing more nor less than to identify one's self in consciousness with that in us which is one and not separate.

As well try to relieve the hunger of your own body by a bread and milk poultice on the sole of your foot as to try to cure a world-hunger whether physical, mental or spiritual, by rushing hither and thither with charity, however well intended and however intelligently applied, for those individual cases of need which come nearest to you or which appeal most to your sensibilities. To do anything worth doing you must get at the system which supplies nourishment, and you must make the supply adequate, and remove the obstacles in the way of its distribution.

The whole situation then, resolves itself into this:—

First: At this stage of evolution the great task is to turn its forces back towards unification.

Second: The first problems to be faced are the problems of physical life.

Third: The methods to be used are, consistently, those which deal with general conditions, rather than with individual cases.

Now there is just one movement in the world which has seriously taken up the first problems of brotherhood by such methods, and that is the Socialist movement.

It is not my purpose to-night, nor have I time, even to outline the doctrines of Socialism (I must take the risk of your attaching a distorted meaning to that word). I have tried to show you as plainly as I could what I conceive to be the work which at this time most needs doing in the world, and why I so regard it. If you do not know that the Socialist movement is that work, there are means by which you can find it out, and all I need do is to suggest the line which your investigations should take.

But I wish, before I close, to consider some of the stumbling-blocks which lie between many Theosophists and the Socialist movement.

One is due to a weakness which every theosophist ought to have outgrown—that of judging a system by its adherents (or, worse and commoner still, by a few of them) instead of looking within for the spirit which is struggling for expression through the form of that system. Now it is a fact that Socialism has among its exponents some who avow themselves to be materialists, and they color some of the literature with a tinge of materialistic conceptions.

A little way back I gave you a hint of why this is so. We are scarcely yet started on the upward way, and it is most natural that the expression given any idea, even the new idea of brotherhood, should be in the lowest material form. This is nothing against it. Indeed, that minds with a materialistic base should have conceived an ideal of brotherhood in actual operation as the guiding principles of human society, and should have set about to realize that ideal, but cries the more shame to those who, knowing the spiritual fact of brotherhood—of non-separateness—are yet content to see all the most important human relations founded on its very opposite, and lift never a finger for change.

Moreover, I can testify, from acquaintance with some of the men and more of their writings, that their materialism is quite as ill-considered as some people's opposition or indifference to Socialism,

and is no real factor either in their mental processes or in the conclusions at which they arrive.

You have heard much of the "pairs of opposites." Well, one of the pairs of opposites consists of a bigot on the one side and a bigot on the other.

Finding the worn-out religions of the world, which arrogate to themselves the sole dispensation of spirituality in whatever time and territory they hold sway, still standing for ideas which belong to the downward path: finding them preaching still and countenancing the practice of that self-for-self—which is to the spirit of brotherhood as the untempered winter wind to the shorn lamb—is it much a matter of wonder that the man who sees their ethics false would turn without thinking to the very opposite of their theology?

True, he should not do so; but how much better is he who, seeing the theology of some Socialists false, turns without thinking to the opposite of Socialist ethics?

In all its essential tenets and aims Socialism is the application of Theosophy to the problems which most vex the humanity of the present. If we are to conclude, because yet higher problems lie in the future, that it is not worth while making that application, then we may as well keep off the physical plane hereafter. But let us not be too hasty. There must be some reason for our being here—some reason for seeking answers to the questions which all incarnate humanity asks, even if that humanity will outgrow this stage and ask yet harder questions sometime.

We are too prone to childishness. Did you ever know a child who did not clamor for a Fourth Reader ere he could stumble through half the lessons in the third? Let us be ready to go to our teachers and say, "Masters, you have shown us the ideal of brotherhood, and we have made that ideal a fact. What next shall we do?"

Nor need we feel the least concern lest, in any work we undertake, we interfere with the Karma of others. The Good Law protects others as well as it protects us. It is our duty, always and only, to determine what conduct, on our part, is in line with the highest there is within us, and then to act on that line as best we can. It may be true that there are multitudes of souls yet to incarnate upon the earth whose Karma requires for them conditions which we know as horrible, unbrotherly; but that does not make it *our* duty, as the

nucleus of the Universal Brotherhood, to foster such conditions, or to countenance them. We need have no fear that if we do our best for brotherhood they will disappear from earth so soon as to interfere with the evolutionary opportunities of any.

I once had the temerity to ask Mr. Leadbeater what would become of the animal evolution now in progress on this planet if vegetarianism should become universal, and men, now having practically complete control of the surface of the earth, should decline to continue the propagation of animals. His reply was characteristic, and it covers this point as well. He said that the only question for us is that of our individual duty in any such matter; and we may safely trust the intelligences which guide evolution to find opportunity somewhere in the universe to carry on any line of development which they may consider to be necessary at any particular period.

Let us make sure that our fear of disturbing the divine order does not hide, even from our own eyes, some less worthy motive, when we are tempted to still, with the narcotics of excuse, the birth-pangs of Brotherhood within us.

So much of unbrotherly conditions as remain, after we have done our utmost to bring about brotherhood upon the earth, are none of our concern. But I think that the instant we give our intellectual consent to the existence of an unbrotherly condition, that instant we become karmically responsible for its existence, though we may have had nothing to do with causing it in the first place.

But some Theosophists are out of sympathy with Socialism because, not looking closely, they think they see in its principles and methods a sort of reversal of the processes of nature, as they know them. In a sense this may be true, for nature constantly reverses her own processes, doing, undoing and doing again, through all the regions of her activity. But in the larger sense there is no reversal—she steadily pursues the purposes of God. And in the larger sense there is no reversal in this change from differentiation to unification, from constituted authority to democracy, from bloody-toothed Individualism to the applied brotherhood of Socialism.

But sometimes the Theosophist looks back to the times when the Masters of Wisdom established and maintained the social order, when divine kingship was a fact and not a tradition: he sees in that

of Hinduism I suppose they will have to abandon the whole of Zoroastrianism, and remain without a religion, as their recognised books, if studied side by side with Hinduism, will be found to be nothing but a distorted echo of Hinduism. No one need fear when I say "Hinduism." I do not mean the Pisacha worship or any lower phase of this highly metaphysical system when I talk of Hinduism; I mean the subtlest metaphysics of the Vedānta and the Upanishats when I say Hinduism.

The doctrine of reincarnation, which is one of the main doctrines of the Hindus and the Buddhists, is being very much discussed among the Parsis at present, owing to some of the Parsi members of the Theosophical Society having put forward this hypothesis to explain certain problems of life among their community. The subject is a controversial one. It has been so widely discussed that the matter was at last taken to the tribunal of the Dasturs, the high-priests, and Avesta scholars, some time ago, who, instead of directly answering the questions relating to the subject in hand, recommended to prevent Parsis from joining the Theosophical Society, as they are "becoming Hindus!" Fortunately for the members of the T. S., the authority of the Dasturs is now waning, and the members of the T. S. are now consulted in matters religious! But to return to our subject.

Granting for the sake of argument that the old Persian books might have been written in India, I don't think any one would say that the Pahlavi books were likewise written in India or that they are also "frauds." "The Dinkart" is a Pahlavi book, which has been in course of translation for a long time past, to be completed in eighteen volumes, about a dozen of which have been already published. In the third volume of this book it has been stated that—

"Again (men) make themselves of the order of Demons, and they take the birth of wolves and other obnoxious animals."

This is an allusion to metempsychosis, which we find not only in some of the Hindu books, but in old Persian, as well as in some of the Greek books also. In "Jām-i-Kaikhoshro," an old Persian book, we find Hazrat Azûr Kaivân, the last of the Persian Yogis, saying:—

Vagar zist kârasto bi dānish ast

Shādan jānvar der khûre bi hūshast.

"If that man be an evil one or an idiot he may fall into the life of animals and suffer pain of various kinds,"

There is a certain misunderstanding going on among the ordinary people, that the Hindus believe that the souls of their ancestors are re-incarnated into animals, and therefore they do not harm them. Some might interpret the above lines in the same sense. Many highly metaphysical truths have been perverted by the profane world, and this seems to be one of them. This refers to metempsychosis, the real meaning of which seems hardly understood by those who misrepresent the subtle teaching.

