

ओं

# THE THEOSOPHIST.

VOL. XV. NO. 5. FEBRUARY, 1894.

सत्यात् नास्ति परो धर्मः ।

THERE IS NO RELIGION HIGHER THAN TRUTH.

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

~~~~~  
OLD DIARY LEAVES.\*

CHAPTER XXIII.

ALTHOUGH sad experience has taught us that psychical phenomena are weak things to build a great spiritual movement upon, yet they have a distinct value in their proper place. That place is within the limits of the third of the Declared Objects of our Society. They have a paramount importance as proofs of the power of the trained human will over the brute forces of nature. In this respect they bear upon the problem of the intelligence behind mediumistic phenomena. I think that the early phenomena of H. P. B. dealt a distinct blow at the theory, until then generally held, that the messages received through mediums must of necessity be from the dead. For here were things done in the absence of presumably necessary conditions, sometimes apparently in defiance of them. The records of them now survive only in clippings from contemporary newspapers, and in the memory of witnesses who have not yet put their experiences into print, but who, being still alive, are able to corroborate or correct my stories of phenomena that we saw together in her presence.

While highly suggestive in themselves, H. P. B.'s wonders were not usually led up to in conversation. When we were alone, she might produce some phenomenon to illustrate a teaching; or they might happen as if

---

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

H. S. O.

in answer to a query arising in my own mind as to the agency of some particular force in a given physical operation. Usually they were made, as it were, on the spur of the moment and independently of any prefatory suggestion by anybody present. Let me give an instance or two out of many that might be cited, to make my meaning clear.

One day an English Spiritualist and his friend called, and with the former his little son, a lad of 10 or 12 years. The boy amused himself for a while by going about the room, rummaging among our books, examining our curios, trying the piano, and indulging in other freaks of curiosity. He then began fretting to go, pulling his father's sleeve and trying to make him break off a very interesting conversation with H. P. B. The father could not stop his importunities and was about to leave, when H. P. B. said, "Oh, don't mind him, he merely wants something to amuse him : let me see if I can find him a toy." Thereupon she rose from her chair, reached her hand around one of the sliding doors just behind her, and *pulled out a large toy sheep mounted on wheels*, which, to my positive knowledge, had not been there the moment before!

On a Christmas eve my sister came down from her flat, on the floor above the "Lamasery," to ask us to step up and see the Christmas-tree she had prepared for her children—then asleep in their beds. We looked the presents all over, and H. P. B. expressed her regret that she had not had any money to buy something for the tree herself. She asked my sister what one of the lads, a favourite of hers, would like, and being told a loud whistle, said, "Well, wait a minute." Taking her bunch of keys from her pocket, she clutched three of them together in one hand, and a moment later showed us a large iron whistle hanging in their stead on the key-ring. To make it she had used up the iron of the three keys and had to get duplicates made the next day by a locksmith. Again. For a year or so after we took up housekeeping at the "Lamasery," my family silver was used for the table, but at last it had to be sent away, and H. P. B. helped me to pack it up. That day after dinner, when we were to have coffee, we noticed that there were no sugar-tongs, and in handing her the sugar basin I put in it a teaspoon instead. She asked where were our sugar-tongs, and upon my replying that we had packed it up to send away with the other silver, she said, "Well, we must have another one, must'nt we?" and, reaching her hand down beside her chair, brought up a nondescript tongs, the like of which one would scarcely find in a jeweller's shop. It had the legs much longer than usual, and the two claws slit like the prongs of a pickle-fork; while inside the shoulder of one of the legs was engraved the cryptograph of Mahatma "M." I have the curio now at Adyar. An important law is illustrated here. To create anything objective out of the diffused matter of space, the first step is to *think* of the desired object—its form, pattern, colour, material, weight and other characteristics: the picture of it must be sharp and distinct as to every detail; the next step is to put the trained Will in action, employ one's knowledge of the laws of matter and the process of its conglomeration, and

compel the elemental spirits to form and fashion what one wishes made. If the operator fails in either of these details, his results will be imperfect. In this case before us it is evident that H. P. B. had confused in her memory the two different shapes of a sugar-tongs and a pickle-fork and combined them together into this nondescript or hybrid table implement. Of course the result was to give stronger proof of the genuineness of her phenomenon than if she had made perfect sugar-tongs: for such may be bought in shops anywhere.

One evening, when our writing-room was full of visitors, she and I sitting at opposite sides of the room, she motioned to me to lend her a large signet *intaglio* that I was wearing that evening as a scarf-ring. She took it between her closed hands, without saying anything to anybody or attracting any one's attention save mine, and rubbed the hands together for a minute or two, when I presently heard the clink of metal upon metal. Catching my eye, she smiled, and, opening her hands, showed me my ring and along with it another, equally large but of a different pattern: the seal-tablet also being of dark green bloodstone, whereas mine was of red carnelion. That ring she wore until her death, and it is now worn by Mrs. Annie Besant and is familiar to thousands. The stone was broken, I think, on our voyage out to India, and if I remember aright, the present one was engraved and set at Bombay. Here, again, not a word of the passing conversation led up to the phenomenon; on the contrary, nobody save myself knew of its occurring until afterwards.

Another instance. I had to go to Albany as special counsel to the great Mutual Life Insurance Company of New York, to argue in Committee of the Legislature against a bill then under consideration. H. P. B. profited by the chance of an escort to go with me and make a long promised visit to Dr. and Mrs. Ditson, of Albany. She was an unpractical creature as to common affairs, and a good deal dependent upon the kind offices of friends, for her packings and unpackings of trunks, among other things. Her former friend, Dr. L. M. Marquette, on this occasion packed the Gladstone bag she was to take, and it lay open in her room at the moment when the carriage drove up to take us to the Albany train. The bag was very full, and I had to repack some of the things on top and employ some strength to close the bag and lock it. I then carried it myself to the carriage, from the carriage to the railway carriage, and our train sped on its way. My reason for mentioning these details will presently be seen. Half way to Albany, a large bottle of sticky cough-medicine in her pocket got broken and made a mess of her tobacco, cigarette-papers, handkerchief and the other contents of the pocket. This necessitated the re-opening of the bag and the taking out of a lot of things, to search for other smoking materials, etc. I did this myself, re-packed, closed and re-locked the bag, and on reaching Albany I again carried it to the carriage and, at Dr. Ditson's house, took it up a flight of stairs and set it down on the landing outside the drawing room door. The hostess at once began an animated conversation with H. P. B.,

whom she was seeing for the first time. Mrs. Ditson's little daughter was in the room and made friends with H. P. B., standing at her knee and petting her hand. The mysterious lady in question did not too highly appreciate this interruption of her talk with the mother, and finally said, "There, there, my child, keep quiet a few moments and I'll give you a nice present." "Where is it? Please give it me now," the child replied. I, believing that the alleged present was still in some Albany toy-shop from which I should be asked to presently fetch it, maliciously whispered the little one to ask Madame where she was hiding the present, and she did. H. P. B. said, "Now don't bother, my dear, I have it in my bag." That was enough for me: I asked her for her keys, went outside and opened the bag and—found packed most artistically among the clothing, and right before one's eyes upon the bag being opened, a harmonicon, or glass piano, of say 15 in. x 4 in. in size, with its cork mallet lying beside it! Now, H. P. B. did not pack her bag at New York; had not handled it up to that moment; I had closed and locked it before starting, reopened, unpacked, re-packed and re-locked it midway on the journey; and besides that bag, H. P. B. had no other luggage. Whence the harmonicon came, and how in the world it could have been packed into a bag that was previously full to bursting, I do not know. Perhaps some S. P. R. will suggest that the engine-driver of the train had been bribed and rendered invisible by H. P. B., had opened the bag on the floor at my feet by a ghostly picklock, and had made room for the musical toy by throwing some of H. P. B.'s clothes out of the car-window! Or—perhaps it was a genuine phenomenon and she was not an absolute trickster, after all. If Dr. Marquette still lives, she can testify to seeing us and our luggage aboard the train; and if Dr. Ditson is alive, he can affirm that he took us and the veritable Gladstone bag from the station at Albany to his house. My part to tell the story as truthfully as I can, and leave it on record as an instance of the way in which my dear old colleague sometimes did a wonder merely to gratify a child, who had not the least idea of what had occurred.

In my friend, Dr. Upham's "History of Salem Witchcraft," he tells us that in the case of one of the poor victims of that terrible, fanatical persecution of 1695, it was brought against her as proof of her compact with Satan, that she had walked with spotless skirts through mud and rain to a certain meeting. Upon which, the learned author suggests that the probability rather is that the accused was a tidy woman and so could keep her garments unspotted along the muddy road. Throughout his book he takes up the attitude of incredulity as to any spiritual agency having been at work behind the phenomena of obsession, without, it must be confessed, making good his case. Once, H. P. B. and I being in Boston, on a very rainy and muddy day, she walked through the streets in a pelting rain and reached her lodgings without a drop of rain or splash of mud soiling her dress; and once, I remember, we had been talking on the balcony outside her drawing-room window in Irving Place, New York, and being driven indoors by a heavy

rain which lasted through the greater part of the night, I carelessly left outside a handsome velvet or brocade-covered chair. In the morning, when I called as usual on H. P. B. before going to my office, I recollected the chair and went and brought it in, expecting to find it sodden and spoilt by the rain. It was as dry as possible, on the contrary; why or how I cannot explain.

Mr. O'Sullivan's story of the duplicated China crape handkerchiefs in the preceding chapter will be fresh in the reader's memory. I saw her do a notable thing one evening for Wong Chin Fu, a Chinese lecturer, since well-known in the United States. We three were chatting about the pictures of his country as lacking the elements of perspective, whereupon he said how admirable were the figure-paintings of their artists, how rich in colour and bold in drawing. H. P. B. concurred and, in the most casual way, as it seemed, opened the drawer where she kept her writing-paper and drew forth a finely-executed painting of a Chinese lady dressed in full Court robes. I am sure as I can be that it was not there before, but as Wong Chin Fu was not specially interested in the occult science, which for us had so great a charm, I made no remark. Our visitor took the picture in his hand, looked at it, remarked upon its beauty, but said, "This is not Chinese, Madam: it has no Chinese writing in the corner. It is probably Japanese." H. P. B. looked at me with an amused expression, returned the picture to the drawer, shut it for a moment, and then re-opening it, drew forth a second picture of a Chinese lady, but wearing different coloured robes, and handed it to Wong Chin Fu. This he recognized as unmistakeably from his country, for it bore Chinese lettering in the left hand lower corner, and he at once read it!

Here is an incident by which certain information about three members of my family was phenomenally communicated to me. H. P. B. and I were alone in the house, conversing about these persons, when a crash was suddenly heard in the next room. I hurried in there to ascertain the cause, and found that the photographic portrait of one of them, which stood on the mantel-shelf, had been turned face inward towards the wall, the large water-colour portrait of another had been pulled from the nail and lay on the floor with the glass smashed, and the photo of the third stood on the mantel-shelf undisturbed. My questions were answered. An incorrect and fabulous version of this story having been circulated, I give the facts exactly as they occurred. Not a person save us two was in the flat at the time, and nobody save myself was interested in the questions at issue.

What a strange woman she was, and what a great variety in her psychical phenomena! We have seen her duplicating tissues, let me recall incidents where letters were doubled. I received one day a letter from a certain person who had done me a great wrong, and read it aloud to H. P. B. "We must have a copy of that," she exclaimed, and, taking the sheet of note-paper from me, held it daintily by one corner

and actually peeled off a duplicate, paper and all, before my very eyes! It was as though she had split the sheet between its two surfaces. Another example, perhaps even more interesting, is the following. Under date of December 22, 1887, Stainton Moses wrote her a five-paged letter of a rather controversial, or, at any rate, critical, character. The paper was of square, full letter size, and bore the embossed heading "University College, London," and near the left-hand upper corner his monogram,—a W. and M. interlaced and crossed by the name "STAINTON" in small capitals. She said we must have a duplicate of this too, so I took from the desk five half-sheets of foreign letter paper of the same size as Oxon's and gave her them. She laid them against the five pages of his letter, and then placed the whole in a drawer of the desk just in front of me as I sat. We went on with our conversation for some time, until she said she thought the copy was made and I had better look and see if that were so. I opened the drawer, took out the papers and found that one page of each of my five pieces had received from the page with which it was in contact the impression of that page. So nearly alike were the originals and copies that I thought them—as the reader recollects I did the copy of the Britten-Louis portrait—exact duplicates. I had been thinking so all these subsequent sixteen years, but since I hunted up the documents for description in this Chapter, I see that this is not the case. The writings are almost duplicates, yet not quite so. They are rather like two original writings by the same hand. If H. P. B. had had time to prepare this surprise for me, the explanation of forgery would suffice to cover the case; but she had not; the whole thing occurred as described, and I submit that it has an unquestionable evidential value as to the problem of her possessing psychical powers. If I can so arrange it, I shall publish facsimiles of a page each of the original letter and copy so as to illustrate this very interesting phase of her wonder-workings. I have tried the test of placing one page over the other to see how the letters and marks correspond. I find they do not, and that is proof, at any rate, that the transfer was not made by the absorption of the ink by the blank sheet from the other: moreover the inks are different and Oxon's is not copying-ink. The time occupied by the whole phenomenon might have been five or ten minutes, and the papers lay the whole time in the drawer in front of my breast, so there was no trick of taking it out and substituting other sheets for the blank ones I had just then handed her. Let it pass to the credit of her good name, and help to make the case which her friends would offset against the intemperate slanders circulated against her by her enemies; one of whom especially is not willing to do her the common justice of admitting that she ever spoke without lying, ever wrote without cribbing or forging, ever did a phenomenon that was aught but a trick, or ever had a good impulse. So base a man as that is not worthy to take the dust of her feet,

Mr. Sinnett prints in his "Incidents in the Life of Madame Blavatsky," (p. 199) a story given him by Mr. Judge about the production by her of some water colours for him to use in making an Egyptian drawing. I was present at the time and will add my testimony to his as an eye-witness. It happened one afternoon at the "Lamasery." Judge was sketching for her—I think—the figure of a god forming man on a potter's wheel, but for lack of colours could not finish it. H. P. B. asked him which shades he needed, and on being told, stepped over to the cottage piano just behind Judge's chair, and facing towards the corner made by the end of the piano and the wall, held her dress as an apron to receive something. She presently poured from the dress upon the table before Judge thirteen bottles of Winsor and Newton's dry colours, among which were those he had asked for. A little while after he said he would like some gold paint, whereupon she told him to fetch a saucer from the dining room, which he did. She then asked him to hand her the brass door-key and, holding the two under the edge of the table, rubbed the key smartly upon the bottom of the saucer. In another moment she brought them into view again, and the flat part of the saucer bottom was found covered with a layer of gold-paint of the purest quality. To my question as to the function of the door-key in the experiment, she said that the soul of the metal was needed as a nucleus in which to collect together from the *ākās'a* the atoms of any other metal she meant to precipitate. For the same reason she had needed my signet-ring as a help to form the other one that she made for her own use on the occasion above described. Is no hint given here of the principle at work when the alleged transmutation of metals is accomplished by the alchemist? Is, I say, for it is pretended that this art is known to various living fakirs and sanyâsis of modern India. And, moreover, do not the discoveries of Prof. Crookes as to the genesis of the elements\* bring us to a point where, if science is to advance and not retrogress, she must move on to the Aryan hypothesis of Purusha and Prakriti? And does not this latter theory show us the possibility of shifting the elements of one metal into fresh combinations which would result in the development of another metal by employing the irresistible power of the Will? To do this by physical methods means—as Professor Crookes says—the carrying back of the elements of a given metal to that extreme point where they might be shunted off on the line which would develop and bring into aggregation the elements of the other desired metal: a thing not yet reached by physical science, even by employing the enormous resources of electricity. But what is so monstrously difficult for the chemist and electrician, who depends entirely upon the help of brute forces, may be quite easy to the adept, whose active agent is the power of spirit, which he has learnt to bring into function: the power, in fact, which builds the Cosmos.

Between the point at which Crookes stood on the evening

---

\* *Viz.*, that the atom is not a unity, but a composite of the world-stuff of space, resulting from the play of electricity.

of January 15, 1891, when he delivered his Inaugural Address, as President of the Institution of Electrical Engineers, and made the brilliant experiments which proved the truth of his immortal hypothesis, and that occupied by European science only a quarter century before, there is a distance immeasurably greater than there is between it and the Gupta Vidyâ of our Aryan ancestors. Crookes, hero-like, while recognizing the obstacles ahead and noting that "a formidable amount of hard work remains to be completed," is not in the least degree discouraged. "As for myself," he says,\* "I hold the firm conviction that unflagging research will be rewarded by an insight into natural mysteries, such as now can scarcely be conceived. Difficulties, said a keen old statesman, are *things to be overcome*; and to my thinking Science should disdain the notion of finality."