"On our globe," says H. P. Blavatsky, "during the first Round, animal 'creation' precedes that of man, while the former (or mammal) evolves from the latter in our fourth Round—on the physical plane: in Round I. the animal atoms are drawn into a cohesion of human physical form, while in Round IV. the reverse occurs, according to magnetic conditions developed during life. And this is *metempsychosis*." *

"The esoteric meaning," again she says, "of the Laws of Manu, which assert that the various transmigrations of men (not souls) through the highest, middle and lower stages, are produced by their actions, bears no reference to the Human Ego, but only to the atoms of his body, his lower triad, and his fluidic emanations Instead of facilitating, by a virtuous life and spiritual aspirations, the union of Buddhi and Manas, man can condemn by evil acts every atom of his lower principles to become attracted and drawn into the bodies of lower animals through the magnetic affinity created by his passions." †

The teachings of the ancients are generally mere *sutras* or hints supposed to be for the use of *chelas*, or metaphysicians, which are very much misunderstood, if not perverted, by the ordinary mankind; and there is not a doctrine so much misunderstood and misrepresented as the doctrine of metempsychosis and reincarnation.

Coming to the doctrine of reincarnation, to the question whether we shall find it in any of the Pahlavi books, we are helped by the late Dastur Peshotan Behramji Sanjana. The learned translator of "The Dinkart," in a footnote in the second volume of the translation, quotes a passage from "The Dādestāne Dīnī," another Pahlavi book, in the following manner:

* "The Secret Doctrine," vol. i., p. 455, old edn.

† "Five Years of Theosophy," article, "Transmigration of Life Atoms."

The sarcophagus standing in the King's Chamber is entirely made of porphyry. Its length is 6·5 feet, its width 26·6 inches. It is noteworthy that it is too large to have been brought into the chamber afterwards through the corridors when they were finished; it is therefore supposed that it was lowered from above before the roof was closed and the Pyramid finished.

There is no cover on the sarcophagus nor any sign that there ever was one. This circumstance has caused much difference of opinion among learned gentlemen, and doubt as to whether it could ever have been used to contain a mummy, and there are at least as many authoritative assertions against this supposition as for it. The sarcophagus is considerably damaged now, though writers of former centuries always mention it as being intact. The stone wall is above five inches thick and exceptionally hard. When touched with metal it sounds like a bell. The look of the polished stone is as of coloured glass with black, white and red spots.

At present however the sarcophagus is much damaged, which fact is seriously vexatious. Bonwick in his "Pyramid Facts and Fancies" expresses his opinion as follows: "Not before Europeans, especially English and American ladies and gentlemen, came here in crowds, this vandalism began. They were not satisfied with hewing off innumerable fragments from the exterior, but this precious monument which not even a Turk would think of desecrating or damaging, suffered the usual fate of antiquities from the hands of worshippers, and thieves, of relics." And further: "With the exception of a small piece, the sarcophagus was whole some sixty years ago. Those who now see it, hacked and chopped about, may blush indeed at Western civilisation. The author himself was asked by his Arabian followers, as something quite natural, if he would like to have a piece broken off for him. Nobody being responsible for its preservation, and the natives expecting one franc for each piece they break off, no one will be astonished at the gradual diminishing and ultimate destruction of this wonderful and mysterious chest."

Above the ceiling of the King's Chamber are found five smaller rooms that may be reached by a hole in the roof. These chambers are called after Davison, the Duke of Wellington, Lord Nelson, Lady Arbuthnot and Col. Cambell. The first was discovered by Davison in 1763. The others Col. Howard Vyse found in 1837. The

chambers are separated from each other by granite that is smooth on the upper and rough on the under surface. The upper of these five rooms has as roof two blocks of stone leaning against each other. The height collectively is about 69 feet. The authorities agree pretty well in supposing that the reason for the building of these chambers is to be found in the plan of the builders, who wanted to lessen the weight on the roof; in this manner the ceiling of the King's Chamber is in no danger of succumbing to the enormous pressure.

The chambers and galleries now spoken of are those that have been thus far discovered in that part of the Pyramid that is above ground. In the rocky part one more chamber is to be found, situated at the end of the downward-leading corridor.

Now this is a short and rough outline of the inexplicable and intricate system of chambers and galleries in the Great Pyramid, that is to say of those that as yet have been found. For I most assuredly believe that there are a great many more chambers and corridors; this may be understood for, in "The Pyramids and Stonehenge" it is said that Khufu shut up part of them. But it is not probable that these others will be discovered at present, for the interest in investigations of this kind has flagged—perhaps this may be called fortunate? For this shutting up will not have taken place without good reasons, and just as the now known chambers and galleries have only been discovered and investigated when this could be done without objection from other sides, so will it most likely be the case with the as yet undiscovered parts.

At this point we may to some extent be enabled to form an opinion as to the problems of—when was the Pyramid built? and by whom? and to see what has been said by different authors concerning the whys and wherefores. For surely there is no greater variety of opinion connected with the object of any building than we find in the case of the Great Pyramid.

Next time, then, we shall see what purposes were ascribed to the Pyramid.

H. J. VAN GINKEL.

[To be continued.]

conditions within the space of less than a score of years, neither I nor this Society incurs any great diminution of little moral courage in so good a cause. Let it be itself; it is for us, to so shape the present as to desire and what will bring honor upon us. Other and true to ourselves, we shall surmount every foe, and attain what we are all capable of mind which comes of absolute knowledge. Irresolute, temporising, jesuitical, we shall fail as we are now clearly within our reach; and future years will be us bewailing the loss of such a golden opportunity, persons in a succession of centuries.

But if this Society were to dissolve within one year, it would not have lived in vain. To-day is our own; to-morrow may be yesterday is gone forever. In the economy of nature, an impulse, however slight, once given to matter is eternal; and an act once performed, its consequences, be they great or small, must be worked out sooner or later. The passing caprice of a woman has changed the destiny of nations; the speaking of a word in the mountains may bring a crushing avalanche upon the hamlet that lies at their feet; the turning of a man's footsteps to the right or left, to avoid a stone, or chase a butterfly, or gratify it matters not what idle whim, may alter his whole life, and, directly or indirectly, result in momentous consequences to a world.

About us we see the people struggling blindly to emancipate their thought from ecclesiastical despotism—without seeing more than a faint glimmer of light in the whole black horizon of their religious ideas. They struggle from an irrepressible desire to be free from shackles which bind their limping reason after their volant intuitions have outgrown them. Upon the one side, the philosophical chemists invite them to an apotheosis of matter; upon the other, the spiritualists fling open the painted doors of their "angel world." The clergy hold them back and hiss warnings and anathemas in their ears. They waver, uncertain which way to go. Heirs to the spiritual longings of the race, they shrink back from the prospect of annihilation, which, in their own case, when life's burden presses heavily, may not always seem unwelcome, but which was never meant for those near and dear ones who have died in their youth and

a sweet fragrance when the alabaster box was opened behind the Veil of Isis.

As to Spiritualism for comfort and conviction, it is a barrier of imposture, tricky mediums, bold social theories, that they recoil with repugnance at the necessity which compels them to count among their acquaintance, perhaps, a man of reproachable character who can testify to the testimony of tested friends and count themselves spiritualists; and very friends attending their churches as before, and spiritualist meetings, and taking the spiritualist papers in their hands, when they ask why this is so, the universal reply is that so many rational people have fastened upon the cause, and mediums

are so constantly detected in trickery, that it is almost disreputable to be an open and avowed Spiritualist. The organs of the class apologize for cheating mediums, demanding that sceptics shall overlook the nine instances of fraud and consider the one genuine phenomenon; forgetting that it requires blunt nerves and a strong purpose to dig to the bottom of a muck-heap for the chance of finding something of value there.

The protestant sects begin with the fatal assumption that an infallible and inspired Bible will bear the test of reason, and so forecast their own doom; for the analytical power of reason is bounded only by the limits of ascertained truth, and fresh discoveries are daily made among the remains of antiquity, which attack the very foundations upon which the whole scheme of Christianity is based. The most audacious explorers in science are recruits from protestantism; that would-be mistress of our conscience is stabbed by her own children. The Catholic Church having erected a theocracy upon the ruins of ancient faiths, and stolen not only their allegories but their very exoteric symbolism and revamped them for her own use, is gathering her forces for the struggle that she knows too well is close at hand, and that will be mortal. Enraged at the progress of the age, which has extinguished her penal fires, destroyed her torture-chambers, blunted her axe, and made it impossible for her to re-bathe her hands in human blood, she is working silently, cunningly, and with intense eagerness to regain her lost supremacy. What this undercurrent is we may see in the disgraceful Orange Riot of 1872; the

doctrine "that the *Jīvas* and *Karmas* have a beginning" and have upheld the *anādi-vāda* or the doctrine "that they are beginningless." What is their object in doing so? Please meet their objections against the doctrine of the beginning of *Jīvas* and *Karmas*, and also clearly state your reasons in support of it.

Answer.—Just as the *Purāṇas*, etc., based on the *Vedas* are said to be *anādi* in point of age when compared with recently written works, even so is the *anādi-vāda* but complimentary, and not accurate. Because it is impossible to ascertain the time when the *Jīvas* first came into existence and because there are *S'rutis* and *Sūtras* too that say that birth and death belong to the body alone and not to the *Jīva*, some among the old *Ādvaitins* hold that we are not justified in deciding contrary to such authorities. The *S'ruti* and *Sūtra* passages referred to by them are:—

"It is the body alone without life that dies, but not the (life) *Jīva*" (*Chāndogya Upaniṣad*).

"The (living) self is not produced as there is no scriptural statement, and as it is eternal according to them (i.e., scriptural passages)"—(*Vedānta Sūtra* II., iii., 17).

"On account of the impossibility of the origination (of the individual from the highest Lord, the doctrine of the *Bhāgavatas* cannot be accepted)."—(*Vedānta Sūtra* II., ii., 42).

From the above passages we can but conclude that the intention of the *S'rutis* and *Sūtras* is only that the *Jīva* has no destruction until he attains *Mokṣa* and not that he will be attached to the body and senses even in the liberated state. In the matter of the origin of *Jīvas*, many such examples as "the sparks from fire," &c., are found mentioned, as follows, in the (5th) *Mundakopaniṣad* and the (61st) *Mahopaniṣad*:—

"As from a blazing fire sparks, being like unto fire, fly forth a thousandfold, thus are various beings brought forth from the imperishable, my friend, and return thither also." (*Mundaka* II., i. 1).

"The *Jīvas* attached to *Samsāra* have originated from *C'it*. Those that have formerly come into existence together with the forms created by *Brahman* in lakhs and crores like minute particles of water that break forth from a spring are endless in number. Similarly those that now come and those that will hereafter be ushered into existence are also endless in number. Some among these had one

birth, some have had more than a hundred births, some have had numberless births. Some had two or three births." (*Mahopaniṣad*, Bombay edition, Chapter V., verses 134½—137½).

Doubt.—By the "origin of *Jīvas*," the *S'rutis* might have meant only the origin of their bodies and other limitations.

Answer.—The bodies, etc., belong to a species different from *Brahman*, but the *Jīvas* belong to the same species as *Brahman*. That the origin of *Jīvas* alone is meant is evident from the examples of "sparks of fire" and "minute particles of water" which belong to the same species as the 'fire' and the 'spring water' out of which they respectively break forth. The ancients denied such origin because they feared that, by admitting the origin and destruction of the *Jīva*, they might reduce him to the level of insentient beings like pot, etc. There is no room for such fear, as the *Jīva* originates from *Brahman* alone and therein alone he undergoes *laya*. If the *Jīvas* are said to be *anādi* (or beginningless) for the simple reason that no one knows when they came into existence, then, because they must have had their origin ALL AT ONCE at a time which is out of human memory, and also because it is not admitted (by them) that new *Jīvas* come into existence from time to time, it is reasonable to hold that their number will gradually become reduced by those who, from time to time, attain liberation and that ultimately the universe itself will become extinct for want of *Jīvas*. This is indeed a flaw which can only be remedied by the doctrine which holds that new *Jīvas* come into fresh existence now and again. All the theorists admit that the *Jīva* has both the parts, the *C'it* and the *Jaḍa*. And therefore they could, as well, admit that in *Mokṣa* the *Jaḍa* portion undergoes *laya* in the *Āvidyā*, and the *C'it* portion undergoes *laya* in *Is'a*. Verily "*laya*" means destruction. Such being the case they should necessarily admit the origin and destruction of *Jīva*; and their not doing so is opposed to the three canons of judgment, viz., Scripture, reasoning and experience. Just as the goldsmith makes many ornaments out of a mass of gold and just as his son makes suitable boxes for preserving them, and keeps them in the respective boxes, even so it should be distinctly understood that the numberless *Jīvas* or *linga dehās* created out of the five great undifferentiated elements by the Supreme Lord possessing the unlimited Form, are made to inhabit the physical bodies created out of the quintupli-

* *Doubt.*—If it be so, the fruits of all *Karmas* that have grown out of this first *Karma* (called SIN) must be enjoyed by that *Parames'vara* alone. Why? because, is He not the One who created all these out of His playfulness? If He had not created anything, the *Jivas* would not have had any opportunity to commit SIN.

Answer.—True indeed, all sorrows have accrued to *Jivas* out of His creation. Just as the Jackal's wedding is said to cost the lives of crabs, even so does the playfulness of *Īśvara* produce countless sorrows to *Jivas*. Even then, the said *Parames'vara* of Unlimited Form, on seeing the sorrows of *Jivas* and out of compassion for them, subsequently initiated the four-faced *Brahmā* into the means of effectively remedying those evils and of enabling the *Jivas* to reach Hⁱ and become blissful. Those means embodied in the *R̥k*, *Y*, *Sāma* and *Atharva Vedas* were first given out through the mouth of the four-faced *Brahmā*, and then handed down to the world in theory and practice, through an unbroken line of teachers *Prajāpati* downwards. In this manner has the Lord exonerated Himself from His obligation. If the *Jivas* be attached to their enjoyment of senses, instead of learning the *Vedas* so promulgated, and of attaining the supreme felicity, by acting up to their precepts, how could the wise ever blame the Supreme Lord for the sin of the world due to the breach of Divine Laws? Therefore the *Jivas* ought to cross the ocean of SIN by learning the *Vedas* promulgated by the Lord out of His compassion, and by living recommended by them.

Doubt.—Apart from these *Vedas*, could not the ocean of Sin be crossed by studying the vernacular *Vedas* the "*Tevāram* and *Tiruvāc'akam*" of the *Saivas*; the "*Tiruvaimozhi*" of the *Vaiṣṇavas*; the "*Bible*" of the Christians; the "*Koran*" of the Mahomedans, etc.?

Answer.—There are scriptural authorities which say that *R̥k* and other *Vedas* are the outgoing breaths of the Lord *Parames'vara*. It will indeed be well if those others (*Saiva*, etc.), referred to above, have similar authorities to prove that their *Vedas* are eternal and of such divine origin. Even supposing that they are but ordinary spiritual treatises tinged with worldly matters, and that unlike the *Vedas* they are of human origin, we hold, as we have already said, that such of the statements contained in them as

are supported by sound reasoning must, of course, be accepted by all.

Doubt.—Instead of merely teaching the means of destroying sins and of securing liberation, the *R̥k* and other *Vedas* induce the *Jivas* to perform also selfish *Karmas* which are the means of enjoying felicities here and hereafter. This is a great drawback and *Īśa* is to blame for it.