To have got so far as that is the harbinger of the brighter day, when men of Science will see that their inductive method multiplies an hundredfold the difficulties of learning "natural mysteries;" that the key to all mysteries is the knowledge of spirit; and that the way to that knowledge leads, not through the laboratory fire, but through that fiercer flame which is fed by egoism, kept alight by the fuel of passion and fanned by the blast of desires.

When spirit is once more recognized as the supreme factor in the genesis of the elements and the building of the kosmos, psychical phenomena like those of our lamented H. P. B. will acquire transcendent importance as scientific facts, and no longer be looked on by one party as tricks of conjuring, by the other as miracles for the surfeiting of the *gobe-mouches*.

H. S. OLCOTT.

### SOME NOTES ON KUNDALINI.

FROM THE STANDPOINT OF MANTRA S'A'STRA.

WHILE a considerable amount of information on the subject of Kundalini, the "serpent-power" of Yoga, is to be found scattered throughout our various Hindu writings, and much is now accessible to English readers in the form of translations, but few attempts have been made to collect and present in a precise form this valuable information.

The object of the present paper is to offer some quotations and extracts from Mantra S'âstra on the subject of Kundalini, together with some comments and notes thereon; and these, it is hoped, will prove of interest to students of both theoretical and practical Yoga.

Now, in the first place, Patanjali tells us in his Yoga Sûtras, IV. i. *Janmaushadhimantratapah Sâmadhijâsiddhayah*: "Siddhis are the result of birth, herbs (possessing occult powers), mantras, tapas and jñanam." It is therefore at once apparent that Kundalini and its deve-

\*Vide Jour. Inst. Elec. Engineers, No. 91, Vol. XX, p. 49.



lopment may be considered from any one of these standpoints, and that from all of them there is very much to be learned that is of value. Patanjali himself deals with Kundalini from the view point of *tapas*, by the controlling of *prána-vayu*. The Upanishads teach concerning the *jñánam* aspect, while the potency of *mantram* in this connection is specially dilated upon by the A'gamas, particularly the Panchágama (five Samhitás—Sanaka, Sanandana, Sanatkumára, S'uka and Vasishta). The A'gamas, it may be remarked, in some places also deal with the Yogic or *prána-váyu* methods; but the mantric one is usually considered by authorities to be the easiest method of all, more particularly if a Mahá, or principal Mantra, be used. As stated by S'rídhara :—

“Learning from his Guru the mantra and following his word alone, with reference to the right Rishi and Devatá, by mere repetition, according to the correct number of times. At the end of this practice, by the power of the mantra, he invokes the Kundalini and it goes to *Sahasrára*.”

It is proposed in the present article, as already stated, to collect some of the more important information on the subject of Kundalini, confirming, however, those extracts and remarks to what is taught concerning it in Mantra S'ástra.

In the first place, it is interesting to note the meaning and derivation of the word *Mantra*. *Mantra* is compounded of *man* and *tra*, *i. e.*, *mananát trayáte*, meaning that which protects by mere repetition or, in other words, confers the protection of Kundalini. As we have seen from the quotation above made, it is by mere repetition, according to a prescribed number of times, that the efficacy of a mantra is realised; but it must be remembered that the mere repetition of a mantra, without obtaining any tangible result, cannot be considered as of the least use, though some have asserted that thereby so much *merit* may be acquired. To return, however, to our more immediate subject.

The first authority that I shall cite in connection with the raising of Kundalini by means of mantras, is the A'runopanishad. A'runa signifies “rosy-red,” and is an epithet of the dawn. Chapter I, Anuváka 27, contains much interesting information. The Rishi of this chapter is Arúnaketu, and it was he, tradition has it, who first discovered the true meaning of this portion of the Veda. The chapter opens with a discussion among the Prís'ni Rishis on the subject of Kundalini, and I propose to quote some of the more important s'lokams with extracts from the commentary and some observations of my own.

1. *The whole world depends on this.*

*This*, the commentator tells us, refers to the *Chakra-vidyá* or science of the chakrams. From the standpoint of the highest Yoga, there are really but two chakrams; the six lower chakrams, *Múládhára*, *Svádishthána*, *Mani-púram*, *Anáhatam*, *Vis'udhi* and *Ajná* being marshalled under one head and forming one chakram. The other chakram is *Sahasrára*.

2. *Who are they (i. e., the worshippers of the Chakra-vidyá)? Even Indra and all the Devas.*

3. (*This Vidyá*) gave to Indra his position, his superior body, his wealth and attendant Devas.

5. Then the *Pris'ni Rishis* praised the *Chakra-vidyá*: "Flow, flow."

The *Chakra-vidyá* here referred to, is that of *Sahasrára*. Kundalini is said to flow throughout the human system from toe to top, passing through 72,000 nerves. The commentator sings the praises of Kundalini, which, after attaining to *Sahasrára*, reaches *Chandra-mandala*. When this is reached nectar is said to flow out, and this is what is referred to in the text when the words "Flow, flow," are used. The state attained when Kundalini is raised to *Sahasrára* is called *Asamprajña-Samádhi*, a state wherein the individual consciousness is attuned to the universal. *Conf.* "Voice of the Silence," p. 19:—"When thou hast passed into the seventh (state), O happy one, thou shalt perceive no more the sacred three, for thou shalt have become that three thyself"; and other similar passages.

6. *Thou takest away my individuality.\* Remember me always.*

Says the commentator, "Take my individuality and merge it in thy universal consciousness. Give me absorption in thyself." The Sanskrit word here corresponding to individuality is *pindánda*; and universal consciousness is represented by *Brahmánda*. In connection with this the commentator enumerates the five usually recognised kinds of liberation, *viz.*, *Sárshti*, *Sálokya*, *Sárúpa*, *Sámipya*, *Sáyujya*.

The lowest *Muktis*, *viz.*, *Múládhára* and *S'radishthánam* are not included in the above enumeration, because the power derived from them being of a lower nature, does not give freedom from re-birth.

According to the commentator the devotees of the lower *Muktis* are of two kinds. Firstly, those who after awakening the power in *Múládhára*, rest contented, thinking this the highest point that man can attain to; secondly, those who, after arousing it, die in the ordinary course of events and are re-born as described by Krishna in answer to Arjuna's question (*Bhagavad-Gítá*, Chap. VI. 45)—"He who is fallen from devotion attains the lokas of those who perform meritorious acts and dwells there for many a year, and is afterwards born in a family of holy and illustrious men." The term *Brahmánda* or universal consciousness, has reference to the raising of Kundalini to the *Sahasrára chakram*. One who attains this power reaches the highest state of consciousness. Manas or mind, according to the commentary, subsists up till the reaching of the 6th or *A'jna chakram*, after that it is merged. Compare the "Voice of the Silence", where it says that in the "place between the eyes" (the sixth chakram), the "power" becomes "the breath of the One Soul." After passing into *Sahasrára*, it is no longer the breath, but that One Soul itself. As the commentator poetically puts it, Kundalini and Manas travel together to *A'jna*, after which the former alone passes on behind the veil.

\* A'ndí Bhavajamámuhuh.

In the case of a newly developed Yogí, Kundalini, it it said, returns almost immediately to *S'vadishthána*, as soon as concentration is stopped. The period during which the power can be retained in *Sahasrára* is of course in proportion to the development of the ascetic. *S'vádhisthána*, it may be pointed out, means "the abode of itself," which expression, I may explain by stating that in the ordinary person the "serpent-power" lies coiled in *Múládhára*, but when once aroused it never returns there, but to the chakram above, viz., *S'vadhishthána*, which is consequently the resting place of Kundalini. We will now return again to our text.

7. *Thou art the giver of happiness and destroyer of sorrow.*

8. *Be pleased to enter thy abode.*

The prayer is of course addressed to Kundalini and the abode referred to is *Sahasrára*, the highest of the chakrams. The Prís'ni Rishis now proceed to pay due reverence to Kundalini.

13 & 14. *Let us arise and sleep not. O Bháratas, we desire fire.*

15 & 16. *Let us be satisfied, drawing nectar from Chandra, who possesses S'iva and S'akti (Uma) by means of the sun, in the early morning.*

The commentator takes these last s'lokams together and proceeds to explain their meaning. Bhárata is compounded of the words *bhá*, (brightness), and *rata* (one who desires) ; hence the idea is that a Bhárata is one who would enjoy the brightness of Kundalini.

The Sanskrit word for "arise" is *uttishthata*, and this the commentator construes as meaning "let us worship," in which case *má svapta* (sleep not) would have the extended meaning "be not careless". He continues :—"You kindle the fire residing in *S'vádhishthána* for the purpose of awakening Kundalini ; and when it is awakened and raised to *Chandra mandala* in *Sahasrára*, it causes the nectar to flow and by this are we satisfied. It is by the aid of the sun that we are enabled to do this." The sun referred to is a certain power located between the fourth and fifth chakrams.\* Two important qualifications for one who would aspire to arouse Kundalini are next mentioned, and these are :—

17. *Freedom from disease and tranquillity of mind.*

The Prís'ni Rishis next begin a description of the *Sahasráram*.

18. *Eight covers and nine holes.*

19. *This Sahasráram is the worshipping place of Devas, and exceedingly difficult of entry.*

The commentator states that the word *Deva* is here employed to denote the twenty-five *Tattvams*.† Thus it is only by means of *Sahasráram* that the twenty-five *Tattvams* operate. This *Sahasráram* is difficult of entry by those who have not the necessary training. We have next a further description of *Sahasrára*.

\* Kundalini is raised as far as *Anáhata chakram* by the fire-force in *S'vádhishthána*. After this the "sun-force" referred to in the commentary is employed.

† Vide S'ankaráchárya's commentary on Brihadáranyakopaniśad.

20 & 21. *In that Sahasrára is a golden cup surrounded by bright rays, the abode of happiness.*

Then follows some account of the various stages of Kundalini as it passes through the different chakrams.

29-32. *There is a chakram in which Kundalini attains her early youth,\* uttering a low, deep note; a chakram in which she attains her maturity; a chakram in which she becomes fit to marry; a chakram in which she takes a husband;—these and whatever happiness is conferred by her, are all due to Agni.*

These quaint verses describe three stages of Kundalini. The first in which it awakes with a low deep sound familiar to practitioners of Yoga. It is likened in this stage to a snake which is awakened and utters a sound. In the second stage Kundalini ascends to the heart, as stated by Sanat Kumára: "After leaving *Múládhára*, it goes to awaken Vishnu." The choosing of a husband refers to the attainment by the Kundalini in *Sahasrára* of the twenty-fifth Tattvam. The term happiness refers to the already mentioned nectar and Agni connotes the fire in *S'vádhishtána*. The following further explanation is given: "Kindling the *S'vadishthána* fire by *pránú* and *apána*, through constant practice, by means of the flames thereof; we lead the Kundalini to *Sahasrára*." Thence it emerges in *Chandra Mandala* and causes nectar to flow. This nectar the worshipper drinks, and in doing so becomes fit to cross the twenty-fifth Tattvam and knows the true form of Parames'vara. (In other words, attunes the individual with the universal consciousness). The text then continues.

33, 34 & 35. *One who is learned in the Veda and even one who is unlearned are both fit for this practice, as also one who worships and one who does not. Such an one will not desire Svarga-lokam. Thus did the Prís'ni Rishis give this teaching to the world.*

Here I bring to a conclusion my extracts from the A'runopanishad.

The following passage from the *Taittiríyáranyaka* comes in appropriately here.

"Now I summon you, O Kundalini, to *Sahasrára*; you who possess the subtle parts of the five elements. With great difficulty can foolish minds attain thee. Thou art always satisfied with nectar flowing from *Sahasrára*. Thou hast power to dissolve the subtle portions of the five elements. Thou art in truth the lord of all *bhútas*."

Most of my readers have probably heard of S'ankaráchárya's forty-one s'lokams on Kundalini, known as A'nandalahari, from which I now quote: "Great ones whose minds are purified, see thee (O Kundalini), who art like a lightning-flash and the giver of light to Sun, Moon and Fire, who residest beyond the Sixth Chakram (*i. e.*, in *Sahasrára*).

We will now turn our attention to some quotations from the Rig Veda bearing on this all-important subject of Kundalini. In the first

\*Kumára.—Baskaráchárya explains that Kumára=Múládhára, because ku=earth and mára=laya.

place it becomes necessary to repeat once more the statement that the Veda has more than one meaning, and in order to demonstrate this, I propose, with the permission of my readers, to make a slight digression at this point. Western Orientalists and students of Theosophy and Eastern Esotericism will ever be at war on this particular question, so long as the intellectual conceit and materialistic thought of the former, blind them to the inner meaning of the Veda and other sacred writings of India. In discussing the Vedic passages bearing on Kundalini, I shall try to bear in mind the well-known *rik* of the Rig Veda, which tells us:—"Four are the definite grades of speech; those Bráhmans who are wise know them. Three of these grades deposited in secret indicate no meaning; men speak the fourth grade of speech only" (I. cxiv. 5).

The great Sáyanáchárya, who lived about the fourteenth century, and who is even to-day considered by our Orientalists a veritable reservoir of learning, often mentions the fact that many different meanings were given to particular passages by his predecessors; from which we may infer that many different schools of interpretation existed long before Sáyanáchárya himself taught. But he curiously enough takes no notice of his immediate predecessors, *e.g.*, Madhváchárya and others; and confines himself to the great schools, each according to the particular branch of the Veda that they made their speciality. Thus as regards the Karma Kánda he consults A'pastamba, Bodháyana and others of his school; while if the question is one of the S'ábdic Brahma, Pánini, Patanjali and others are called in. His references in mantric matters are to his remote predecessors, never to his immediate ones. Sáyanáchárya himself belonged to the Karma Kánda school, and he constantly states in his writings that he is interpreting according to this school. But whenever any passage did not readily lend itself to interpretation according to his particular method, his habit was to point out that there were other possible methods open and then to pass quietly on.

As an example of Sáyana's procedure, I cannot do better than cite the passage from the Rig Veda just quoted. In commenting on this, Sáyana mentions six previously existing schools of interpretation, beginning with the Vedántin, in connection with which it introduced the doctrine of *Omkára*. Then follow the S'abda Brahma School of Pánini, the Nirukta, the Itihása, the A'tmaváda and Mántrika. As the last-mentioned is the one with which we are now particularly concerned, I must allow the others to pass for the present.

According to the Mántrika form of interpretation the four grades referred to the text—*pará*, *pas'yanti*, *madhyamá* and *vaikhari*, have reference to the sound issuing from *Múládhára*, passing to *Anáhata*, then to *Vis'uddhi*, and finally out through the mouth.\* This instance is sufficient, I think, to show how it is possible to interpret

\* In this case *pará* = impossible to be heard; *pas'yanti* = only to be heard by Yogis; *madhyamá* = between *anáhata* and *vis'udhi*, (*lit.*, middle,) and *vaikhari* susceptible of ordinary hearing.

a Vedic passage equally from each of several standpoints. But since Sáyana's advent the Karma-kánda interpretations have remained almost exclusively, owing to the fact that through the influence of Sáyana, who was the then prime minister of Vizianagaram, his writings on this subject were extensively copied. It is consequently to-day very difficult to lay hands on any of the writings of the followers of the Mántrika School, which are worth anything to the student of occultism. Those who have valuable treatises are extremely loth to part with or even lend them; many who have them will even deny it the fact, so great is their reticence on these matters.

Some time ago the present writer was fortunate enough to discover in the Government Oriental Library of Madras, in an old and time-worn manuscript, a portion of a commentary on the Taitiriyopanishad by an anonymous writer. The Upanishad is interpreted from the standpoint of Mantra S'ástra, and the author quotes as authority the five Samhitás, just in the same way as Sáyánachárya quoted Bodháyana, Apastamba and others in his Karma-Kánda. I should certainly advise my readers to make a careful search whenever opportunity offers, after any manuscripts dealing with this important branch of occultism.

I need hardly say that S'ankaráchárya and his great Paramaguru, Gaudapáda, have written much on Mantra Shástra, especially in relation to the subject of Kundalini. The works of both these great teachers are accessible, and I would recommend my readers in particular to obtain S'ankara's *Prapancha-sára*.\* If they are fortunate enough to obtain a complete copy, a perusal will very materially add to their store of knowledge. I may also mention again S'ankara's *A'nanda-Lahari*, in which the praises of Kundalini are sung by the author after he had raised it to *Sahasrára*. I give a specimen s'loka. "With the nectar which flowed from thee (Kundalini) when in *Sahasrára*, my whole body is bedewed. Having returned through the same way (*Sushumna*) thou now sleepest in *S'vadishthána* like a coiled serpent.