Answer.—Suppose a man has to walk some distance homeward in the scorching sun. So, he applies to a friend close by, for the loan of an umbrella with a view to have a little shade over his head till he reaches his destination which is but 4 or 5 miles distant. Now, would you call him a friend (in need) if he were to refuse that loan when he could spare it? Certainly not. He cannot be a friend (in need). Similarly *Īśa* too will not be such a friend if He does not prescribe in the *Vedas* such means of temporary felicities as may be enjoyed by the *Jivas* who suffer severely from the pains of *Sāra*. Therefore it is no fault of *Īśa* that He has prescribed in the *Vedas* the performance of selfish *Karmas* intended to secure temporary felicities here and hereafter, to those who may stand in need of them. Just as the mother, who desires to administer a dose of oil to her child, first gives it a sugar pill, even so does the Lord give sugar-coated pills to her children, the *Jivas*, in the shape of *Vedic* prescriptions.

G. KR̥ṢṆA S'ĀSTRĪ,

(Translator).

(To be continued).

THE LOVE OF HIS HEART.

UPON the green sward close to an enchanting woodland, a young man stood. Tall and lithe, his superb brown body glistened like burnished bronze in the sunlight. A leopard skin clothed him scantily, leaving full freedom for the play of his strong young arms. His richly moulded throat supported a noble head crowned with clustering curls of dully gleaming brown. His great dark eyes shone with an ecstatic longing, and his nostrils quivered sensitively. His

all the values and forms that are to be found in the true Temple (the body of the Logos, our solar system), and we know that Freemasonry is nothing but a philosophy wrapped in *Symbols* given as a guide in their evolution to those who develop along the line of ritualism.

What we have already said concerning the [p]-symbology, which rests on what Madame Blavatsky tells us about this value (Secret Doctrine, part I, in the note on p. 469) in my opinion agrees exactly with this idea.

Furthermore many will agree with me—especially those who understand—that that which we seek through the initiations is *Light*; the Light, that is to say, the knowledge of the nature of things in our system, or, generally speaking, higher knowledge. In our system the physical body of the sun is the lowest aspect of this Light. And this same Light we may also find symbolized in the Pyramid. Let us also observe that *sound* or *tone* is as necessary to *life*. Adams says with good reason: "Light is the first principle of created life. There is no life without growth; there is no growth without light. Colour, perfume, savour, every varied object of sense vanishes if light be absent. Each beam is a separate celestial gift, direct from the hand of the Creator; as in the bas-relief on the tomb at Thebes, discovered by Mr. Stuart, where the diverging rays form a pyramid of light, and to each ray is attached a hand of blessing." *

In the Pyramid we find symbolized form and life in manifestation, the Logos as $\odot$. And how has this light been expressed masonically in the building? By the same [p]-symbology. I can not explain this better than Adams does. He writes:

Light itself gives us a reply. For if, as in the bas-relief at Thebes, the diverging flood of rays be represented as it pours down at noon on the day of summer solstice, the opening day of the Egyptian year, we shall have one face of the Pyramid of Light. Suppose now that a quadrangular pyramid be erected with four such sides facing respectively the cardinal points of the heavens. Then since each revolution of the earth is completed by one quarter of a rotation later than the preceding, it follows that every fourth or grand year the same face will be turned towards the

* Marsham Adams: "The House of the Hidden Places," p. 147.

sun when the revolution of the earth is accomplished; and thus the Egyptian Grand Cycle (of four years) will be expressed masonically. Just such a form is found in the quadrangular Pyramid of Light, its sides so oriented as to have originally faced the cardinal points, and its summit so truncated as to permit the sun on one day in the year to rest upon it "with all its rays," so that the building "devours its own shadow."

The general form determined, what proportions were the dimensions to assume, or in other words, at what angle should the sides converge towards the invisible vertex? The earth in her orbit gives reply. For as that planet moves around the sun in an (approximately) circular path, while each ray travels towards it in direct line, the relation between the illuminating force and the illuminated body may be expressed by the relation between the radius and the circumference of a circle." *

Let us now see how a unit of measure may be obtained, which shows the symbolization of the astronomical numerical relations in the edifice as being correct. This measure also we may derive from the earth, namely, from its axis. The English inch is contained 250,250,000 times in the earth's axis; when we add to this inch a one-thousandth part of it we obtain an inch that is used in the Pyramid and is known as the Pyramid-inch. This inch is contained in the axis of the earth 250 million times. The casing-stones of the Pyramid, of which one was measured by Dixon, are 25,025 English inches long; or 25 of the inches just mentioned. The length of the stone is therefore contained 10 million times in the earth's axis, and now this measure is taken as a unit by Smyth and Adams. This measure or rather relation is isolated. But what was found besides?

The length of the base-line of the Pyramid is just one-twentieth part of a geographical mile. If we measure the pyramid-unit on this we find that it is contained therein 365.25 times and 1,461 (or 4 times 365.25) in the whole circuit of the base. Apparently we have here a symbolical representation of the number of days of the solar year and of the Grand Cycle of four years. Adams says concerning this symbolical representation:

"It seems therefore not unreasonable to conceive that before the

* Op. cit., pp. 150, 151.

THE LAST DAYS OF THE PRESIDENT-FOUNDER.

THIS month will ever be memorable in our annals, for it saw the long illness of our beloved President-Founder ended by gentle Death. His faithful physician, Dr. Nanjunda Row, almost in despair, on February 1st, called in the leading English physicians in Madras, Lieutenant-Colonel Browning and Major Robertson. They declared the patient's case to be hopeless, symptoms of heart-failure being present; he might die at any moment by a sudden movement, or he might linger till his vitality was exhausted.

From January 14th, his descent was unbroken, though very slow; every day saw him a little weaker, and the fits of panting, which threatened immediate dissolution, became more frequent. He could not sleep, for, if he laid himself down, he choked, and from January 14th to February 11th, he did not have one full hour of unbroken sleep. His courage, patience and endurance never wavered, and he even preserved a gentle gaiety, which deceived those who only saw him rarely, into the idea that he was not so ill as the constant watchers by his side knew him to be.

His joy in the Masters' presence and in that of H.P.B. gave to Death the appearance of a longed-for friend: "Let me go," he would whisper softly; "Brothers, let me join your glorious company, and join in your work. God bless us all." And as the weariness grew deeper: "Oh! take me away; Master, take me home." His room became as a Temple, a peaceful vestibule to the Holy Āshrama he longed to enter.

At last, from sheer sleeplessness, his mind began to wander, and he would murmur sentences in many languages, think himself on board ship, long to be at Adyar. But from time to time, he would become lucid, and through all knew those dearest to him. But on the evening of February 11th, he began to sink into definite unconsciousness, and his words became almost inaudible. In all his wanderings, the work, the Society, were uppermost. And in his deeper unconsciousness, a watcher heard him murmuring: "I bless

precipitated into a great constitutional struggle by the hatreds of Anglicans and Nonconformists, who cannot even agree on a minimum of common Christian teaching, which may be taught in the national schools to the children of all Christians. France is rent in twain and is in danger of civil war, as a result of the revenge of Freethinkers on the Roman Catholic Church for the wrongs inflicted in the days of its supremacy. In Belgium, political issues are decided by the clerical or anti-clerical majority. Islām has the fierce quarrels of its Shīahs and Sunnis, while both unite in denouncing the infidel Sufī. Even in Hinduism there are now bigoted camps of Vaiṣṇavas and Shaivas, who denounce each other with a narrowness borrowed from Missionary examples. Religious controversy has become the type of everything most bitter and most unbrotherly in the struggles of man with man.

It was not always thus. The antagonism between religions is a plant of modern growth, grown out of the seed of an essentially modern claim—the claim of a single religion to be unique and alone inspired. In the elder world there were many religions, and for the most part religion was a national thing, so that the man of one nation had no wish to convert the man of another nation. Each nation had its own religion, as it had its own laws and its own customs, and men were born into and remained in the creed of their fatherland. Hence if we look back into the history of the elder world, we shall be struck with the rarity of religious wars. Even when the Hebrews invaded Palestine, and murdered the idolatrous dwellers in the land, it was a war of conquest, prompted by ordinary greed, and a war between Jahveh, their particular God, and the Gods of the invaded peoples; in fact, the general ancient tendency to take into their own religion the Gods of the conquered tribes showed itself many times in their history; this tendency was bitterly denounced by their prophets, not as heresy, but as a national apostasy from their own particular Deity, who had liberated them from Egyptian tyranny and had conquered Palestine for them. We shall further observe that within a single religion there were many schools of thought which existed side by side without hatred. Hinduism has its six Darśhanas—six “points of view”—and, while the philosophers wrangle and debate, and each school defends its own positions, there is no lack of brotherly feeling, and all the philosophies are still taught

within one *śol* or *pāṭhashālā*—religious school. Even in one philosophic system, the *Vedānta*, there are three recognised sub-divisions, and *Advaita*, *Vishishtadvaita*, and *Dvaita*—differing on the most fundamental of teachings, the relation between God and the separated spirit—dwell side by side, and fellow-students in the same school learn one or two or all of them without attacking each other's orthodoxy. A man may belong to any one of the three, or to none of them, and yet remain a good Hindu, though, as said above, in these modern days, religious sectarianism has become more bitter.