We will now proceed to consider the Puránas shortly in connection with the present subject. Many of these Puránas contain information, but Vyása specially recommends the Brahmánda Purána. Unfortunately, as already mentioned, in very many cases, occult treatises have been made away with in different ways, and the Brahmánda Purána has not entirely escaped, quite half of it being missing and that half the really important one. The missing portion, the Uttara Kánda, is stated by Baskarácharya to have been divided into eight chapters, each giving minute directions as to the various steps to be taken in awakening Kundalini and raising it to *Sahasrára*. The last portion of this Kánda, called Lalitá Sahasranáma is based upon the Chalákshara Sútras of the Sama Veda. It possesses many commentators, including, if report is true, S'ankaráchárya himself. One of the most elaborate commentaries is that by Bhaskaráchárya who interprets the work according to seven

---

\* "Essence of the whole matter."

different keys. As I propose to deal with this commentary in a separate article, I content myself with one example of Bhaskara's interpretation. Let us take the word *padmāsana*. The following meanings are given by our commentator.

1st—*Pourānic*. *Padmāsana*m = lotus-seated, as in the case of Brahmá.

2nd—*Padma* = Prakriti; *ásana*m = controlled. *Padmāsana*m = controller of Prakriti or I's'vara.

3rd—*Bhakti* or common Interpretation. *Padma* = wealth, *sana* = giver. *Padmāsana* = giver of wealth.

4th—*Itihásic* interpretation. *Padma* = *Padmāsura*. (*Sana* = to kill).

5th—*Mantrika*. *Padma* = *Sahasrára*; *ásana* = resting-place. Refers of course to Kundalini. *Padmāsana* is the resting-place of Kundalini.

Let me conclude these few notes on this all-important subject with the following words from the Sanat Kumára, one of the five A'gamas:—

“Thou shouldst not worship mere externals only; such are worshipped by the profane alone. One who worships in the seven chakras; he is a follower of the Veda; he, after death, will become a Mukta.”

R. ANANTA KRISHNA SHASTRY.

### A CHAT ON THE ROOF.

*Tinnevelly Iyer*.—Well, Madam, will you tell us what you think of Mrs. Besant's visit to India and what results are likely to follow, especially as regards the status of our women here in the East?

*Mrs. Benedict*.—The visit no doubt will be beneficial, if only in affording an opportunity for the Hindus to know Mrs. Besant more perfectly than they have hitherto done through the medium of her writings, which seem to attract admirers of two distinct and very opposite classes. You have those who know her through her socialist works, and later, those who give her their sympathy as a Theosophist. For this reason, it seems to me that not sufficient emphasis was put upon the all-important social problems, upon which the Hindus were expecting much able advice, such as Mrs. Besant is, by long experience of Western social problems, capable of affording. The Hindu questions are of a pressing nature and seem to deserve special consideration at the hands of those who come to help India in what one of your writers has called “the Hour of India's Need.” And in this respect I hardly think Mrs. Besant met the wishes of the Hindu Reform Party, which is of course an important factor in all matters relating to India's future.

*Purána Shástri*.—You must remember, however, that Mrs. Besant is not here as a Social Reformer, and confines herself entirely to the subject of Religion and Religious India, for the revival of which she had come to do what she could; and she has stated in the public press that her present Mission in India is purely a religious one.

*Mr. Carlton.*—Still, you must not ignore the fact, *S'ástri*, that you cannot separate the two things, Religion and Sociology, here in the East as they do in almost every country in Europe.

*Tinnevelly Iyer.*—As far as I have understood the matter, social, religious and political questions form together a compact structure; and the ancient Hindu Constitution, such as is defined in *Manu*, for instance, where the several ordinances instituted for the different castes are regulated in such way that the stability of the constitution rested upon their interdependence and coöperation; and this was the case in regard to both religion and politics as represented by the Brahmans and Kshatriyas. Why, the Rishis themselves are seen to have advised the ancient rulers of India upon political matters, and, in short, they were the spiritual guides, law-givers, benefactors, and everything else that tended to the advancement and stability of the nation! But as they in the West, who are our rulers, do not understand the basic principles of our religion, nor we their foreign politics, the two hands of the national body no longer work together.

*Purána Shástri.*—What you say about the stability of the constitution depending upon the interaction and coöperation of the castes might be forcibly illustrated by reference to the human body, in which health is maintained so long as the several organs fulfil their respective functions and work harmoniously together for the upbuilding of the general constitution, in which none of them can be dispensed with.

*Mrs. Benedict.*—Speaking on general lines, I am afraid that many of those who come out to India with a view to influence the mind of the Hindus, are not sufficiently acquainted with all sides of the great Indian problem; and for the proper study of this problem there is only one school, India; and only one teacher, Experience. The thing cannot be worked out in any other land or from another basis. You have to know the Hindus as they are, not as they were thousands of years ago. If you gave them back their old institutions to-day, there are very few who would know what to do with them. It is the case with the question of Women's Enfranchisement in the West, and of the more aggravated forms of the problem in the East; those who require an immediate restitution of rights, seldom think how they would use them if obtained tomorrow. Yet the demand, as coming from educated and thoughtful women in the West, is a legitimate one, and may be expected to have its repetition here at some future date, and the only question is whether it would not be wise to anticipate the demand and so avoid a good deal of the sore feeling generated in those cases where the question has assumed the proportions of a political problem. I admit of course that no sudden reformation can be otherwise than hurtful to a constitution, and if we anticipate great fruit from a tree, we must give it time to grow; not only time, but plenty of soil and air. But treat a woman as you would treat a plant. She will never become excessive in her demands, for she is intelligent enough to know the limit of her powers and her needs.



*Mr. Carlton.*—I quite agree with you, and I think that a great deal of harm may unconsciously be done by well-meaning, but enthusiastic lovers of those ancient traditions of India, many of which have long lost their places in the polity of the nation.

*Purána Shástri.*—Is not the fact that many of our own body take unreservedly anything that comes from the East, a matter for comment?

*Tinnevelly Iyer.*—But the case is not one-sided; for do not our students, and many of our older men, accept everything that comes from the West, even to Western habits of living and dressing? The consequence of which seems to be that the Hindus, as a nation, have, by custom and use, come at length to actually need a great many things which formerly might only have been seen in a Rajah's palace, where they existed as curiosities of foreign life rather than commodities of Hindu usage.

*Mr. Carlton.*—May we not ask, then, whether the habits and customs of a nation are not the natural product of its own evolution and therefore adopted to its needs? And may we not further ask whether India is exempt from the great cyclic law which controls the development of these customs? To me it seems incongruous that the Hindus should so readily adopt many customs of modern origin, and yet in all matters that most nearly affect their social welfare, claim authority from the ancient S'ástras.

*Mrs. Benedict.*—At all events, it is quite evident that if the importation of these Western customs is to be regarded as a step in advance on the part of the Hindus, it is certainly so only in regard to one half of the nation, for the women of India have not benefitted in the least by the changes which have taken place.

*Tinnevelly Iyer.*—What do you think Mrs. Besant meant when she said in her lecture on the Maidan, that adult marriage in the West was fatal to chastity and purity of life. In dealing a blow at late marriages, was she not giving her support to those who still hold to child-marriage as a national religious institution?

*Purána Shástri.*—At all events the conservative party here will certainly make good use of it should it come to their notice.

*Mr. Carlton.*—It amused me considerably at the Maidan lecture when I observed that an orthodox Hindu and one of the Hindu reformers, who happened to be side by side, alternately smiled and scowled at each other as the lecturer's words appeared to favour the views of one or the other. From this, however, we may perhaps conclude that neither party could gain all the support he would like from our lecturer.

*Mrs. Benedict.*—Be that as it may, the social questions involved are very important, and no Theosophist can afford to ignore them when talking of Hindu beliefs and traditions. For neither of these have any value as philosophical matter, unless they have their practical application and working power in the daily life of those who hold to them. For after all Theosophy is chiefly useful in strengthening the religious ideal and bringing it into practical issues in every part of the world.

*Mr. Carlton.*—You think, then, that Annie Besant should have paid more attention to these social problems in her lectures ?

*Mrs. Benedict.*—Yes, I do, and by so doing she would have struck the key-note of those intricate questions which are stirring in the minds of all India at the present day. She might with one hand have grasped both the mind and heart of India.

*Purána Shástri.*—Without doubt she touched our hearts, and we are all deeply stirred by her pathetic appeals to India's children. She has taken our love with her, and has left us with our problems. It certainly would have been well for us to have had our doubts set at rest in regard to them. If our people could be convinced of what is the right thing to do, there are many who would become active workers in the national cause who now hang back for want of motive.

*Mrs. Benedict.*—But the problems are your own, and you and Time must solve them. Yet I agree with you that some practical advice on some points would have been as welcome as useful. I confess that the problems are not entirely of your own making ; but you must remember that, having elected to forsake some of your ancient customs, which are said to be based upon your S'ástras, while at the same time retaining your hold upon as many others for which you have no other authority, you have thereby added very considerably to the complexity of these social and political questions. Yet it is quite evident that while no European can do much for your religion, which is so much a part of the national life here, and so inadequately understood by those who have only studied it from books, it is equally certain that the only people who can be of use to you in your social questions, are sympathetic Europeans who have a wide knowledge of the subject ; and among these I should include Mrs. Besant. But Tinnevelly Iyer will tell us, as a Hindu, what he thinks on this point.

*Tinnevelly Iyer.*—There can be no doubt that all of us were expecting much more emphasis to be put upon these subjects than Mrs. Besant laid on them. We hope that before she leaves India she will make more pointed reference to them ; at all events to the extent of letting us know what her views are of the situation, and how those views may be supported by an appeal to facts. I think that the appeal to ancient S'ástras, which laid down laws for the conduct of social life at a time when India was almost wholly free from foreign influence, is quite useless ; for it works upon the hypothesis that we are not governed by a foreign nation, nor subject to any influence from modern Western thought ; and to accept this as a basis for action would be to court starvation.

*Purána Shástri.*—Mrs. Besant certainly appears, from her lectures, to have a very sincere reverence for our S'ástras ; but how far she would be prepared to bring, say, the "Institutes of Manu" into force in daily life at the present day, is, I think, doubtful. But here comes Narrowswami, who is a firm believer in the written law, though a little

fanciful in his interpretation of it ! He will no doubt give us some ideas on the subject.

*All.*—Come along Narrowswami ; take a seat !

*Mr. Carlton.*—We are discussing some of the Hindu social problems in relation to our Theosophic platform.

*Purána Shástri.*—Yes, new paradoxes in an old light ! Now here, Narrowswami, you will be in your element, if what I hear be true ; for in the paradox, thesis and antithesis gain all their value from interpretation ! It is so in the case of the modern paradoxes, the Hindu-European and the European-Hindu, both of which are subjects on the table.

*Narrowswami.*—You fellow ! you are always bothering your silly head about these social questions, as if society, such as it was or is, existed apart from Karma. Now the Absolute, you must know,——

*Purána Shástri.*—Not so fast ! we haven't got there yet. The question before us is whether the Hindus should wholly adopt the habits and customs, along with the government of Europeans ; or go back entirely to ways which would bring them into line with their ancestors in the days of Vásishta. You see it is a question of putting "new wine into old bottles," as some one says, and we are just now a little anxious as to the fate of the "old bottles" !

*Mr. Carlton.*—Yes, that is the question. So, Narrowsawmi, you must try to keep yourself down to it and not soar aloft above the heads of us poor mortals.

*Narrowswami.*—Look here, I will tell you ; I think your social reform is all a mistake. I think that we must stand by our ancient customs, and I believe that the T. S. was really founded to uphold those customs.

*Purána Shástri.*—I don't agree in the least with your last remark. The T. S. was not founded with the idea of supporting any particular usages or belief, but to help the world by promoting brotherly feeling, intellectual research and psychical investigation. But, to come back to the immediate question. What ought to be our position, as members of the T. S., towards those who do not believe in this adherence to old customs and beliefs ; and, mind you, they are a very large body and certainly demand our attention.

*Mr. Carlton.*—I think Purána Shástri is right in bringing the question within smaller limits. The T. S. as a philanthropic association is certainly bound to, at least, keep in touch with social questions out here, as it does in Europe.

*Mrs. Benedict.*—I have met many members of the T. S. out here who actually believe that the Theosophical Society recommends a blind adherence to all religious ritual and distinctly discourages any sort of reform in this direction.

*Purána Shástri.*—Yes, I am afraid it is the case that in its early days the T. S. in India gave support to much that maturer judgment would decide against.

*Narrowswami.*—I don't know to what end this discussion is tending, but it seems to me we are losing sight of the abstract side of the question. Now in Vishnu Purána—

*Purána Shástri.*—Don't let us have any quotations or we shall soon have to disperse. As I have said already, I believe the T. S. must sooner or later adopt a definite attitude towards this question of social reform. Now what is this attitude to be? Mr. Carlton, what do you think?

*Mr. Carlton.*—Let us look at the attitude of most of the Hindus. It may be described as an attitude of indifference to everything but the question of bread-winning. Most of them are over-worked government officials, and it can hardly be expected that they will find time for purely theoretical religious problems. Now if their attention could be drawn to the more accessible social problems, there might be more hope of inculcating that spirit of altruism, which Mrs. Besant in one of her lectures rightly stated, was so conspicuous by its absence in the East. Mind you, I am not arguing for social as against religious reform, but for the establishment of a wider and more humanitarian spirit among our members; a spirit which shall be able to discover which of the two is more useful, to interpret, say, *Raghuvams'a*, from an imaginary esoteric standpoint, or to make the life of one of one's fellow-beings, more happy and consequently more useful to others. Surely Universal Brotherhood demands from us something practical, more of work and less of talk; and therefore at the risk of being called a "heretic," I would advise Hindu Theosophists not to lose sight of social questions.

*Purána Shástri.*—Yes, that has been always the difficulty in India, so many people to talk and so few to work. If the Theosophical Society lives, I feel sure, myself, that its platform will become a wider one and not a narrower one, and that as our influence grows we shall find room in our ranks for more workers. We shall all of us await with interest the nett result of Mrs. Besant's tour. And now as Tinnevelly Iyer has gone to sleep, I propose that this meeting adjourn.

ADELPHOS.

---

### EVOLUTION AND ETHICS.

**F**EW pronunciamientos, whether from pulpit or platform, have made a greater sensation than the lecture on "Evolution and Ethics," delivered by the arch-agnostic of England at Oxford in May last, and since then published in pamphlet form; for Dr. Huxley is one of the high-priests of Science, and an accredited interpreter of its oracles. We propose to examine this now celebrated lecture a little, for it has many points of interest for Theosophists, whether Dr. Huxley be regarded as a teacher, an example, or a warning, or a mixture of all three.

That eminent biologist has two immense advantages over most of his fellow men: he writes the most beautiful English, and he is a

master of the art of presentation. These powers enable him to serve up intellectual dishes so savory that a person hungry for knowledge does not interrupt his feasting to ask of what they are composed—only the after-effect showing him what they contain. Dr. Huxley having publicly exercised his great gifts for years, his name has become a name to conjure by—the most powerful effect of that magic name being exhibited when its owner himself makes the invocation, as happens in the instance before us. Freeing ourselves, however, as best we can from the spell of Dr. Huxley's great scientific reputation, and from the enchantment of his style, let us see what the dish is made of that he has set before us this time.

“Evolution and Ethics” scintillates with brilliant points, and glows with “glittering generalities”—the skimmed cream of modern thought and investigation. This cream Dr. Huxley proceeds to churn for us in his own peculiar and fascinating way, and the resulting *Amrita* he offers to the world as butter for the bread of life. Dr. Huxley's Agnostic butter, however, is not easy to spread on Theosophical bread. He is, unfortunately, one of those scientific men whose intellect had hardened in its mould before the influence of Eastern ideas or of “practical psychology” had made itself felt in Western “adult education.” The consequence is, that although he seems to admit theoretically that there may be some things which he does not understand, and that there may even exist perfectly “knowable” phenomena of which he has had no experience, yet practically he sums up the universe without apparently allowing for these possibilities. For he shuts his eyes and ears to everything except that which he is pleased still to consider the only legitimate field of science, thus excluding from his philosophy every “plane” of existence but that of obvious, every-day life; and if he sometimes ventures into more comprehensive thinking, as he does in this lecture, the result of his venture, whatever the intention may be, is to reduce philosophical speculation to the form of an historic or scientific narrative, whose chief value is to illustrate the development of the human mind viewed as an organ for elaborating ingenious theories, rather than as an instrument for the discovery of truth.