In the mighty Empire of ancient Rome, all creeds were welcomed, all religions respected, even honored. In the Pantheon—the temple of all Gods—of Rome, the images that symbolised the Gods of every subject nation were to be found, and the Roman citizens showed reverence to them all. And if a new nation came within the circle of the Empire, and that nation adored a form of God other than those forms already worshipped, the images or symbols of the Gods of the new daughter-nation were borne with all honor to the Pantheon of the Motherland, and were reverently enshrined therein. Thus thoroughly was the elder world permeated by the liberal idea that religion was a personal or a national affair, with which none had the right to interfere. God was everywhere; He was in everything; what mattered the form in which He was adored? He was one unseen eternal Being, with many names; what mattered the title by which He was invoked? The watchword of the religious liberty of the elder world rings out in the splendid declaration of *Śhrī Kṛṣṇa*: “However men approach Me, even so do I welcome them, for the path men take from every side is Mine.”

The first time that religious persecution stained the annals of Imperial Rome was when young Christianity came into conflict with the State, and the blood of Christians was shed, not as religious sectaries but as political traitors, and as disturbers of the public peace. They claimed supremacy over the older religions, and thus provoked hatreds and tumults; they attacked the religions which had hitherto lived in peace side by side, declaring that they alone were right and all others wrong; they aroused resentment by their aggressive and intolerant attitude, causing disturbances wherever they went. Still more, they gave rise to the most serious suspicions of their loyalty to the State, by refusing to take part in the ordinary

whether it be the muddled consciousness of the ordinary life, the relative knowledge (of Spirit as opposed to non-spirit) of contemplation, or the pure Being of realisation. There is a putting by of extraneous elements from experience, but no abstraction. Abstraction is the process by which we *mentally* contemplate one factor of experience and endow it with a fictitious reality for purposes of contemplation. The realization of Spirit above described, transcends the mind at an early stage and is not at all an abstraction but a reality. Hence *Pratyagātmā* is not abstract Spirit; much less the *Puruṣa* of the *Sāṅkhya*.

The *Sāṅkhya* path is beautifully described in the "Chchhing chang ching," or the classic of Purity, one of the earliest Tāoist treatises. "Now the Spirit of man loves Purity, but his mind disturbs it. The mind of man loves stillness, but his desires draw it away. If he could always send his desires away, his mind would of itself become still. Let his mind be made clean, and his Spirit will of itself become pure. . . . The reason why men are not able to attain to this, is because their minds have not been cleansed and their desires have not been sent away. If one is able to send the desires away, when he then looks in at his mind, it is no longer his; and when he looks farther off at external things, they are things which he has nothing to do with. When he understands these three things, there will appear to him only vacancy. This contemplation of vacancy will awaken the idea of vacuity. Without such vacuity there is no vacancy. The idea of vacuous space having vanished, that of nothingness itself also disappears; and when the idea of nothingness has disappeared, there ensues serenely the condition of constant stillness. In that condition of rest independently of place how can any desire arise? And when no desire any longer arises, there is the True stillness and rest. That True (stillness) becomes (a) constant quality, and responds to external things (without error); yea, that True and Constant quality holds possession of the nature. In such constant response and constant stillness there is the constant Purity and Rest. He who has this absolute Purity enters gradually into the True Tāo. And having entered thereinto, he is styled the Possessor of the Tāo. Although he is styled possessor of the Tāo, in reality he does not think that he has become the possessor of anything. It is as accomplishing the transformation of all living things, that he is styled Possessor of the

Tāo. He who is able to understand this may transmit to others the sacred Tāo." ("Sacred Books of the East," Vol. XL. pp. 251—3).

In the "Bhagavad Gītā," the path of the *Jñāna Yogi* is described stage for stage, phrase for phrase, in the same manner. "He whose Buddhi is attached nowhere, who has subdued himself, whose desires have passed away, wins by renunciation to the consummation of mastery over works (lit. worklessness). Learn from me briefly, O son of Kunṭi! how he who has won (this) consummation reaches Brahma, that which is the Supreme way of *Jñāna*. Possessed of purified Buddhi, and steadily controlling himself, having abandoned the sound and other objects of sense, casting aside attractions, and repulsions, dwelling in solitude, moderate in eating, holding under control his speech, body, and mind, given over to meditation, constantly under the rule of dispassion, having given up *ahankāra*, violence, arrogance, desire, anger and covetousness, without self-assertion, he reaches Peace and becomes fit to reach Brahma. Becoming Brahma, he is serene of spirit, and grieves not and desires not (XVIII. 49—54).

Spirituality means the characteristics of the life of the Spirit. How does the Spirit manifest itself in the life of the man who walks in the *Sāṅkhya* path? Bhagavad-Gītā XII. 3-4, already quoted, refers to restraint of the sense-organs and a dispassionate outlook on the world as the chief note of *Jñāna Yoga*. What is restraint of the sense-organs? It is said in another shloka of the Gītā, (III. 33.) "Born beings follow nature. What can restraint do? Cancellation of the normal activities of the body is neither possible nor desirable." Hence the true meaning of restraint is explained in the next shloka: "Attraction and aversion to objects of the several senses have been ordained (by nature). *Do not become enslaved by these*" (Ib. III. 34). "Become not exulted when pleasure befalls you; Become not dejected when pain befalls you" (Ib. V. 20). Pleasure belongs to the body, and the *Puruṣa* that feels exulted when pleasure reaches his body, mistakes his body for himself. Spirituality in his case is the withdrawal of his Spirit from his bodily and mental life. Such a withdrawal on the one hand will enable him to realise the life of the Spirit, and on the other his mind and body, left to their own laws of life, will act perfectly; for nature left to herself ever works perfectly under the guidance of the gods.

the Yakkini at a distance began to cry out through fear, which the Lord Buddha assuaged. The Lord then said, 'Had you not come before me, your anger would have continued for a long time. Anger never ceases by anger. It will cease only through kindness. Both were then made friends, and the support of the Yakkini thereafter was entrusted to the woman.

[Dhammapada Aththa Kathā.]

FEAR.

7. STORY OF THE ROYAL COOK.

Once upon a time King Brahmadaththa reigned in Benares. He never ate a meal without meat, and owing to this the royal cook used to bring a supply of meat to last for two days on the day preceding the Upos-atha (a day corresponding to the Sabbath) day. Once owing to remissness on the part of the cook the palace dogs stealthily ate the supply of meat. Being in fear, the cook taking handfuls of gold coins went about everywhere in search of meat, but his efforts were not successful. The cook now feared that the king would punish him if he prepared the meal without the meat; he therefore devised a plan to get out of the difficulty, and going to a cemetery he cut some flesh out of the thigh of a corpse and returned with it as though he were bringing the usual supply of meat. He prepared it in the same manner as he prepared meat on other days and set the table. On tasting a piece of the meat the king thought it was excellent and his nerves were strengthened. The king found the meat delicious, for he, when born in a previous incarnation as a Yakkha, had been accustomed to eat human flesh. Wishing actually to know how the cook got such good meat on that day, he, pretending to dislike it, threw it out after tasting a little. On being questioned as to how he had obtained such bad meat, the cook informed the king that the meat was the same as supplied on other days, but that the taste differed owing to the different manner in which it was prepared. But the king insisted on the cook telling him without concealment how he had procured that meat, else he would get him executed. The cook through fear of death related to the king what had happened, thereupon the king ordered him to continue to supply him with the same kind of meat daily and to serve to the others in the palace the meat usually supplied. Upon