Like all that comes from Dr. Huxley, “Evolution and Ethics” is full of interesting matter, and ought to act as a valuable mental corrective for those Theosophists who are at all inclined to become spiritually intoxicated by occult speculations, for the intention of the lecture is the establishment of the seeming anomaly, an agnostic basis for morals; although its ostensible subject is the relation between Evolution and Ethics.

The scheme of evolution in its entirety—that is to say, including the retrograde movement which to the Eastern appears more of the nature of involution, or the reverse movement towards latency that follows evolution—is thus expressed:

“Natural knowledge tends more and more to the conclusion that ‘all the choir of heaven and furniture of the earth’ are the transitory forms of parcels

of cosmic substance wending along the road of evolution, from nebulous potentiality, through endless growths of sun and planet and satellite; through all varieties of matter; through infinite diversities of life and thought; possibly through modes of being of which we neither have a conception, nor are competent to form any, back to the undefinable latency from which they arose."

One of the products of evolution is pain and suffering, which attain their highest level in man. Another product is pleasure and joy, but Dr. Huxley does not dwell on this fact, nor on the function of pain and pleasure as means for the realisation of evolution, by teaching what to avoid and what to seek. Pain is well known to be a danger-signal, and it is by the destruction of those who will not, or cannot, profit by this warning that evolution has in great measure been carried out; but this is a view of pain that does not square very well with the theory of the nature and origin of the ethical sense which is subsequently worked out in the lecture; so it would be a little too much to expect that it should be insisted on by the lecturer. The great law of self-preservation, whose essence is selfishness, is the means which in our case as well as in others, Nature has used to carry out evolution. As Dr. Huxley puts it:

"In the case of mankind, the self-assertion, the unscrupulous seizing upon all that can be grasped, the tenacious holding of all that can be kept, which constitute the essence of the struggle for existence, have answered. For his successful progress, as far as the savage state, man has been largely indebted to those qualities which he shares with the ape and the tiger; his exceptional physical organisation, his cunning, his sociability, his curiosity and his imitateness, his ruthless and ferocious destructiveness when his anger is roused by opposition."

But for men in society these once serviceable qualities have now become defects, and man

"Would be only too pleased to see 'the ape and tiger die.' But they decline to suit his convenience; and the unwelcome intrusion of those boon companions of his hot youth into the ranged existence of civil life adds pains and griefs, innumerable and immeasurably great, to those which the cosmic process necessarily brings on the mere animal. In fact, civilized man brands all these ape and tiger promptings with the name of sins; he punishes many acts which flow from them as crimes; and in extreme cases, he does his best to put an end to the survival of the fittest of former days by axe and rope."

The lecture then goes at great length into the question of the value and meaning of life. In very early times men began to notice that pains on the whole out-balance pleasures, and they set about to account for this circumstance by conjectures concerning the origin and government of the cosmos—conjectures which gradually crystallised out into religious beliefs on the one hand, and philosophical systems on the other; the former, as they hardened, becoming more and more terrible, the latter more and more pessimistic. He who begins to look for the reasons of things enters on a search for causes which is endless; for,

as Herbert Spencer shows, no explanation is so profound as not to leave necessary an explanation of that explanation. We must either draw the line somewhere, and say, "This is the ultimate truth," as all religions do; or go on into ever darkening regions of thought, until disheartened and exhausted we give up the quest in despair, and sink into indifference and pessimism; foregoing further explanations, passively enduring our woes, and vainly longing to escape from an existence in which experience proves that pain outweighs pleasure, and in which the probability seems to be that sorrow will increasingly outbalance joy. Says our author:

"The Vedas and Homeric epochs set before us a world of rich and vigorous life, full of joyous fighting men

That ever with a frolic welcome took  
The thunder and the sunshine.....

and who were ready to brave the very gods themselves when their blood was up. A few centuries pass away and, under the influence of civilization, the descendants of these men are 'sicklied o'er with the pale cast of thought'—frank pessimists, or at best, make-believe optimists. The courage of the warlike stock may be as hardly tried as before, perhaps more hardly, but the enemy is self. The hero has become a monk. The man of action is replaced by the quietist, whose highest aspiration is to be the passive instrument of divine reason. By the Tibur, as by the Ganges, ethical man admits that the cosmos is too strong for him; and destroying every bond which ties him to it by ascetic discipline, he seeks salvation in absolute renunciation."

The Apatheia of the Old Greek Stoics, the Moksha of the Hindus, and the Nirvâna of the Buddhists, are very much the same; "thus the extremes touch. Greek thought and Indian thought set out from ground common to both, diverge widely, develop under very different physical and moral conditions, and finally converge to practically the same end." Modern thought, Dr. Huxley says, is making a fresh start from the base whence Indian and Greek philosophy set out. We have not indeed recovered "the wild freshness of morning" which characterised Vedic and Homeric times, but we once more believe in evolution, and we hold that the world is neither so good, nor so bad, as it conceivably might be. "Theories of the universe, in which the conception of evolution plays a leading part, were extant at least six centuries before our era. Certain knowledge of them, in the fifth century, reaches us from localities as distant as the valley of the Ganges and the Asiatic coasts of the Ægean." Starting once more from the base of evolution, we will go through the same round of ideas as before, for "the human mind being very much what it was six and twenty centuries ago, there is no ground for wonder if it presents indications of a tendency to move along the old lines to the same results." A lively prospect truly! It is our intellectual progress that has forced us again to enter on the old round, and what Dr. Huxley says of the effects of intellectual progress in general, pretty accurately depicts our condition to-day:

"Problems settled in a rough and ready way by rude men, absorbed in action, demand renewed attention and show themselves to be still unread

riddles, when men have time to think. The beneficent demon, doubt, whose name is Legion, and who dwells among the tombs of old faiths, enters into mankind, and henceforth refuses to be cast out. Sacred customs, venerable dooms of ancestral wisdom, hallowed by traditions and professing to hold good for all time, are put to the question. Cultured reflection asks for their credentials; judges them by its own standards; finally, gathers those of which it approves into ethical systems, in which the reasoning is rarely much more than a decent pretext for the adoption of foregone conclusions."

We start again, however, with a more definite conception of evolution than the ancients had, for they missed the very important point which Darwinism prominently brings out, namely, the "survival of the fittest,"—the evolution of the ancients being a "flux" and a fight, the result of which in some obscure way was perceived to be cyclic evolution; but the exact method of which evolution has not then been discovered. As we start with more knowledge of the facts of the Universe not only in this particular, but in almost every other, and also with much better methods of research, and with perfected canons of evidence, it may be expected that if we have to again pass round the cycle of opinion, forming our Systems, inventing our Theodicies, instituting our Churches, establishing our Academies, we will do all this on a higher level than before, and be all the time therefore a little nearer to the truth than were those who have made the round before us.

When we have got to this point in the lecture, we find that Dr. Huxley has led us up to this fundamental problem of all religious morality,—why should the good man be trodden under foot by the bad man? What is Providence thinking about to allow the virtuous man to starve, while the vicious one carouses? In what corner of the cosmos has justice hidden her head? In the answer which he makes to these questions, Dr. Huxley thinks that we may find the key to the great moral puzzle of life. His answer is that "the survival of the fittest" is a law that does not hold good in the moral world. The "fittest" is not necessarily the best morally; it is not even in every case the strongest and most cunning, nor yet is it necessarily the biologically highest in type. There will come a time when our expiring sun can no longer give a full allowance of life to the earth, and when, therefore, only the lowest forms of organism will be fitted to live in the unpropitious environment. What will have become of morality when the lichen and the amoeba are the earth's most important inhabitants? Not only does Nature provide no goal for ethics, but, according to Dr. Huxley, it everywhere and always combats the ethical on behalf of the physical, represented by that form of organism, and corresponding character, which is most fitted for its physical surroundings. Dr. Huxley considers the ethical and the physical to be irreconcilable enemies; each conducts its business in competition with the other, by means, respectively, of an "ethical process" and a "cosmic process". Savage man has to deal only with the cosmic process, working both in himself and in his environment; but civilised man, while as a physical being unavoidably



subjected to the cosmic process, is also, in so far as he is civilised, under the influence of the ethical process. The practical question for us is, what is necessary for the progress of man in the civilised state, now that the qualities of the lion and the ape, once so useful to him, have become disadvantages? Obviously to get rid of those qualities, and cultivate their opposites; or at least to favour in preference the less harmful qualities of the pig or the peacock, or of any other member of the farmyard which each of us has, more or less latent, within him.

But it is precisely to this that the "cosmic process" objects. It has ordained that the strongest, most cunning, most selfish, and most unscrupulous, most adapted to its environment shall survive; and if the ethical process wishes otherwise, there must be a battle between them. How is that fight to be fought? That, unfortunately, is precisely what Dr. Huxley does not know; or, if he does, will not tell. He holds us enchanted for thirty-six pages by the glamour of his delightful discourse, and then informs us that "Ethical nature may count upon having to reckon with a tenacious and powerful enemy as long as the world lasts"—namely, cosmic nature in general, and especially the lion and the ape elements within us; and that we had better bear our miseries with what fortitude we can command, than seek to escape them, their alleviation being all that is possible for us. Much, indeed, may, he thinks, be done in the way of alleviation by intelligence and will "guided by sound principles of investigation, and organized by common effort"; but Dr. Huxley deems it "an essential condition of the realisation of that hope that we should cast aside the notion that escape from pain and sorrow is the proper object of life." In other words, the natural desire for happiness, which is so generally accepted as a warrant for the belief that the power within the universe is acting in the direction of happiness for all that is, together with its corollary that this power is on the whole a good power, "must be cast aside"; and man must gird up his loins, and fight against the cosmos, which by the showing of the learned lecturer, is animated by a power that wars against what we call "righteousness." Having led us into that ugly ditch Dr. Huxley leaves us there, by coming to what seems, indeed, a lame and impotent conclusion, in the following exhortative peroration:

"We have long since emerged from the heroic childhood of our race, when good and evil could be met with the same frolic 'welcome'; the attempts to escape from evil, whether Indian or Greek, have ended in flight from the battle-field; it remains for us to throw aside the youthful overconfidence and the no less youthful discouragement of non-age. We are grown men, and must play the man

Strong in will

To strive, to seek, to find, and not to yield,

cherishing the good that falls in our way and bearing the evil, in and around us, with stout hearts set on diminishing it. So far, we all may strive in one faith towards one hope:

It may be that the gulfs will wash us down,

It may be we shall touch the Happy Isles,

.....but something ere the end,  
Some work of noble note may yet be done."

The effect of Dr. Huxley's lecture on a reader not wholly under his spell, is not unlike that which a "puff" tart produces on a part of the mind more immediately connected with material things. It looks substantial, and tastes sweet, but there is very little to chew, and still less to swallow. When he reaches the end of "Evolution and Ethics," the reader is apt to ask himself, what is its real drift? And turning back through its pages, he finds that Dr. Huxley, after much rather vague but very graceful wandering through time and space, quietly collapses, as it were, into his answer to the great riddle of life—an answer which turns out to be merely a scientifically worded paraphrase, if indeed it be not a burlesque, of the world-old religious solution of the mystery. Briefly put, Dr. Huxley's theory of the Universe is as follows: There are two powers or "processes" in the Universe—a bad one and a good one. The bad power has its seat and theatre in the cosmos at large, and its action constitutes the "cosmic process"; the good power has its seat and theatre in man alone, and its action is the "ethical process." Man as a moral being must fight against "cosmic nature," on behalf of the "artificial" nature he is succeeding in building up within himself, despite "the cosmos"—for, "the history of civilization details the steps by which men have succeeded in building up an artificial world within the cosmos," and "the ethical progress of society depends, not on imitating the cosmic process, still less in running away from it, but in combating it"; for "cosmic nature is no school of virtue, but the head-quarters of the enemy of ethical culture", and, "the cosmos works through the lower nature of man, not for righteousness but against it"; and although "it may seem an audacious proposal to pit the microcosm against the macrocosm," still there is a solid foundation "for the hope that such an enterprise may meet with a certain measure of success."

Now, Dr. Huxley has on more than one occasion assured the world that "Nature" contains for him the totality of all there is; and certainly "the cosmos" denotes the same totality. What then can he mean by this new supernatural which he calls "Ethical", and which lies outside of the total totality? He repudiates the Stoic and Eastern use of the term "nature of man", as inclusive of a "higher nature"—a use which he says would now "sound almost grotesque"; and he makes his hard sayings still darker and more mysterious by a distinction which he hints at, without attempting really to draw, between "the cosmic process" and "the general process of evolution"; for in note 19 at the end of the lecture, as published, we read, "Of course, strictly speaking, social life and the ethical process in virtue of which it advances towards perfection, are part and parcel of the general process of evolution, just as the gregarious habit of innumerable plants and animals, which has been of immense advantage to them."

One naturally asks, "What *does* Dr. Huxley mean?" The only answer that seems to be possible is that he thinks that Nature is not merely "unmoral," as has frequently been maintained, but actually immoral; and, this being the case, it is very hard for the reader to avoid the suspicion that, after all, our great biologist may possibly not be quite competent to deal with these subjects. It is, indeed, such an astonishing thing to find one of the foremost men of science in England, or in the world, endeavouring to introduce, at this late day, a grotesque kind of Manicheism, which is in total opposition to the theory of the complete unity of the cosmos, a strong tendency to which theory is generally supposed to be distinctive of modern thought, and which Dr. Huxley in other of his utterances seems fully to endorse—that is, we say, so astonishing and inexplicable that the suspicion obtrudes itself on the mind that possibly the lecturer in this instance may not be quite in earnest. But this idea is no sooner entertained than it is dismissed. Unless Dr. Huxley be an emissary of the Jesuits, appointed to the task of making science ridiculous in the eyes of the educated by a *reductio ad absurdum* of agnosticism—an utterly inconceivable supposition—he must be considered in earnest. Can we, then, allow that he is competent to deal with the world-problem?

This is not a personal or invidious question, for it is properly contained in the larger one, Is any man, however learned and talented, competent to deal with the world-problem who is blind, wilfully or otherwise, to a large part of the facts; and who contemptuously ignores all the highly important inferences which may be drawn from those facts to which he shuts his eyes? Although Dr. Huxley does not in this lecture go into the vexed question of the relation between Matter and Spirit, which may be typified by asking whether the shell-fish generates the shell, or the shell generates the shell-fish, still he seems throughout to assume that the latter supposition is the correct one—if, indeed, he may not be more properly likened to a conchologist who pooh-poohs the very idea that the shells in his cabinet ever contained any fish at all, or ever needed such a thing. Dr. Huxley's interest in things metaphysical or "spiritual" seems to be that of a natural historian and biologist; he anatomises and classifies the various systems of philosophy and religion, without any apparent reference to the real meaning they contain; thus assuming an attitude towards the philosophies, religions, theosophies, and theodocies of the world, similar to that which the modern school-teacher assumes towards the mythological religions of Greece or Rome, or the missionary assumes towards the current theology of the "heathen"; for the school teacher and the missionary, take it for granted that they are then dealing with fictions and fancies, and they have not often the intelligence to perceive that the ancient stories of the gods are allegorical representations of very real and very important facts and forces in Nature, which must be reckoned with by any one who attempts to "philosophise." The experience of all thinkers is that we can go but a little distance below the surface of things before we come to a new

department of the cosmos; for the investigator into causes soon finds himself involuntarily landed in "psychics" and metaphysics, the unknown regions in which religion flounders and philosophy disports itself; regions which, however vague they may seem to most of us, we know must exist as realities beyond the range of our present vision. Dr. Huxley is not, so far as we are aware, known to the world as an originator or discoverer, and perhaps his modesty would lead him to class himself by rights among observers rather than among thinkers, among classifiers rather than among theorists; in which case, of course, criticism would be to a great extent disarmed. But in this lecture there is no hint of any such humble estimate of his position; and, until proved otherwise, the lecture must be dealt with as being what it purports on its face to be—a judgment passed upon the thoughts of the world's greatest thinkers by one who is competent to pass judgment, and an estimate of man's probable destiny by one who is fitted to make it.