this order being made, the cook informed him of the difficulty there would be in procuring it daily, and the king ordered him to murder a prisoner in the jail each day, privately. This order was carried out and after a short time there were no prisoners left in the jail. The king then ordered the cook to seize robbers, kill them and get meat. After a time robbers became scarce. In the evenings the cook lay in ambush, pounced upon men going to and returning from the market and killed them. Noticing human bones scattered about the town, the townsmen concluded that these murders must have been committed by a man, and they went in a body and besought the king to have an enquiry made and have a stop put to this massacre. The sub-king consoled the people, promising them to have careful search made and ordered strict watch to be kept all over the town; upon which a soldier detected a man cutting flesh with a sword, off a woman's corpse, and putting it into a basket. A company of soldiers then seized the man, bound and brought him before the sub-king, who instantly recognised him as the royal cook, and the man, being questioned, related the whole fact. To test the veracity of the cook's statement the sub-king caused the matter to be carefully investigated. In the meantime the cook, on being questioned, volunteered to repeat his statement even in the presence of the king. The sub-king accompanied by other ministers of state, townsmen, and companies of soldiers, brought the culprit before the king. On the night on which the cook was seized, the king had no dinner, and was looking out the following morning through a window to see if he was coming. The king perceiving the crowd approaching the palace, sat on the throne. On arrival thither the sub-king enquired from the king if the story related by the cook was true, whereupon the king said it was so, and asked the sub-king why they should harass the man who had carried out his orders. The sub-king now entreated the king to discontinue this diabolical practice, else his life and kingdom would not be secure. Still the king said that he was unable to give up this practice. The other ministers and townsmen, greatly irritated at this, rose up in a body and demanded to have the king dethroned and sent out of the country. The sub-king again made an effort to induce the king to give up this cannibal practice, but with no satisfactory result. Thereupon the king was dethroned and sent out of the country. It was owing to the fear that the cook

lived. The mother again and again made the suggestion, seeing the son had to perform the household duties and to look after the property; and the son remained silent, thus expressing his consent. On the mother starting to search for a suitable consort for her son, he told her to which family she should go. This she did and after all the preliminary arrangements, the girl selected was married to the young Brahman amidst great rejoicings and many ceremonies. As time passed on it was found that this his wife was childless. The mother thinking that should there be no issue from this union there would be none to carry on the family traditions, proposed to the son to bring another consort, but he rejected the proposal three times. The young Brahman's wife overheard the conversation and thinking that a son would not disobey a mother, and that should he bring another consort she would have to serve as a maid, she wished herself to make the selection. Accordingly she went about and selected a suitable consort and subsequently got her married to the young Brahman.

After some time the first wife, thinking that should the new wife give birth to any children, she would become the chief in the family, decided to prevent any child-birth, and requested the new wife to inform her when she became aware of conception. Accordingly when she perceived that conception had taken place she informed the first wife of it, who thereupon mixed some medicine with the usual food, gave it to her and an abortion resulted. A second time she did the same thing with a similar result. A neighbour told the second wife that some one was hostile to her, and upon the wife relating all that had happened she was advised not to inform the first wife any more when there had been a conception. Acting on this salutary advice the second wife did not inform the other on the third occasion when conception had taken place. Noticing symptoms of pregnancy the first wife enquired from the second why she had not been informed of the circumstances previously. The answer was: "It was you who brought me hither, and twice you have brought about abortion by drugging me, therefore I did not wish to inform you." When pregnancy was advanced the first wife by some means or other made the second take some medicine unconsciously. As a result of this she began to suffer great pain and even doubted her survival. She spoke and said to the first, "Now you have killed

three of my children, and I shall also soon pass away. After death I will be reborn as a Yakkini (she-devil) and eat all your children." After enduring great agony she died and was reborn in the same house as a cat. The young Brahman having heard of the circumstances of the second wife's death beat the wife so mercilessly that she died and was reborn in the same house as a hen. As the hen began to lay eggs the cat ate them three times and lastly ate the hen as well. The hen at the point of death was so angry that she determined to be born as a lioness. The cat died and was reborn as a hind. The hind had three young ones and the lioness ate them up and lastly ate the hind as well. Before death the hind yearned to eat up the whelps of the lioness, and was subsequently born as a Yakkini. The lioness died and was born as a daughter in a family at Savaththi. When she grew up she was given in marriage to a man in a neighbouring town. After some time she gave birth to a son. The Yakkini now came in disguise to the house where she lived and enquired from the inmates as to where their friend was. Being informed that she lay in the room after child-birth, the Yakkini expressed the desire to see if the child was a son or daughter, and going in to the room took the child in her arms as if with affection, ate it and went away. A second time also when she had a child the Yakkini ate it up. The third time she went to her mother's home for child-birth.

Pretending to be greatly fatigued, the Yakkini went to her so-called friend's house and was informed that she had gone to her mother's house. 'Wherever she may go, I will hunt her up' said the Yakkini. After child-birth the woman started to come to her husband's house. On the way she tarried at a pool hard by Jetawana monastery, and had a bath. After her bath the husband gave her the child and went for a bath himself. Now the Yakkini happened to come this way, and the woman, seeing her, ran into the monastery in great fear.

At this time the Buddha was preaching to the people and the woman ran to him, and placing the child on the foot-stool, on which the Buddha kept his feet, implored for protection. The Yakkini chased the woman, but was not allowed to go beyond the threshold of the door. The Lord then desired Ānanda Thera to have the Yakkini conducted hither and this was done. The woman seeing

ILLUSTRATIVE STORIES.

[Continued from p. 526.]

IGNORANCE.

8. STORY OF MĀGANDHI.

ONCE upon a time the Lord Buddha lived at the Jetavānārama monastery in Savaththi. Early in the morning when the Lord cast his glorious eyes around to see to whom he should be of help that day, He saw a Brahman named Māgandhi and his wife dwelt in the hamlet Khammāsa Dhamma in the territory of Māgandhi. Both of these had signs indicating that they could attain to Arahatship, so the Lord went from Savaththi to the hamlet Khammāsa Dhamma, and halted at a thicket. After a while he emitted from his body a light, resembling the colour of gold. At this time the Brahman Māgandhi had gone to a stream hard by for his morning ablutions. Having seen this golden colour he looked around, noticing the Buddha seated by the thicket was greatly pleased and thought within himself, 'Several Kshatriya princes have sent messages asking for our daughter in marriage, but we have refused all such proposals. Now we shall give her in marriage to a Sramana (Bhikkhu) whose colour resembles gold.' The Brahman hastened home and said to his wife, 'I have seen a man whose colour resembles that of our daughter, dress her up so that we may give her away to him.' Rejoiced at this welcome news, the Brahman dressed the daughter with scented water and dressed her up attractively. The Lord having gone on his begging round, returned to his usual place. Māgandhi and his wife then conducted their daughter hither. On their approaching the spot, they saw the Lord seated on a plain covered with grass. The Brahman requested his wife, who was a physiognomist, to carefully examine the signs in the foot-prints of the Lord. Having minutely examined it she said, 'The signs in the foot-prints indicate that this man is one who will not pass his time as a layman', and cited a verse as her authority. Having now noticed the physiognomical signs in the body of the Lord, she said to the Brahman, 'Understand well that the object of our visit will not be

accomplished through this man, for he will never consent to be a layman.' The Lord overheard this conversation. But the Brahman taking his daughter by the left hand, and carrying a vessel with water in his right, approached Him and said, "Venerable Sramana, your body resembles the colour of gold and so does the body of this Princess, therefore she suits you very well indeed, hence we present her unto you as wife. Accept her now as such," and with these words he prepared according to custom to pour out the water over their joined hands.

But the Lord looking aside with the greatest repugnance said, "As I sat under the sacred Bo-tree in Gaya for enlightenment, Māra sent three maids of exceeding great beauty to tempt me, but they utterly failed to captivate me. What is this girl in comparison to those fairies.' She is like a heap of filth, and I dislike to touch her even with my feet. Therefore how can I do what you say."

The Brahman thereupon gave up all hope of having his expectation fulfilled, and being greatly disappointed, concluded that it was their ignorance which had led them to crave for what they could not acquire.

The Buddha thereupon preached a sermon to them entitled the 'Māgandhi Sutta', at the termination of which Māgandhi and his wife attained to Arahatship.

[Kuddaka Nikāya Aththa Kathā].

DRINKING.

9. SERMON TO VISAKHA.

Once upon a time when the Lord Buddha resided at Jetavānārama, a proclamation was made by the beat of drums, announcing the celebration of a festival at which people indulged in the use of intoxicating liquors. About five hundred female relatives of Visakha invited her to drink intoxicating liquor and go on to this festival. She declined to accept the invitation, telling them that she was aware of the evil results of drinking. The relatives told her to go to Buddha, give Him alms, and hear Him preach, while they went on their way to amuse themselves. Visakha was a pre-eminent female devotee who spent large sums of money over the building of Viharas and maintaining Bhikkhus and promoting the welfare of the religion in divers ways. She had alms given to Buddha during the day, and in the

best possible motives. It is here that there lies a considerable confusion, and we are all apt to regard morality from an individual standpoint only. Hence we must understand a little further the scope of moral actions.

It is apparent that only a portion of individual actions can come within the purview of morality. What actions are then the object of moral laws? The answer would be, —the action of an individual as a separated self, but this would not be enough. A comparative study of human laws shows clearly that actions which come under the moral law must vary with the stage of individual evolution. But in the midst of this tangle we find one great principle dimly bodying itself forth. It is, actions done *as individuals*, and tending to produce effects outside the individual, these are the subject-matter of ethics. A little consideration shows why it should be so. The lower the stage in which the separated individual is, the greater the tendency to forget the points of inter-action between individuals *inter se*. In the savage states, man is ignorant of the laws of the larger self manifesting as the laws of relation, and hence we find an entire absence of the moral element in the savage state. Actions are only pleasurable or painful. They are not moral. Gradually man comes to recognise that actions do affect others, —for better or for worse, and that his actions must in a dim and chaotic way conform to the needs of the community in general. Apparently it is a limitation on the individual consciousness, but really it leads to an expansion of the separated self. Even here we are not concerned with motives, or the desire-impulses which lie behind actions. But as man develops the astral body and makes it organic; as he finds more and more the presence in desires of the element of uniformity; as he discovers that actions are really due not to external stimuli merely, but also, in a very large measure, to these impulses; these impulses come to be regarded as necessary factors in determining the oughtness of actions. It is only when desires are seen not merely as impulses to individual activity but as the expression of the larger self dawning in the minds of man, that we require all human actions to conform to this higher standard. With further evolution, as man understands that there is always present in actions the element of the determination of the will, the element of intention enters into the question. But up to this stage we are concerned with actions only,

deciding questions of motive and intention in a secondary way in so far as they affect actions. But when we recognise the astral life, questions of desire assume greater importance, and thus we find the great Christian Teacher branding the thought of lust in man as being a "Sin," recognising that desires do directly affect others apart from their tendency to result in actions.

With the recognition of thought-power in man comes to us the obligation not only to *act* correctly and *desire* correctly in a way harmonious to the larger life of the self around us, but we have perforce to recognise that even in our thoughts we must not disturb the organic unity of the self. Thus in the Law of *Torts*, it is no answer that a wrong done has been due to thoughtlessness and want of mature consideration. Society demands, for example, that a man dealing with inflammable substances must not be content simply with his own motives or intentions, but on the contrary he must think of all possible consequences apart from his motive or intention. We must not only act, but also *think*, at our peril.

Our analysis thus far has shown that morality is the expression of the life of the larger self limiting in some measure the activities of the separated self or individual. We have seen that moral laws being based on the life of the larger self, always recognise the communal life, or the life of the Unity binding together a society or nation. We have seen that actions are the expressions of the separated self in order that by going out it may gradually recognise its essential unity with other modes of life around. We have seen that desires and thoughts do not only influence actions but also affect others vitally, and that, doctrines must also be judged by their tendency to produce desirable or undesirable results outside the individual. We have noted that the uncertainty though only apparent, in moral laws of different climes, is due to the stage of individuals constituting the community. We have seen that the criminal laws of a country are the attempts to curb the separated activities of the false individual in us, in order that a larger type of self-consciousness may manifest in the life of the nation; and that these with their sanctions are not really limits to individual activities, but on the contrary should be regarded as aids, which, by curbing the individual expression in some particular ways, make it possible for the human mind to recognise the larger self exactly along these lines. As humanity evolves, as man is seen to be

the six different quarters of the globe." Therefore, my 'Lord, honouring, respecting and holding sacred the words of my father, do I, having arisen early in the morning and come out of Rājagaha, attired in wet clothes, with wet and streaming hair, and uplifted hands placed in reverence, bow to the different quarters, namely, the East, the South, the West, the North, the Nadir, and the Zenith."

6. "Householder, such is not the manner enjoined in the doctrine of the Buddha as to how the six quarters should be revered."

7. "Venerable Lord, if there be any manner in which the six quarters should be revered as enjoined in the doctrine of Buddha, pray Lord, declare unto me such doctrine, for that will be of advantage to me."

8. "If this be so, householder, listen, bear well in mind, and I will declare the same unto you."

9. "Very well, my Lord," reverently replied Sigāla, in assent to the Blessed One.

10. Then the Blessed one spoke:—"Householder, if by any means whatsoever the four passions of mind be eradicated by the disciple of Buddha, in four ways would he abstain from committing sinful actions, and he would not adhere to the six sources tending to the destruction of wealth. He would in this manner be free from these fourteen sinful actions, thus averting evil from the six quarters. He would then be one who had advanced his prosperity in this world, and had made preparations for his welfare in the world to come. After death and the dissolution of the body, he would be born in the Celestial regions (Deva Loka), where happiness reigns supreme."

D. J. SUBASINHA,

(Translator).

(To be continued.)

REVIEWS.

THE AWAKENING.*

BY MABEL COLLINS.

This latest work by the writer of "Light on the Path," is an attempt to explain some methods of awaking the spirit of man to newness of life, to a condition of enlarged consciousness. The author says in her Introduction: "Those who have awakened upon more spiritual planes and have seen the dawns which are given to man's psychic sight, enter into a state of supreme certainty, and are no longer aware of those fluctuations of feeling which we call fear, and doubt, and dismay, which are born of the darkness of the shroud and vanish with it. The task of the occultist is to awaken the spirit within himself and within others; to this end are these essays written."

The writer briefly alludes to her first experience in getting out of her body and seeing those luminous sentences which form the text of "Light on the Path," and which she was able to remember and write down after her return. She records numerous instances of the final passing of the spirit from the body, and the glorious visions and experiences connected therewith, which remove the last vestiges of fear. She also touches upon the future condition of those darkened souls who pass out of the body while enshrouded in error and ignorance. We quote a portion of the closing paragraph:

"The first possession of the awakened man is that he knows what is, and why it is, so far as the destiny of the race is concerned. The next possession, which comes to him immediately afterwards, is the power of love towards the whole race. Such a power and such a capacity are inconceivable to the ordinary man, and are unattainable for the partially awakened. They are only possible when that knowledge has come to the spirit which is the outcome of complete illumination. The book contains 100 pages, the contents are instructive and the printing and binding are excellent.

W. A. E.

a deeper meaning than Piazzi Smyth wishes to assign to them. How ridiculously far he went in applying his theory is patent to us when we read that "the sarcophagus porphyry of the King's Chamber" was the unit for measuring for the two most enlightened nations of the earth, England and America, and nothing more than a "corn-bin." Concerning this saying of Smyth Madame Blavatsky remarks:

This was vehemently denied by us in "Isis Unveiled," which had just been published at that time. Then the New York press rose in arms (the *Sun* and the *World* newspapers chiefly) against our presuming to correct or find fault with such a star of learning. In that work, we had said, that Herodotus, when treating of that Pyramid: . . . might have added that, externally it symbolized the *creative principle of Nature*, and illustrated also the *principles of geometry, mathematics, astrology, and astronomy*. Internally it was a majestic fane, in whose sombre recesses were performed the Mysteries, and whose walls had often witnessed the initiation scenes of the members of the royal family. The porphyry sarcophagus, which Professor Piazzi Smyth, Astronomer Royal of Scotland, degrades into a "corn-bin," was the *baptismal font*, upon emerging from which the neophyte was "born again" and became an adept.