Now, notwithstanding the many beauties of Dr. Huxley's lecture, and the undeniable truths it contains, there are in it several fallacies which could hardly have been put forward seriously except by a person strongly under the influence of a foregone conclusion, or of bias of some other kind, and therefore presumably incompetent for the task our learned biologist has undertaken—and this, quite apart from the huge fallacy which underlies his attempted accomplishment of that task. As a sample, let us take one of the most obvious of these curious slips from the path of reason. The lecturer quotes Pope's well-known lines ending in the declaration that "Whatever is is right", and proceeds to criticise it thus:

"As to the concluding aphorism, its fittest place would be as an inscription in letters of mud over the portal of some sty of Epicurus; for that is where the logical application of it to practice would land men, with every aspiration stifled and every effort paralysed. Why try to set right what is right already? Why strive to improve the best of all possible worlds? Let us eat and drink, for as to-day all is right, so to-morrow all will be."

Pope does not say, and surely never meant, that we should stifle every aspiration, or paralyse all our efforts. A world with these aspirations and efforts paralysed and stifled would not be the world as it now exists, and of which Pope speaks; for those aspirations and efforts are an integral part of "all that is", and to set about to stifle and paralyse them would presume an opinion the very opposite to that expressed by Pope, and which is the very soul of his aphorism—the opinion, namely, that whatever is is wrong; which, after all, does not appear to be so very different from Dr. Huxley's own idea of the cosmos in reference to man as an ethical being. Included in the number of things that are, there exists a potent force which, acting under the guidance of will and intelligence, manifests in the very aspirations and efforts which Dr. Huxley ignores or eliminates, and all the time "makes for righteousness." This potent force Pope very evidently includes in the "cosmic process", while Dr. Huxley counts it out, or at most counts it as man's own ori-

ginal and peculiar contribution to "the general process of evolution"—whatever that apparent afterthought may mean. It seems hardly fair to the poet to deny him the benefit in his "world" of this very important part of all that is, and then to use that same part without hesitation in his own "world"; yet it is upon these very aspirations and efforts that, as we have seen, Dr. Huxley entirely relies, and urges us all to rely, for our future progress.

It does not need a Huxley to tell us that; read in that superficial if not to say patently unfair manner, Pope's aphorism is absolutely indefensible; but that Dr. Huxley takes that view of it, in a measure prepares us for the far more important error that pervades the lecture, and which seems to be particularly inexcusable in a man of science, and to entirely vitiate the conclusions reached, quite apart from any consideration of the possible metaphysical crudities the learned lecturer's theories may involve—the conclusion, namely, that cosmic evolution and ethical evolution are two distinct and inimical things; and that man is destined to be eternally in conflict with a power which is the opposite to ethical, universally manifesting in the cosmos with the solitary exception of man's own case—a conclusion that, were it correct, would establish a neo-Manicheism, and make Mr. Huxley himself the High Priest of an evil Power.

Dr. Huxley starts with the assumption that the one basic principle of evolution is self-preservation; this is apparently a justifiable postulate, but he goes on to declare that the one means by which this self-preservation is effected, and evolution accomplished, is strife and self-aggrandisement, the outcome of which is the survival of those individuals or species which are best adapted to their environment, or sum total of conditions under which they have to live; and this method of bringing about evolution he calls "the cosmic process." The sentiment of altruism does not enter into Nature, according to him, but is something artificial and peculiarly human; and this unnatural, or extraneous, feeling of sympathy with, and consideration for others may become developed in man, in spite of Nature, through his own unaided efforts, or by what Dr. Huxley calls "the ethical process"—a process which to keep it up requires a constant and almost hopeless fight with Nature at large; for altruism will never become "organic" in man, but ever remain "artificial." Such, as far at least as this lecture declares it, is the gist of Dr. Huxley's philosophy.

Now, two units of energy, when they come into contact, must do one of two things—either compete or coöperate. Some instances of this "law" we recognise as attraction and repulsion, others as addition and subtraction; but there is no other alternative, for the apparently possible third course, consisting in separation before any conflict or any coöperation has occurred, proves when examined to be either a case of incipient conflict, in the form of repulsion, or of elementary coöperation in the form of a mutual agreement to have no further intercourse. There does not seem to be the slightest justification for supposing one

of these "processes" to be more natural or more "cosmic" than the other. When units of consciousness are concerned, discrimination and choice come into play, and the course pursued by units when they come into contact, will depend upon the judgment they form of the comparative advantage that will accrue to "self". Self-preservation being in both cases the real motive that determines the action, there is no apparent warrant whatever for judging one alternative to be in itself more moral than the other, or for calling the one a "cosmic process" and the other an "ethical process."

If two units compete, the stronger or cleverer will destroy and perhaps devour the weaker and stupider; if they coöperate, they form a partnership for their common benefit, which partnership being joined in by other units, also willing to coöperate, becomes an association, society, organization, or, in scientific language, an organism, which, in its turn, is ready to compete or coöperate with other units similar to itself. Both of these courses of action are perfectly "natural", for they may be observed to take place in all manifestations of life from the lowest to the highest—the coöperation among mankind, which is the subject-matter of Ethics, being nothing but the highest instance of the same principle that shows itself in the tacit agreement of the tissue cells to drop their differences, and forego a large amount of their individual liberties, in order to coöperate in the formation of a tissue. Why Dr. Huxley should confine the term "cosmic process" to the competitive action of the units, and call their coöperative action "artificial" and ethical, and apparently restrict the latter to the case of man, is a mystery which is not disclosed in "Evolution and Ethics."

We may, however, from the general tenor of his published ideas, make a guess at the justification which Dr. Huxley supposes himself to have for this arbitrary division of natural and universal processes into "cosmic" and "ethical". Imbued, like all men of science, with a well-founded dread of falling into the too common error of mistaking abstractions for actual substances, and general names for entities, Dr. Huxley, as the present lecture shows, has accustomed himself to regard the spiritual and metaphysical, if not as actually synonymous with the fanciful and fictitious, at least as of no importance as factors in an explanation of life—a habit which his constant occupation with the concrete, and therefore more obvious and superficial, side of Nature has doubtless intensified. Finding that self-abnegation and self-sacrifice—the necessary conditions for that ethical conduct upon the prevalence of which the future progress of mankind obviously depends—do not "come natural" to us at present, he concludes that they are unnatural to man, and therefore "artificial" products. On the other hand, in every instance of association below that of man, from the chemical atom up to the herding animals, the self-abnegation necessary to enable the units to coöperate "comes naturally" to all appearance, and being instinctive and involuntary, is presumably natural in the strictest sense, instead of being an artificial product as in the case of man.

The consequence is that Dr. Huxley thinks of this quality of self-abnegation differently in the two cases, and therefore calls it by different names. In the case of the lower forms of life he calls it "inhibition", in the case of man he calls it "altruism". Unless the atoms or the cells exercised their virtue by inhibiting the actions and tendencies natural to them in their isolated or "savaged" state, they could not by any possibility combine to form a product, or coöperate to make an organism. Unless man can exercise the virtue of altruism, or the taking thought for the happiness of others as well as of himself,—a virtue which implies the discarding of his coarser selfishness—he cannot possibly aggregate himself into a community. The parallel between the two cases seems to be perfect; but since we know that in man's own case this process of inhibition is accompanied by painful effort, while there is no evidence that any effort is required, or any pain experienced in other cases, Dr. Huxley concludes that inhibition without effort is discretely distinct from inhibition with effort; the former being the "cosmic process" and the latter an "ethical" one.

But a reliance upon these considerations for a justification of this arbitrary distinction—a distinction which seems to lie at the foundation of Dr. Huxley's philosophy—does not appear to be warranted; for only experiential knowledge could inform us of what takes place in other consciousnesses than our own, and in the case of every creature other than man, the power of inhibiting its primitive or "savage" tendencies has long ago been fully developed, and has become, through habit and heredity, so easy to exercise as to be a "second nature", which to us, indeed, is indistinguishable from the original one; and even if that nature be still imperfectly formed in some of the lower grades of life, it is being formed in these by such slow degrees that the movement must necessarily be imperceptible to us with our rough and ready methods of observation. In our own case, the passage from the isolated to the associated form of existence is taking place with far greater rapidity than we can possibly suppose it to have occurred in any other instance; since as self-conscious and reasoning beings we can help it on; but that momentous transition is as yet very far from having been accomplished in our case.

It is in the nature of all transitions to be painful, and of all growing pains to appear unkind and unjustifiable; but both of those pains seem to be "in the nature of things", and it is hardly to be wondered at that a growth so great, and a transition so surprising as those which occur when savage man turns into a social being, should be accompanied by pains and sorrows of terrible intensity. It is certain, however, that this change in man's nature is now rapidly going on, and will inevitably be accomplished by causes which we are learning to discern and to assist; and when the altruism, sympathy, and sociability—which are so difficult for man at present as not to be recognised even as a "second nature,"—when these qualities, we say, become man's predominant and real nature, the pains and sorrows which now so sorely puzzle our moralists, whethers religious or agnostic, will

cease to trouble the then peaceful waters of human life; the worst that will remain will be the small modicum of evil necessary to serve as a danger signal to warn us lest we stray from the path of rectitude.

Since both competition and coöperation are essentially natural or cosmic processes, complementary to, and necessary for each other, it follows that Dr. Huxley's philosophy falls to the ground; for it is founded on the hypothesis that these two coördinates of evolution are in eternal opposition to each other. We are therefore relieved from the awful prospect of having for ever to wage a hopeless war with ourselves and with the rest of the cosmos, visible and invisible; for the grotesque idea of the microcosm opposing itself to the macrocosm is thus proved to be the wildest kind of fancy. We may with a clear conscience open our eyes to the facts of Nature, among which is the eminently significant one of the growth of self-control. Already the hypnotists have shown that "inhibition" is a thing that is susceptible of further and apparently indefinite development; for they have proved that it is possible in certain cases for a person apparently in his normal condition to inhibit at will either his sensations or his emotions; and it is evident that the perfecting of this power of inhibition, or growth of a higher self-control, will eventually make man the master of pain and grief—but *to us* it is equally certain that the intelligent Powers that we perceive to be pulling the strings that make us mortals dance, will take good care that this new faculty of larger self-control shall not precede in its development that of the power of self-sacrifice.

The name of Thomas Henry Huxley will undoubtedly go down through the ages as that of one of the brilliant company of illustrious men who have made the Victorian age remarkable. That a mind so bright and sharp as his should dull itself upon the problem of "Evolution and Ethics" must surely be the fault rather of the method than of the man. When we examine his method, we find that it leaves out one half of the data that need to be taken into account to make possible any attempt to solve the riddle of the Universe. Of the double cosmic movement, which Theosophists lamely try to describe as "the ascent of Matter, and the descent of Spirit", Dr. Huxley perceives only the first part. Fancy a tailor endeavouring to cut out a garment with only one blade to his scissors! It is the perception or "apperception" of this double movement in the Universe that has made it appear to so many thinkers in all ages that the cosmos is One Great Whole; and this so apparent unity causes the idea of an eternal conflict between the microcosm and the macrocosm to seem not only an absurdity, but the most essentially unscientific absurdity conceivable, and as near a "blasphemy" as it is possible for a rational man to go.

To those who perceive this double movement, evil becomes not only relative but comparative; and the Nineteenth Century man of science, who in his wisdom concludes that because he is unhappy, and sees that others are even more so, the cosmic power is not ethical, then appears extremely like a child whom jam has ceased to please and



marbles to amuse, because it has to go to school, and cannot both eat its cake and keep it. If any of our readers wish to profit by the "warning" which Dr. Huxley by example conveys to the world in "Evolution and Ethics", let him read what is said therein about the doctrine of Karma; for, by dint of hacking that doctrine about with his one-bladed scissors, Dr. Huxley reduces that mysterious and all-pervading principle to a bastard kind of heredity, and then proceeds, with great apparent satisfaction, to mix it up with Atavism.

The clever Hindu printers who have set up this article do not understand our language, but their powers of observation, and their admirable "technique" as type-setters, make them equal to the task of deciphering our hand-writing, in spite of their ignorance of the meaning. This does not seem so very unlike the position which Dr. Huxley occupies in regard to the language of Nature; he does not see in the Cosmos, with the material side of which he is so familiar, the deeper meaning which he would read *in* [not *into*] it were he to cease to ignore all that lies below the surface—a meaning which, could he perceive it, would fill his soul with a hope and a joy such as he, unfortunately, may never know, at least not in this incarnation.

RICHARD HARTE.

### KRISHNA'S JOURNEY TO MOUNT KAILAS.

(Continued from page 182.)

THE fourth chapter gave us some idea of the nature of the bird used by S'ri Krishna as a vehicle to take him to the top of Mount Kailas. But there are one or two other points which deserve a passing notice. The north-easterly direction in which the bird is said to have flown away is one. The meaning is clear enough if the passage under study be construed from the standpoint of the letter. The relation of Drárika to the Badiri hermitage on the surface of the earth will explain the direction, but difficulties arise when the whole thing is subjectivised. There is again the meaning of the hermitage itself as it represents a halting place in the process of abstracting the consciousness from the changeful, and merging it into the changeless. What then is that hermitage? The answers to these questions can, I think, be obtained by considering the various statements contained in the text combined with other statements of the kind scattered through the Puránas generally. The statement that all enmity ceases there, indicates that Badiri represents a state of consciousness in which the yogi feels himself as one with all manifested nature, separation being impossible there. It is therefore a Buddhic state or a state of *jñánam* in which a man realizes that all is Vásudeva. It is again said that the course of *yagna* that rules all manifested nature starts from there. It is therefore a loka in which manifested nature hinges on to its noumenal counterpart—the abode of the Chohanic hierarchies whose ideal life-processes are observed by us in their physical aspect ruling over physical nature. It is both a psychic and spiritual condition or a Buddhi-Mánasic state, a state in

which Lord Vishnu is ever cognizable of course in his lowest aspect of a unifying Tejas. This state is hence called a state of Nara-Náráyana, in which the individual ego of the man has gained the condition of the angel that informs him. It is this that characterizes the philosophy of Siddhas who combine wisdom and power, and hence Badiri is called the hermitage of Siddhas, being the goal pointed to by them. It is the third state corresponding to the third principle of the septenary which correlates with the third principle of the macrocosmic septenary. It is hence the hermitage of Vámana, the third Avatár, the ultimate state attainable by a man as such.

From the above, it will be seen that the flight of the bird from Dváraka to Badiri is really the carrying of Buddhi-Mánasic energy from the plane of the earth to the outermost confines of manifested nature, where objective life merges into life subjective, or to the critical plane of Nature, where flows the mighty Ganges or the river of Fohatic life-energy. The northern side of this stream is characterized by the fact that no outside nature exists there except as a part of subjective thought, while outside nature can exist to him who is still to the south of the stream, be it out of compassion for man, or out of necessity, or from observance of the law. For these reasons the text describes S'ri Krishna of inscrutable course of action as proceeding to the north of the stream and there joining on his mind to the Samádhic state. But the reader can, if he likes, consider the whole as an effort of Samádhí from the moment that the Lord summoned his vehicle from the higher spheres. In this place it may be useful to refer Badiri to the course of the river Ganges given in Vishnu Purána, Adhyaya ii. There it is stated that the river starts from the pole-star and flows to the domain of the seven Rishis, who, floating in the holy waters, are engaged in *pránáyáma*. From there it flows on to Soma-Mandalam, or the orb of Soma, and from there again falls on the back of Mount Meru, splitting into four branches. This statement of the Vishnu Purána is important. The pole-star here is the north pole of our solar system corresponding to the pole of the human body—the Brahmarandhra, the top-most point of the head. There the waters of manifestation set in. The seven Rishis indicate the seven great centres in the head which collectively form the thousand-petalled chakram. From there the serpentine course takes the stream to the orb of Soma, which is the golden light connected with the middle of the forehead. From there again the stream runs on to the back of Meru—the city of Brahma, or the heart. If only we bear in mind that the eternal law has made the Brahma-Rishis, the servants of Soma, as so often said in the Vedas and Puránas, there will be no difficulty in locating the Badiri hermitage in Soma-Mandalam, or the centre of the forehead microcosmically.

Compare with this the following quotation from the same book, chapters on "Creation in the Pushkara":—

"These Brahma-Rishis perform Tapas on Mount Meru, their feet pressing their lower organs, their eyes turned towards the lofty peak of Meru,

necks straightened, backs erect, faces smiling, hands closed round the navel and their whole bodies contracted. With austerities thus performed and minds concentrated, Brahma and these Rishis mentally produced an all-pervading light. This light is the Vaishnavite form of flame ruling over the senses, and yet separate from them and it began to shine as the moon in the sky (*Soma-Mandalam*). This began to shine with an unbounded light in the sky as if it were another sun. This light is Brahmic in its character, within cognizance, and situated in the middle of the forehead, though it is not attainable by fools. But those men who are bent on self-knowledge and in whom Buddhi is developed, see that light manifesting as two orbs, lunar and solar, in the eyes. Only those Brahmans, the devotees of truth learned in the Veda and others, see the light or understand the science of self. In the case of a well-regulated yogi striving for release from bondage, the great lunar light enters the heart and rises from there to the middle between the eyes, by means of Gáyatri."