Our statement was laughed at in those days. We were accused of having got our ideas from . . . Shaw, an English writer who had maintained that the sarcophagus had been used for the celebration of the Mysteries of Osiris, although we had never heard of that writer. And now, six or seven years later (1882), this is what Mr. Staniland Wake writes:

The so-called King's Chamber, of which an enthusiastic pyramidist says: "The polished walls, fine materials, grand proportions, and exalted place, eloquently tell of glories yet to come, 'if not' the chamber of perfections 'of Cheops tomb,' was probably the place to which the initiate was admitted after he had passed through the narrow upward passage and the grand gallery, with its lowly termination, which gradually prepared him for the final stage of the Sacred Mysteries."*

Had Mr. Staniland Wake been a theosophist, he might have added that the narrow upward passage leading to the King's Cham-

* Staniland Wake, "The Origin and significance of the Great Pyramids," p. 93.

ber had a "narrow gate" indeed; the same "strait gate" which "leadeth unto life," or the new spiritual [rebirth alluded to by] Jesus in Matthew (VII., 13 *et seq.*) and it was of this gate in the Initiation Temple, that the writer, who recorded the words alleged to have been spoken by an Initiate, was thinking (S.D., 337-8).

We have wandered away somewhat from the point we were considering, namely, the symbology of the Pyramid, but that is so closely connected with all that precedes that I am unable to separate it, and will leave this part of the subject for the present and deal with some of the other theories next time.

H. J. VAN GINKEL.

[To be continued.]

ZOROASTRIANISM.

[Concluded from p. 210].

SPENTO-MAINYUSH and [Angro-mainyush are not two distinct Divinities as it is commonly supposed, but rather represent two principles of one and the same Being. The former is the Being and the latter Non-Being—the Spirit and Matter, the Light and Darkness, the Good and Evil. They are the Noumenon and Phenomenon of Kant, the Thought and Extension of Spinoza. They are the *Parabrahma* and the *Mâyâ* of the *Vedantists*—the *Purusha* and the *Prâkriti* of the *Sânkhya*. They are the centripetal and centrifugal forces—the laws of polarity of modern science. They are the eternal pair of opposites which you find always and everywhere in Cosmos. In the moral world they represent the higher divine intuitions of Man in constant conflict with his lower, animal instincts. Those who fight for Truth, Justice and Love are the followers of Spento-mainyush or of Ahura-Mazda; while those who range themselves on the side of Falsehood, Tyranny and Hate are the slaves of Angro-mainyush or of Ahriman. Well have the Kabbalists, said: *Demon est Deus inversus!*

This principle of Dualism is the source of all heroic deeds. It is strongest in the strongest and the most heroic souls. Whether we kill dragons, remove ignorance or put down vice and corruption, we are fighting against Ahriman and working for Ahura-Mazda. How can any true follower of Ahura-Mazda rest content in self-complacent ease and say: "Everything is very good," when as a

- (2) *Vohu-Mano*, i.e., Good-Mind.
- (3) *Asha Vahishta*, i.e., Purity or Righteousness.
- (4) *Kshathra Vairya*, i.e., Fruitfulness.
- (5) *Spenta Armaili*, i.e., Devotion and Piety.
- (6) *Haurvetat*, i.e., Healthfulness.
- (7) *Amerétât*, i.e., Immortality.

These *Amesha-Spentâs* are called Immortal Benefactors and worshipped as archangels who respectively preside over men, cattle, fire, metals, earth, water and plants. *Amerétât* is the genius of plants, and particularly of *Haoma* (S. *Soma*) which gives health and long keeps up the vital powers. After the *Amesha-Spentâs* come the *Fravashis* or the *Ferouers* who are the guardian angels of men, animals, plants, and minerals. Philosophically, they are the *Ideas* of Plato, which have their corresponding counterparts in the *Realities* of this world. Because of the help they give in the perpetual conflict between Good and Evil, these *Fravashis* are worshipped and invoked on all occasions. This worship of the "sainted dead" has been in vogue in all ages and climes, and is now-a-days found even in quarters where we should least expect it. Auguste Comte, the founder of the *Système de la philosophie positive*, has his Calendar of Philosophers just as well as the old Catholic Church has its Calendar of saints; and I have heard it said, that men like Littré and Taine in France, and J. S. Mill and Huxley in England, believed in and acted up to it. It is this spirit of adoration of the immortal *Fravashis* which moves George Elliot when in her "Spanish Gipsy" she sings:—

"O, that I might join that blessed choir,
Whose music makes the gladness of the world."

These *Fravashis* along with *Mithra*, *Tishtrya*, &c., are called *Yazatas* (S. *Yajatas*) or angels. Formulas of prayer and praise are offered to each of these *Yazatas* in what are called the *Yashts*. There are no less than twenty of these *Yashts*, of which the following, called the *Hormazd Yasht*, is the best:—

"Zarathustra asked Ahura-Mazda for the most effectual spell against the influence of evil spirits. He was answered by the Supreme Spirit, that the utterance of the different names of Ahura-Mazda protects best from evil. Thereupon Zarathustra begged Ahura-Mazda to communicate to him these names. Ahura-Mazda then enumerates twenty names. The first, for instance, is *Ahmi*, i.e., 'I am,' the

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fourth: *Asha-Vahishta*, i.e., 'the best righteousness'; the sixth: 'I am the wisdom'; the eighth: 'I am the knowledge'; the twelfth: 'I am the living (Ahura)'; the twentieth: 'I am who I am' ('*Ahmi yad ahmi mazdâo*'). Ahura-Mazda says then further: "If you call me by day or night by these names I will come to assist and help you, the angel Srosh will then come to assist and help you, the spirits of the waters and the trees and the spirits of deceased righteous men will come to assist you." This *Srosh* or *Sroasha* is the personification of the whole divine worship of the Parsis. It was this angel that first sang the five *Gâthâs* revealed to *Zarathustra*; it was he who first arranged the sacred twigs (*Barsom*), and it is he who will pronounce judgment on human actions after death. He is to be worshipped with *Zaotkra* or consecrated water. There is a chapter in *Yasna*, dedicated to this *Yazata*, called *Srosh Yasht*.

The *Vendidad* is the *Smritis* of the Parsis. It consists of 22 *fargards* or chapters, and is a complete code of the religious, civil, and criminal laws of the ancient Iranians. It is evidently the joint work of the *Zarathustras* or of the high priests. These high-priests worked, no doubt, on the basis of the old sayings and laws of the Prophet, called the *Avêsta*, which they interpreted. These interpretations were called *Zend*, whose further interpretations were called "Pazend." There is no doubt that the *Vendidad* is a later production than the *Gâthâs* and the earlier *Yasna*. Haug puts the *Gâthâs* back to 1200 B.C., the *Vendidad* to 1000—900 B.C., and the later *Yasna* to 800—700 B.C.

In the *Vendidad* the doctrine of Dualism is clearly developed, and minute directions are given for the disposal of corpses and the rites of purification connected with them. The evil spirit is expelled from the corpse by "the four-eyed dog" being brought near and made to look at the dead (*sagdid*). This naturally reminds one of the four-eyed dogs of *Yama* in the Vedas, and of the three-headed *Cerberus* of the Greeks, watching the gates of Hades. Dead bodies must be kept as far as possible from the holy elements of fire, earth, and water, and placed on the highest summits, where there are always corpse-eating birds to consume them. The bones must later on be laid in a building known as the *Dakma* or the Tower of Silence.

The idea of a future life is distinctly taught in the *Gâthâs*. There is a bridge, called *Chinvat Peretu* which leads thither, but it is only