The above quotation is inserted here in order that the reader may see the connection between the Soma-Mandalam of Sanskrit and the Tejas that correlates with the middle of the forehead. It is this Soma again full saturation by which makes a man immortal.

At this stage the reader may ask if the Badiri hermitage is the pineal gland or the plane of consciousness attainable by transferring all life energy to that gland. I think the pineal gland is to the north of the stream to which S'rî Krishna goes over from Badiri. The centre, which is described in some of our Upanishads as hanging like an apple, is the hermitage. It is somewhat lower in spirituality than the pineal gland. It stands in the same relation to the pineal gland as the Buddhi-Mánasic to the purely Buddhist, and as a result the objective world yet remains for him who has transferred his consciousness to Badiri, but has not yet crossed over to the hermitage of Vámana, where the Lord once split himself into two halves, one human and the other angelic. The angelic half correlates with the centre of the forehead and the human half with the central spot between the eye-brows. That a slight difference was recognized between these two points is seen in the following s'lokas (*Harivams'a*—Creation in the Pushkara).

“ भ्रुवोतरादजनयदो गादो गेश्वरः प्रभुः  
 ब्रह्मवंशकरं दिव्यं भृगुं परमधार्मिकं  
 ललाट मध्याद् सृजन्नारदं प्रिय विग्रहं  
 सनक्तुमारं मूर्ध्निश्च महायोगी पितामहः ”

“This powerful lord of yogis, Brahma created by his power and from between the eyebrows, the Patriarch Bhrigu, the head of the Brahma-Rishis, the great follower and propagator of Dharma. He created from the middle of the forehead, Narada, of agreeable form, and from the crown of the head was created Sanatkumára”. The whole thing may be summed up in the figure of the tau intertwined by the serpent or the winding Ganges. The front or face of this is the east and the back is the west. Kailas is the north. The direction in which one must

travel from the heart to the centre between the eye-brows is necessarily north-east.

#### CHAPTER V.

1. Then the hosts of Munis seeing that the deva of Devas had arrived, closed their Agnihotras and acts of welcome due to comers.

2. These Munis had their minds fixed in Samádhi through long-sustained tapas. Some had allowed their hair to grow into matted locks and others were shaven. Some looked as if their blood-vessels had collapsed.

3. Others were without marrow and dried up and others looked like ghosts. Some were eaters of ground corn and others of dried leaf.

4. Some were completely given up to Vedic recitation, study and practice, full of tapas and void of food, ever in contemplation of Vishnu with devotion to, and reliance on Him.

5. Some were very near to the attainment of Siddhis and others were in eternal and devoted contemplation of Vishnu, and others of Tapasic merit had seen Lord Vishnu after long meditation.

6. Some were eaters of one meal in the year and others drank water alone. Some Munis, through their devotion to S'ruti and Smriti, caused even to Indra to fear.

7. Vasishtha, Vámadeva, Raibhya, Dhúmra, Jábali, Kas'yapa, Kanva, Bharadvája and Goutama.

8. Atri, As'vas'iras, Bhadra, S'ankha, S'ankhaniddhi, Kuni, Párás'ariya, Pavitráksha, Yágñavalkya, of great mind.

9. Kakshívat, Angiras, Díptatapas, Asita, Devala, Válmiki of great tapas.

10. These and other Munis emerged from their dwellings, with the necessary oblations for the Eternal Lord.

11. These went unto Lord Krishna—the protector of devotees, the all-ruler, the all-destroyer, the all-assimilator, and the all-pervader—and prostrated themselves before him in deep devotion.

12. "Salutation to thee, O Krishna, Lord of devas, Truth of Om, Ruler of the universe. We bow down our heads before thee, O Kes'ava!"

13. "Salutation to thee, O Krishna, the all-pervading, all-perceiving Lord. We worship thee, O Kes'ava." Thus said the great Brahmins unto the Lord.

14. "Here are eatables, here is water for washing, and here is a seat for thee. We have our life's purpose accomplished, enjoying ever the grace of the Universal Lord."

15. "Has anything been done by us not quite pleasing to the Lord?" Thus said the Brahmins with folded hands in the presence of the Lord.

16. Krishna then utilizing the offerings laid down by the devas, according to requirement, said, "All is done that ought to be done. O Munis, may your tapas prosper!"

17. Thus said the ancient-born, pleased with the Munis, as was also his bird Garuda.

18. Again did the Lord inquire of the Munis of A'tmic realization, if all went well with their tapas, agnihotrams and attendants.

19. These and similar inquiries did the Lord make ; and the Munis replied that all went well throughout.

20. Then did the Munis bring unto the Lord Vishnu and the Devas about him, picked grain, fruits and vegetables and rendered service. These the Lord accepted and rendered thanks.

#### CHAPTER VI.

1 & 2. Then the great Lord and Ruler Vishnu of unknowable action, proceeded to see the tapasic hermitage, on the northern side of the Ganges, a hermitage where in days of yore, He, the present lord of the Yádavas, performed tapas. He entered therein.

3. Having entered the place so long unseen and yet so beautiful, the promulgator of virtue sat down.

4. There the Lord of the lotus-eye merged, his mind in the Samádhi condition, and sat in profound meditation. What this Supreme Lord contemplated in his Samádhi, who knows ?

5. While thus the guru of the devas sat like a lamp in the Samádhi state, there arose on all sides a most terrific uproar.

6. "Eat, eat and enjoy, run, run and hunt these animals by the grace of Vishnu (S'árnga-Dhanus).

7. "This is Vishnu, Krishna, Hari, Achyuta. Salutation to thee, O Vishnu, Lord of devas, Mádhaba, Kes'ava."

8. Cries like this sprang up then during the night, combined with the terrible roars of lions, the enemies of antelopes.

9. Dogs were barking and running after antelopes ; the antelopes were in a state of terror and there were also bears and tigers there.

10. Here and there the trumpeting of elephants was also heard. The noise was like that of the ocean when it is agitated by a furious hurricane.

11. The noise heard that night, was sufficient to terrify the three worlds. Lord Hari sitting there heard the tumult.

12. He became disturbed in Samádhi, and breathed hard. The Lord then considered—"What is this terrific noise ?"

13 & 14. "What is all this discord mixed with praises of me ? This sound of hunting in this forest—this baying of pursuing dogs, mingled with the cries of all sorts of wild animals ?"

15. Thus thought the Lord sitting still, though looking round about to find out the cause of it all.

16. Then the animals ran to where the Lord sat, and in the rear of the animals appeared a great crowd.

17. Then became visible numbers of torches, hundreds and thousands of them, dispelling the darkness of the night and making it bright as day.

18. Then there appeared numbers of Bhútas and horrid Pisáchas, uttering a terrible screaming.

19. Pisáchas of deformed faces, were eating flesh and drinking large quantities of blood.

20. There were also seen animals killed and being killed, fallen down and being slaughtered, and also antelopes and elephants pierced with arrows and running to and fro.

21. Then crowded before the Lord's sight thousands and thousands of animals, who rushed to where he sat.

22. It is said that these animals formed a circle around the Lord, and there too were seen female Pisáchas of deformed bodies, terrific to behold, making the hair stand on end.

23. These female Pisáchas ran also to where the Lord sat with children in their arms. A crowd of dogs also were moving hither and thither among the multitude.

24. Then the all-pervading Lord Kes'ava thus circled round by crowds, became greatly astonished and continued to behold them from his sitting posture.

25. The Lord thought within himself, "for what purpose is all this tumult and whose are all these followers? Who is it that praises me in devotion, with whom I shall be pleased?"

26. "Who is it that has Nirvána near at hand as a result of my favour?" Thus thinking within himself sat the Lord Hari like any ordinary mortal.

A. NILAKANTA SHASTRY.

---

#### OF THE VIRTUES AND PREPARATIONS OF CORALS.\*

**R**ED corals are of two kinds: one of which is of a dark red colour, or toward a purple colour: another of a bright, shining red colour. And as they differ in colours, so they differ in properties. There is another kind of a pale colour, which hath very little virtue in it. It is to be observed concerning the red coral, that how far short it is of a bright reddish, it wants so much of its goodness and efficacy.

Experience teaches us that those corals which are of a clear, bright, shining colour, full of boughs and nowhere broken, are full of power and virtue. But those corals which have clefts, or want any part which they should have, are of less virtue. As a tree which wants some of its boughs brings forth the less fruit, so corals, whether pur-

---

\* *Editor's Note.*—The following extract from an old translation of Paracelsus with a few notes, has been sent us by a correspondent who suggests that interesting parallels may be found in Eastern literature, though in the East the coral never seems to have been so highly esteemed as true precious stones, such as the diamond, &c.

ple, or bright red, if they want any of their parts, they likewise want some of their virtue.

Now to speak of the several properties of those two kinds of corals, viz., the bright red, and the purple or dark red.

The bright red are pleasant and delectable; but the dark red are not pleasant to the eye. Those who would carry about them coral, if they be young men or old men, let them choose and love the bright coral, and they must beware of the dull, dark coral. As joy differs from sorrow, and laughing from weeping, so these two sorts of corals differ the one from the other. A sick or weak man who would have his heart merry and joyful, if he carry about him the dark red or purple coral, it will increase his disease and sadness of heart.

Now to speak of the virtues of the shining, bright red coral. It is good to quicken phantasy, or imaginative faculty; it is good against phantasms or nocturnal spirits; it is good against vain visions or vain sights, called *spectra*; it is good against melancholy.

I will explain these a little to you that you may thereby know better the worth and use of these corals.

That you may understand what *phantasy* is, consider how some men are naturally inclined to the study of secrets of arts and sciences and new inventions. Now they cannot always find out these things so readily as they would; they tire their minds and thoughts about it: the bright coral will be very helpful to us in this business, for it will not suffer the devil or any thing else which will seduce a man in his phantasy to infect his mind with impurity, wickedness or vanity. But the dark red coral doth the contrary.

Phantasms or nocturnal spirits, proceeding from Nature, they have a little of man's understanding in them; they seek after man, especially him who is joined to them. They be of divers sorts, some good, some bad; they are lovers of man, but not visibly, and they converse with them as dogs: but there is nothing to be got by these spirits; they can do nothing except it be to trouble a man; they fly from these bright corals as a dog from a staff; but they gather together where the dark coloured coral is.\* They are much like to the night-mares which are bred of phantasy.

A *spectrum* or a ghost is the starry body of a dead man. Man hath a two-fold body, one made of the elements, the other made of the firma-

---

\*The dark-red, or blood-colour, is said to be attractive to certain of the worse and lower kinds of elementals owing to its resemblance to blood. A friend of ours, who was something of an occultist, was once told (not by letter) by one of the Mahâtmas to give up wearing a head-cloth of this colour for the reason above given. This gentleman was not what members of the Theosophical Society call a *chela*, meaning presumably thereby a *sishya* or disciple, because, when the other side of Advaitism is reached, it will be found that in two exceptional cases there are "Mahâtmas" who have no "apostolic succession," and in these cases each man has to find his own way by himself, he receives hints from various sources, but cannot be said to be anybody's "chela": our friend was one of those who have no apostolic succession, and was therefore debarred from joining that section of the "Mahâtmas," which appears to be the only one referred to in the writings of members of the T. S., and whose seat or *ás'ram* is not in Tibet, but on the slopes of the Himálayas.

ment. The body made of the elements, when the life leaves it, rots in the place where it is buried, but that other body which man hath from the stars, fieth up and down in the air above the earth. Now these ætherial or starry bodies of dead men we call ghosts, which cannot endure to be where the bright coral is; but the dark coloured coral allures them to it.\*

*Melancholy* is a disease which makes a man sad, whether he will or not, that he grows weary of everything and becomes dull, and by his diverse thoughts and speculations makes him grieve and weep. This melancholy is driven away by the bright red coral, and it is increased by the dark red coral.

It is evident by these four particulars now mentioned that the operation of the coral is natural and not superstitious or magical, as many may think; for these four of which we have now spoken, do proceed from nature and not from the devil, contrary to nature. Now if they be natural, as astronomy, and the composition and putrefaction of man proves it, then nature hath a secret prepared for them, as it hath for all things natural, which proceeds from nature. Now coral is one of those secrets, of which there are also some others which nature hath prepared against these four. And so nature is contrary to nature, that is, contrary to nature in assisting nature.

Bright coral restrains the great tempest of lightning, thunder and hail, and preserves us from the hurt of them if it be used in the right manner and in the right place.

The proof of this. If we by our understanding can find a way to build a house over our heads to keep off the rain or to make a shade to keep off the heat of the sun, etc., so nature, as it can cause tempests in the air, doubtless it can also prepare a defensive to save from the harm of these tempests. As, for example, as Nature causeth diseases, so likewise it hath prepared medicines against those diseases. So that there is not any natural thing but hath its contrary, that is, there is created some natural thing which is contrary to it: and for this end God hath created coral, who understands these things, and hath likewise created other such things out of the earth.†

Bright red coral doth defend us from the cruelty of savage monsters, such as are bred by the heaven, that is, the stars, contrary to the

---

\* These two bodies are respectively the *sthūla s'arīram* and *sūkshma s'arīram* of the Vedāntins, according to the old fourfold classification. The *sūkshma s'arīram* may remain for a time undissolved, within the sphere of the earth's attraction, appearing as a ghost or as an "intelligence" at a spiritualistic *séance* (though all such "intelligences" are not necessarily of this kind), while the *kāraṇa s'arīram* (this last is definitely explained by S'ri S'ankarāchārya's commentary on *Brihadāraṇyakopaniṣad* to be the *linga s'arīram*, on which point he has the misfortune to differ from members of the T. S.) has passed on to Svargam or "Devachan."

† This "proof" may appear puerile at first sight, but in reality it refers to two important positions of occultism, *viz.*, *first*, that everything which can be effected by material or mechanical means can be effected by "occult" means. This is a part of the "law of correspondence"—as above so below. *Second*; that all differentiated existence is ultimately resolvable in to "pairs of opposites."



course of nature. Sometimes the stars pour out a seed, of which a monster is begotten, which should not be reckoned amongst the creatures as a part of the creation: and these monsters, we think, sometimes to be devils, sometimes we think they are ghosts, etc.; they are great enemies to men, because they are not generated by a natural way, but by an unnatural way. Now these monsters cannot be where corals are.\* Devils or spirits which possess men, cannot do it where coral is; if the coral be lying in the place, or be hid in a fit place, or if we carry it about us. There be many such spirits invisible with us, which seduce us and teach us to lie and to deceive, etc., but by this coral they may be driven away from us.†

*The Proof.*—As the devil flyeth from the sun which he cannot endure, for he hates the light and loves darkness; so he flyeth from this coral, which God hath singularly enriched more than any other vegetable, even as he hath made the sun to excel all the rest of the stars. The devil can comply with any of the stars except the sun; he cannot agree with the sun, so neither can he agree with coral. This bright red coral in its secret, mysterious virtues, is like the sun; and the purple or dark coloured coral is like the moon; and as the devil doth comply with the moon, so he doth with this dark red coral.‡

When this coral is, whether in the fields or in gardens, where all kinds of fruits are multiplied and increased, it likewise drives away from those grounds (where it doth lie) all such birds, vermin, spirits, ghosts, which are hurtful to the grounds, or the fruits of the ground, and so it increaseth the fruits. For the corn, fruits, etc., receive great damage in the night by spirits and ghosts.

Further, if the devil may possess man, much more may he possess beasts, as cows, dogs, hogs, birds, etc., viz., such beasts in which men have most delight. And the devil is also in tempests, in lightning, hail, etc. Now if nature may be thus possessed by unclean spirits, then certainly nature by its own strength can deliver itself from those clean spirits; that is, that natural thing which is so possessed, howbeit, cannot by its own strength deliver itself; yet there is some other natural thing like itself which agreeth with it, to which God hath given

\* This theory of monsters is part of the doctrine, according to which "influences and tendencies" good or evil are always, in one of their manifestations, to be found synthesized in some individual existence. Each thing exists in the four forms: *para*, *pas'yanti*, *madhyama*, *vaikari*, one of those is usually a synthesis. This holds true even of the Logos:—*para*, form; *Logos*, itself; *Pas'yanti*, the light of the Logos; *Madhyama*, the Dhyán, Chohan, the synthesis; *Vaikari*, humanity. This doctrine should help beginners to understand devas and elementals, each of which is a synthesis or focus of some power or combination of powers. The four forms hold from the highest to the lowest.

† This refers to the moral twist or warp which is so often found in those who have much commerce with elementals. In certain cases such persons seem to have said, "Evil be thou my good!" and to act accordingly—psychic anarchists who live for destruction.

‡ Occultists will be reminded by this passage of the fact that the strongest weapons of the Black Powers can be absorbed, as it were, into the aura of one of the "Children of the Sun" (a particular class of "Mahátmas"), without the slightest injury being produced.

a peculiar power against such unclean spirit, that as in nature there be remedies against such wicked spirits, of which remedies coral is one.

Coral makes us to be of a good complexion and cheerful. It corrects the harshness and rudeness of our natures, and makes those civil which before were uncivil. It stops the blood of the veins, bleeding at the nose, the bleeding of wounds.

It cureth the falling sickness by the rectifying of nature, so that the diseased person shall not fall. It is one of the chiefest things for the curing of this disease either in young people or in people of middle age.

Here I will add one notable mark whereby you may know the goodness of coral and how it must be carried. This mark you shall find in the figure of the coral. Take notice especially of the stock of the coral, in which you may plainly discern a belly and back: and so you must take notice of the right side and the left side of the coral, for accordingly it must be carried, that is, he who carrieth the coral must set the belly of the coral towards the same place that his belly is towards, and the back of the coral towards the same place that his back is towards, the right side of the coral as his right side, and the left side of the coral as his left side. And that coral in which you cannot discern this back and belly wanteth much of the virtue which it should have, or if it wanteth any boughs which it should have, then it is defective in its virtue, for the more boughs and branches it hath, it is so much the better. And therefore if you would have the aforesaid benefits of the coral, you must carry about you the whole coral,—a broken piece of the coral hath but little virtue.

Observe this distinction of the virtue of herbs: there is a twofold virtue in herbs and other vegetables, etc., *viz.*, a specific virtue, that is, a virtue appropriated to some certain diseases, which striketh at the root of that disease, and root it out: and there is an essential virtue, which is not proper to any one disease, but is larger: by this virtue an herb can help a great many diseases and may cure some. This essential virtue is like the beams of the sun diffused in the air; the specific virtue is like the beams of the sun contracted in a burning glass, so that the specific virtue is a great deal more operative than the essential virtue.

I will not, neither indeed can I, exalt the specific virtue of corals: for what God hath already enlarged to its utmost bounds that it can go no further, such a thing can be neither increased nor diminished: it is only the essential virtue that may be increased. And therefore now I give you the preparation and exaltation only of the essential virtue of corals, which I cannot pass by, because the mysteries and secrets of corals are wonderful. Of which I will now treat not so slightly as other writers do.

It hath been always the custom of philosophers to separate the good from the bad, the pure from the impure, that is, all things must die,

only the soul continueth : and if the soul doth not die, and the body must rot, hence then it follows, that the seed must putrefy before it can bring forth fruit. Putrefaction is incident to the body : only the essence, that which is good to the soul, doth not putrefy. Now when that which is pure is separated from the impurities of the coral, then the jewel is discovered in which all its virtues dwell, which is of small quantity, in respect of a great deal of useless, impure matter, which is separated from it. By the virtue of this jewel, *viz.*, by this essence of Coral, are cured all sorts of vicious fluxes without any harm to the body ; this cure is perfect and never doth any harm. This essence being taken inwardly, stops bleeding in any part of the body. Ten or fifteen drops of the essence taken inwardly, cureth all sorts of falling-sickness in men, women or children, if they take it five weeks together. I deny not, but some things may be added to this essence of coral, which may better it ; as the secret essence of the stone corneolus, which makes the essence of coral more efficacious. Another thing which may be added to this essence is the glass of steel-made liquid, which makes the essence very powerful in curing the falling-sickness. The essence with these additions may be rectified in a circulatory vessel, not the circulatory vessel of the vulgar alchemists, who call themselves alchemists, and can do nothing but prate.

---

### THE SOLAR SYSTEM.

**I**N attempting to define the constitution of our Solar System, as conceived of from the standpoint of Theosophy, we shall be safe in using the hints which here and there are scattered through the teachings of Eastern philosophy, and preëminently those that are presented in the "Secret Doctrine." The appearance of suns and other centres of activity in the Universe is nowhere more graphically defined under glyph and symbol than in the book of Dzyan, on which the former work is based.

In the 5th and 6th stanzas of this book the evolution of the solar system is dealt with. The "First Seven Breaths" are there said to produce from their pure circumgyrations the "Fiery Whirlwind," which is Fohat, the link between Mind and Matter from first to last along the unbroken scale of universal conscious activity. "Fohat is the steed, Thought is the rider." This intelligent force is first of all represented as calling the sparks or monads together, and joining and guiding them, forming therewith the "germs of wheels," placing them "in the six directions of space, and one in the middle." "Of the seven," we are told in the 6th stanza, "first one is manifested, six concealed ; two manifested, five concealed ; three manifested, four concealed ; four produced, three hidden ; four and one half revealed, two and one half concealed ; six to be manifested, one laid aside ; lastly, seven small wheels revolving, one giving birth to the other. He (Fohat "the swift and radiant one") builds them in the likeness of older wheels, placing them on the imperishable centres. How does Fohat form them ?

He collects the fiery dust. He makes balls of fire, runs through them, and round their, infusing life therewith, then sets them in motion; some one way, some the other way. They are cold, he makes them hot. They are dry, he makes them moist. They shine, he fans and cools them. Thus acts Fohat from one twilight to the other, during seven eternities." In these three s'lokas we have the key to the plan on which the solar system is built. We see successively the formation of laya centres, the incipient stages of development in the radiant orbs, and the transmission of the life impulse from one to another. Through all, we see the action of a conscious intelligent creative power, building the universe of worlds according to a plan already traced by the divine thought upon the waters of the cosmic deep. Here there is no vacuum, no creation of something out of nothing, not even a "fortuitous concurrence of atoms."

It may not be out of place here to make a comparison of this archaic teaching, with some of the theories which have successively been adopted and abandoned by the votaries of what is inconsistently called "exact science."

With regard to the plenum, which Theosophy maintains as a logical necessity in a true conception of the cosmos, Newton denies this. Arguing from the *vis inertiae* of bodies, that "innate power of resistance in matter," by which it is said to persevere in its present state, Newton leads to the conclusion that if a body at rest has no power to move itself, a body in motion can have no power to stop itself. Hence he assigns the *vis inertiae* of atmosphere, or any other medium through which a body has to pass, as a sufficient reason for that body eventually coming to rest. But when he comes to apply this theory to the motions of the planetary bodies, he is forced on his own premises to deny the plenum, which the more ancient systems of cosmology had asserted. Yet while denying the existence of the plenum, he postulates the correlation of centripetal and centrifugal forces as the cause of the curvilinear orbital motions of the planetary bodies, clearly asserting thereby the transmission of magnetic and electric forces through millions of miles in space, without any substantial vehicle whatever. And while modern physical science denies the existence of force apart from matter, it nevertheless inconsistently adheres to the Newtonian philosophy in almost every other particular, adding as a corollary to cover the evident disparity of reasoning, that there is in nature "a tendency to run down." "How then," asks Mme. Blavatsky in her "Secret Doctrine," "do your Positivists and Freethinkers and Scientists account for the phalanx around us of active stellar systems? They had eternity to run down in; why then is not the cosmos a huge inert mass?" But the *vis inertiae*, literally "the power of doing nothing," is a mere "scarecrow" employed by dogmatic science to pose as a living fact, while the plenum, which they are forced to admit, is to them little if anything more than a barren field, in which the said "scarecrow" is supposed to be at work. In the "Secret Doctrine" as in the later conclusions of

science in the West, motion is a connatus of matter, both being eternal.

Electricity, light, heat, sound, and other physical phenomena occurring in the different degrees of matter known to science, are in occultism regarded merely as modifications of the one motion, or Great Breath in the universe. The varying rates of vibration to which the degrees of differentiated matter can respond, are in science called by so many names, as comprehending so many sets of phenomena, distinct and separate from one another. Occultism shows all these rates of vibration, and therefore the attendant phenomena, to be convertible, for it teaches that the different degrees of matter in which these vibrations are set up, are but differentiations of one homogeneous cosmic substance, capable of transmutation by any one possessed of the secret of the solvent. That the molecules of ether are smaller than those of air, is evident from the fact that bodies which exclude atmosphere are freely traversed by the former. The rapidity of the vibrations of any matter depends upon the minuteness of its molecules, and as caloric or heat rays are below the red of the spectrum, and those of magnetic and electric ether above the violet, it is evident that electric ether is more rarified than light and the latter more than fire. Sound travels from 1,200 to 1,400 feet in a second, while the most violent wind does not move more than about 60 miles in an hour, from which it is evident that there are many degrees of molecular subtlety in atmosphere, and how near the finest of these approaches to the plenum existing within solid bodies, may be inferred from the fact that if the ear be applied to the end of a beam of timber, the scratching of a pin's point at the other end can be distinctly heard; so that, as the coarse air does not traverse the pores of the wood, we must conclude the sound is transmitted by vibrations of atmosphere in a highly attenuated condition. Now if wind is propagated by the grosser molecules of air, and sound by the finer ones, it is plain that their vibrations do not interfere with one another. This by the way may answer some questions concerning the permeability of matter, and the indifference to solid objects manifested by certain others still more solid in their way, but less sensible to us, whose molecular rates of vibration permit of them making an easy and instantaneous passage through what appears to be the densest form of matter.

The infinite and unlimited vibration in the unmanifested become the vortical motion in the phenomenal and manifested world. The existence of a plenum can be proved from several considerations known to science, as, for instance, existence of a subtile and plastic ether in the pores of solid bodies, all which have in varying degrees the qualities of expansion and contraction; the universal extension of light; the universality of the forces known as attraction and repulsion; the compression of the earth's atmosphere; and the correlations of the phenomena of light and sound as lately proven by scientific researches, beside many other proofs too numerous to mention here. Everywhere, throughout infinite space, we see the imperishable and primordial trinity of intelli-

gence, matter, and motion forever at work. Not so much as the suggestion of the "power of doing nothing," occurs to the mind's eye as it roams the vast and trackless ocean of space. Everywhere Being, and not a geometrical point in the universe that is not breathing and pulsating with consciousness and life : and to this doctrine of ancient occult philosophy, modern science is slowly progressing from its study of only the most external of Nature's triple robe ! We have already said that "the eternal vibration in the unmanifested becomes the vortical motion in the phenomenal world." Fohat, as the collective forces of the seven Logoi, is represented in esoteric cosmogony as "boring holes" in undifferentiated cosmic matter, producing seven laya centres, which are explained to be neutral centres or "Zero points, where the great breath modifies its perpetual motion within the area of the manifested universe." These centres are further said to circumgyrate throughout the period of activity known as the Manvantara, a period of time differing in length according to the plane of which we are treating.

This idea of the vortical process of formation is briefly expressed in the words of the stanza from which I have already quoted. "He (Fohat) makes balls of fire, runs through them and round them." The law of vortical movement in primordial matter is the oldest conception of cosmogony of which we have any record, for it is contained in the Puranic teaching which was transmitted to the Chaldean Ashpim, or Magi, thence to the Egyptian Initiates, and by them to the early Greek Sages. Later, it was taken up by Gallileo, Descartes, and Swedenborg, and finally by some few of the more advanced scientists of our own day.

Somewhere then, within the area of the manifested universe, we must conceive of the solar system. I say somewhere, for the universe, outside of our solar system and its immediate ambient, is unknown to us ; and the central sun, which is vaguely hinted at by poets and philosophers, is a conception which is entirely hypothetical so far as our sense of location is concerned. Around these seven centres of force, which are the germs of our solar system, cosmic matter expands, and passing through the six successive stages of consolidation, becomes eventually the globe or sphere. The sun, which in the Eastern cosmogony is held to be a central star, is here left out of the count, for in the 4th stanza of the book of Dzyan, we read, "then come the sons, the seven fighters, the one, the eighth, left out, and his breath which is the light-maker". This, we are told in the commentary, refers to the sun of our system. In the oldest Sanskrit scripture, the Rig Veda, it is said ; "eight sons were born from the body of A'diti ; she approached the gods with seven, but cast away the eighth, Martanda."

Satisfied with its conception that nature has a tendency to "run down," modern science regards the sun as a cooling mass whose luminosity has already begun to lessen. The conclusion however is one to which Prof. Tyndall, and some few others, take exception. Occult science informs us that beyond the cosmic veil that is called the chromosphere of the sun, beats the heart of our system ; and not until the hour strikes

for the solar pralaya to set in, will its action grow one degree less strong than now. The heliocentric system of astronomy is that which has always been taught in the Eastern schools of philosophy. Confucius, the Chinese philosopher who lived 600 B.C., taught it, and the teaching was echoed by Pythagoras in the West; Ptolemy, the famous geographer, denied the system; and established the geocentric theory, which stood for 1,600 years; Copernicus re-affirmed the heliocentric theory; then Tycho Brahe overthrew it in his day, and finally modern teaching, following the lead of Sir Isaac Newton, reasserts the archaic system, with the addition of a few supplementary theories which make nonsense of the whole thing as now represented.

Thus Newton, who maintained the theory of elliptical planetary orbits, made no allowance for the motion of the sun through space, and was of course consistent enough to place the sun in one of the foci of the ellipse. Modern science, however recognizes the motion of the sun through space, and yet is foolish enough to support the Newtonian theory of elliptical orbits as actual fact, and not merely an appearance based upon the assumption of a stationary sun. It would be out of place here to demonstrate the absurdity of this position of the modern astronomer; we must leave him amid the giddy maze of his "eccentrics" and "geocentrics", "parabolas" and "hyperbolas," to find out for himself the simple, but extremely annoying fact, that an ellipse cannot be described around a moving body! Let us pass on. Whatever of truth has been revealed to us concerning the nature of the elements composing the sun's luminous envelope, by means of the spectroscope and of heliophotographs, can at most be relative truth; for while our experiments are carried on within the area of the earth's atmosphere, and while we do not know what changes a ray of light may undergo in its passage from the sun, through the etheric plenum, and lastly through the atmosphere, we have no certain knowledge that our spectrum analysis is exact. Occult science while teaching that there are certainly no chemical elements either solid, fluidic, or gaseous known upon earth, which are not represented in the sun, also teaches that the solar elements are not the same as those known to physical science, but the essence or spirit of these. In fact, ages of development lie before these terrestrial elements before they can be reduced to the states in which they exist within the solar sphere. At most the scientist can but deal with the outer garment of Nature, she will not reveal her ultimate secrets to any but the pure spiritual mind, to whose unfaltering gaze Isis stands unveiled indeed. In gauging the position and distances of celestial bodies, the astronomer has the same difficulties to overcome; namely, a conditioned point of view, and a limited range in his powers of perception. As the universal north and south are not, and, of course, cannot be known, we can register the relative position of our solar system in space, by its configurations with other systems. Thus it has been shown by modern astro-

nomical researches that the solar system is moving as a unit around the distant star Alcyone, the largest of the group known as the Pleiades, and that its present line of progress is in the direction of the constellation Hercules. But it has been demonstrated also that Alcyone itself is moving through space, which fact, from all known laws in astronomical science, leads us to the inevitable conclusion that it also has its appointed orbit around some at present unknown centre. And thus from centre to centre we may proceed inwards until the mind grows giddy and loses its sense of location in the unfathomable depths of cosmic space. As the stars, contrary to the planets, have a light of their own, like our own sun, it is not unreasonably concluded that they are individually the centres of systems of inhabited worlds which revolve around them. On this point a writer observes:—"Under this idea or persuasion, of what a numerous family do we form a part! The immensity of the universe becomes peopled with fellow beings, and we feel an interest in what appears to be going on at a distance so vast, that what we see, as in time present, we have reason to believe (swift, inconceivably swift as is the progress of light) must have happened ages ago."

Sir John Herschell tells us that there are stars so infinitely remote from the earth, that light would require two millions of years to travel from those bodies to us; so that the astronomer, who should be recording the aspects and mutations of such stars as they occur, is in reality recording their history of two millions of years ago!

The distance of the nearest fixed star is estimated as seven trillions, six hundred thousand millions of miles from the earth; the well known star Draconis being 38 trillions of miles distant. In other words, light which travels from the sun to the earth in 8 minutes and 7 seconds, would require a year and a quarter to traverse the first distance and more than six years in the other case. Huygens, who pursued speculations of this kind to an enormous extent, believed it not improbable, that there may be stars at such inconceivable distances from the earth that their light has not yet reached us. Young embodies this in his "Night Thoughts", where he says:—

"How distant some of these nocturnal suns!  
So distant, says the sage, 'twere not absurd  
To doubt, if beams set out at Nature's birth  
Are yet arrived at this so foreign world,  
'Though nothing half so rapid as their flight.  
An eye of awe and wonder let me roll  
And roll for ever!"

What an astounding conception is this! Millions upon millions of suns ranged all around us, silently moving in their appointed paths, upheld, sustained, we dare not say by what; yet calm, undisturbed, regular and harmonious, they move in obedience to the intelligent law imposed upon them by the mighty builders of the Universe! And here we are only speaking of the things we see; what then must be the scene which presents itself to the matchless view of the Adept? In



"Five Years of Theosophy" it is said:—"Though an adept is unable to cross bodily (*i. e.*, in his astral shape) the limits of the solar system, yet he knows that, far stretching beyond the telescopic power of detection, there are systems upon systems, the smallest of which would, when compared with the system of Sirius, make the latter seem like an atom of dust imbedded in the great Shamo desert....And yet these immeasurably distant worlds are brought as clear and near to the spiritual eye of the astral astronomer as a neighbouring bed of daisies may be to the eye of the botanist."

When we consider that our physical perception of etheric vibrations is limited to the narrow scale of the spectrum, vibrations which are considerably modified to our sense by the atmospheric ambient, we can readily conceive of the statement that, were we to transfer our physical sense of sight to the region beyond the limit of this atmospheric envelope, into etherial space, the sun would appear "a rayless orb in the midst of a black concave"; for our visual sense would refuse to respond to the infinitely greater rates of vibration there set up. But as said by H. P. B. "the turn of a four-dimensional world is near, but the puzzle of science will ever continue until their concepts reach the natural dimensions of visible and invisible space.....When demonstrated, the four-dimensional conception of space may lead to the invention of new instruments to explore the extremely dense matter that surrounds us as a ball of pitch might surround—say, a fly, but which, in our extreme ignorance of all properties save those we find it exercising on our earth, we yet call the clear, the serene, and the transparent atmosphere."

From what has been said with regard to the position of the solar system, and the vast galaxy of worlds by which it is surrounded, its comparative insignificance when regarded in connection with the rest of the visible universe, and the extreme limitation of our physical senses, we must but admit that the extent of our knowledge is of the most incomplete and superficial degree. We can ill afford, as searchers after Truth, to ignore the archaic teachings of the Eastern Sages, to which, whether we will admit it or not, our own scientific researches are slowly but surely leading us.

We now come to deal with other centres of activity within the objective universe; such as comets, nebula, &c. The "Secret Doctrine" tells us at some length what the occult teaching is regarding those eccentric and frequently disappointing visitants known as comets.

"Born in the unfathomable depths of space, out of the homogeneous element called the world-soul, every nucleus of cosmic matter, suddenly launched into being, begins life under the most hostile circumstances. Through a series of countless ages, it has to conquer for itself a place in the infinitudes. It circles round and round between denser and already fixed bodies, moving by jerks, and pulling towards some given point or centre that attracts it, trying to avoid like a ship drawn into a channel dotted with reefs and sunken rocks, other bodies

that draw and repel it in turn ; many perish, their mass disintegrating through stronger masses."

Those which move slower and are propelled into an elliptic course are doomed to annihilation sooner or later. Others moving in parabolic curves generally escape destruction owing to their greater velocity. Thus we see how the cometary stage of evolution is one that is passed through by all the celestial bodies, planets as well as suns, and it is only after losing its velocity, and hence its fiery tail, that this erratic and impetuous traveller "settles down", to quote an apt phrase, "into quiet and steady life as a regular and respectable citizen of the sidereal family."

While the Esoteric doctrine considers the comet as included in the same evolution as the solar system, it does not hold with the hypothesis of nebular birth, for we are told that the comets, suns and planets, are all of a common origin, being born out of the same mother, or "World-stuff"; this essence of cometary matter being totally different in its nature from any of the chemical elements known to science ; homogeneous beyond the boundary of the solar system ; differentiated entirely when it comes within the vitiating influence of the compound interplanetary matter, and the exhalations of the planetary bodies.

So far the astronomical teachings of the ancient sages are seen to embrace all that has since been inculcated by Kepler, Leibnitz, Kant, Herschell, and Laplace.

How much modern science knows of the true nature of cometary bodies, is proved from their adhesion to the theory of Gravitation, whereas we know that all the observed phenomena of cometary "tails" are directly opposed to this theory. They uniformly rise upwards from the nucleus into the regions opposite to the sun.

But to affirm, as science does, that the tail of a comet is its own atmosphere, is to foresake phenomena for hypothesis, for we know that a heated matter can only rise in a medium denser than itself ; as may be proved from the fact that the smoke of a burning body in a pneumatic vacuum, does not rise, but hovers round that body, or if it be suspended, then the smoke sinks like water. Also we know that the earth's atmosphere uniformly surrounds it. From these considerations it is evident that the tail of a comet, which rises in the direction from the sun, whatever may be the course of the comet itself, is not atmosphere at all, being more rarified than the interplanetary stuff into which it ascends ; and it has already been shown that ether is a more rarified degree of matter than atmosphere. But, we may repeat:—"What does science know of comets, their genesis, growth, and ultimate behaviour ? Nothing, absolutely nothing ! What is there so impossible in that a laya centre—a lump of cosmic protoplasm, homogeneous and latent, when suddenly fired up,—should rush from its bed in space, and whirl throughout the abysmal depths in order to strengthen its homogeneous organism by the accumulation of differentiated elements ? And

why should not such a comet settle in life, live, and become an inhabited globe?"

Newton was of opinion that comets are the aliment of the sun, and he further said that "when the comet of 1680 should fall into the sun, its heat would be raised to such a point that our globe will be burnt, and all the animals upon it would perish"! There is generally a saving clause or a gracious reserve on certain points of which this great philosopher treats, which shows his respect for the average human being; but we venture to fill the omission in this instance by adding that, when this event does happen, men will perish also! Phillips, in his "Worlds beyond the Earth," however, maintains:—"In the first place no comet, out of the hundreds which have appeared, has shown any tendency to fall into the sun; they all regularly continue in their orbits, as the planets do. Again, the appearances which present themselves when a comet is in close neighbourhood of the sun, rather manifest a repulsion between the matter of the comet and the sun. Again, if, as is most likely, the atomic constitution of a comet differs from that of the sun, it would not reach the surface. Were a comet to fall into the sun, its mass is so trifling in comparison with that stupendous orb, that it would scarcely produce any appreciable result; and unless it consisted of gaseous matter which could unite chemically with that of the sun, no combustion would take place. No comet ever yet recorded, perhaps, contained so much matter as the earth. Now, were the earth to fall into the sun, supposing it would burn, it would at most produce a small spark—a minute scintillation, and all would be over. The comets seem to take very good care of themselves! When we find that one comet has actually passed through the group of Jupiter's satellites without deranging them in the least, we need not fear for our earth." There is a ring of common sense talk about these remarks of Mr. Phillips, which seem to indicate that he was more at home among these untamed children of the sky, than Sir Isaac Newton was with the sun, which he thought was fed upon them!

The modern nebular theory, which was first of all advanced by Sir William Herschell in 1811, supposes that the vast tracts of faintly luminous matter of irregular form revealed to those who are in the habit of "guaging infinitude" by means of the telescope, are aggregations of cosmic dust or "Fire-mist" in a process of condensation, having now reached the gaseous stage in which we see them. It further maintains that portions of these spectral worlds have a tendency to polarize in the course of time, and to dissociate, forming systems such as our own. Occultism, however, appears to teach that they are the "laboratories" so to speak, where Fohat is at work compounding the materials for the use of the Builders, and the bright spots or nuclei within them are, in fact, collections of the various materials made ready for future use. Thus Madame Blavatsky tells us they are "like bricks already baked, of various qualities, shapes and colours, they are no longer formless clay, but have become fit units for a future wall, each of them

having a fixed and distinctly assigned place to occupy in some forthcoming building." Last of all "the bright brick is caught by the hand of the mason—directed by that universal architect which destroys but to rebuild. It has found its place in the cosmic structure, and will perform its mission to the last Manvantaric hour." Thus occultism explains the disappearance of the temporary stars which appear in the midst of these irregular clusters with their nebulous substratum, but, as said in the "Secret Doctrine," it is useless to give out isolated theories with regard to things embodied in a whole and consecutive system, which, when separated from the main body of teaching, would necessarily lose their vital coherence and thus do no good when studied independently. To be able to appreciate the occult views on the nebular theory, one has to study the whole esoteric cosmogonical system. And the time has hardly arrived for the astronomers to be asked to accept Fohat and the divine Builders. Before the whole esoteric system could be given out and appreciated by the astronomers, they would have to return to some of those "antiquated ideas," not only to those of Herschel, but to the dreams of the oldest Hindu astronomers, and to abandon their own theories, none the less "fanciful" because they have appeared in the one case nearly 80 years and in the other many thousands of years later.

But like most other theories of the present day, which are but the thought-echoes of former centuries too often distorted in transmission or but dimly sensed, the nebular theory is not by any means a modern one in its main outlines.

But we must leave this disputed ground and draw to a conclusion.

Having briefly presented the Theosophic teaching with regard to the origin and formation of sun's and other visible centres of activity in the cosmos, we may go one step further before we pause.

A fact repeatedly asserted by the teachers in regard to the interstellar spaces, is, that nowhere in the whole range of universe, are there spaces devoid of starry worlds. They assert moreover that both within and outside of the systems visible to us, there are others of which the physicist knows nothing. But if the habitability of the visible worlds in the heavens is denied by even men of presumably advanced intellect and scientific attainment, how is it possible they should understand that there are many orders of invisible worlds within the seemingly empty spaces of our own?

"Nevertheless," says Madame Blavatsky, "such invisible worlds do exist. Inhabited as thickly as our own is, they are scattered throughout apparent space in immense number; some far more material than our own world, others gradually etherializing until they become formless and are as 'Breaths.' That our physical eye cannot see them is no reason to disbelieve in them; physicists can see neither their ether, atoms, nor 'modes of motion,' nor forces. Yet they accept and teach them." But while the degree of spiritual development attained by the race, is that which prescribes the limits of his consciousness, we cannot expect that fifth race men, with their limited five senses, will accept as

final, teachings which can only be proven by appeal to a sixth-sense consciousness. This idea, as applied to the demonstration of the planetary chain, we must leave for future discussion. It is not 300 years since Giordane Bruno died at the stake for his religion,—a religion of truth, than which he could find none higher. His heresy consisted in teaching that space is infinite, that it is filled with worlds both opaque and self-luminous; and that these worlds are inhabited. “Every production,” said he, “of whatever sort it be, is an alteration, the substance ever remaining the same, for that is only one... Why think of any twofold substance, one corporeal and the other spiritual, when in sum these have but one essence and but one root? If you think aright, you will find a divine essence in all things.” In his work, *Della Causa Principio ed Uno*, he says, “I affirm the physical universal efficient to be the Universal Intellect, which is the primary and principal faculty of the soul of the world; that soul being, on the other hand, the universal form of this intellect. This is that one which fills the great whole, which illuminates the universe, which directs nature to produce its species in the way which is most suitable.” This, which is also the teaching of Theosophy, he gathered from a study of Plato, Pythagoras, Plotinus, and others; and he brought this doctrine to bear upon the astronomy of Copernicus. But during the time which has elapsed since the martyrdom of Bruno, the Church of Rome, in response to the intellectual impulse of the age, has conceded the truth of his heresy; and there is hope amounting almost to a certainty, that the time is not far distant when the modern intellectual inquisitor will be forced to admit the full doctrine of the Old-World Philosophy as presented in the teachings of Theosophy.

WALTER R. OLD.

---

## Reviews.

---

### OUR MAGAZINES.

*Lucifer*.—We are glad to see that the “Watch Tower” takes up the question of the Auckland Presbytery *N. Z. v. Rev. S. J. Neill, F. T. S.*, in which the former shows itself to be as fossilised in its interpretation of the Christian faith, as the Church of England proved itself to be behind the spirit of the age in refusing to be represented at the Parliament of Religions. It is a case of getting the stone instead of bread after all; only the stone in this case is flung at Theosophy in the person of our esteemed brother.

H. L. P. concludes his able article on “Ancient Egypt.” G. R. S. Mead writes in good earnest style upon “Building for Eternity,” and the article is well worth reading. Conviction is catching, and it is not every day that we are convinced of a good thing existing so near to hand as in one’s own heart.

“A Dead Soul,” by Vere Johnston, is the title of a very fascinating psychological story, which unfortunately is not finished in the present number. “Science and Esoteric Philosophy,” by H. T. E., treats, among other interest-

ing things, of Keeley and his discoveries, and presents a fairly wide view of the reach and tendency of this scientist's work in the higher strata of natural forces.

*The Path.*—Mr. Judge writes an interesting article on "Re-integration" in connection with the series called "The Occult Arts." The "arts", however, have scarcely reached in these articles the stability of a complete hypothesis, and to this degree the series is defective. They will nevertheless be read with interest as hinting at possibilities lying to one's finger-ends, but just beyond reach of most of us.

"Faces of Friends," presents us with the portrait of our esteemed colleague and brother Hevavitaratna Dharmapala, of Calcutta, Secretary to the Mahabodhi Society.

"Antiquity of America," by John M. Pryse, puts forward the view that Aboriginal America is not of Aryan descent, as claimed by late writers in the *Path*. The author brings the text of many well known writers to bear witness to his position, which certainly merits close consideration.

*Theosophical Siftings.*—That Annie Besant lives in an atmosphere of work, to which she contributes no small share of the elements, is well known; but it is quite within the pale of "record" work that a lecture delivered to the passengers on board the "Kaisar-i-Hind" should find its way into the Theosophical press. "A Word on Man: his Nature and his Powers," is the title of the lecture, and forms No. 14 of the current volume of the T. P. S. publication. The services of the well known reporter Mr. T. A. Reed, who happened to be among the passengers, made the publication possible. The lecture deals largely with the power of Thought in Man, and the wonder-working faculties of the trained will and mind. Illustrations are drawn from the domain of hypnotic research, and the tenor of the subject finally lends itself to a consideration of the moral influence of thought in daily life. We think the passengers of the "Kaisar-i-Hind" never at any time had a more instructive half hour than that yielded by the present lecture.

*The Theosophic Gleaner.*—No. 5 of Vol. III presents a very agreeable series of extracts from the Theosophic journals, with some original essays, the best of which is, we think, "The Magnetic Light and Human Aura."

The magazine wants some careful editing, and with this, would leave nothing to be desired.

*The Northern Theosophist.*—The first appearance of this new advocate of Theosophy is dated from Middlesborough, England, in December 1893, and is under the editorial of Mr. W. A. Bulmer. The paper runs to 8 quarto pages of very readable matter, much of which is pithy and trite in expression. "The Editor's Remarks," and "Jottings from a Theosophist's Note Book" are well worth attention. The literary style and press work of the journal are first rate, and will certainly commend it to readers of Theosophical literature.

One of the most important steps in Theosophical organization in England, that of constituting a North of England Federal T. S., is noticed in the pages of the *Northern Theosophist*, and it appears that it will hold quarterly Conferences of delegates and members from all the Northern Branches in England. This is an excellent step and will meet with due comment in our correspondence no doubt. Let us wish the N. T. a successful mission and long life!

*Luz.*—No. 7 of the first volume of our Argentine representative contains articles on Karma and Reincarnation, and the Fakirs; and reprints the "Diary of an Indian Chela" from the pages of the *Path*.

*The Theosophic Thinker.*—Vol. II of this journal comes out in a new form, which is far more attractive than its predecessor. No. 2 of the present volume begins a dissertation upon *Manas*; gives a fairly good report of the XVIIIth Anniversary of the Society; "Notes from London" by S. E. C., in which the Conference of the north of England T. S. federation is reported; and continues the translation of S'ri Rámanjaneya Samvadam. There are also some abstracts of Annie Besant's lectures, and notes upon general topics. Mr. T. A. Swaminatha Aiyar, F. T. S., is to be congratulated upon the great improvements, effected under many difficulties, in the second volume of his journal, which is the only English weekly devoted to Hindu Religious Philosophy and Theosophical subjects.

*Die Übersinnliche Welt\**.—The organ of the German Society bearing the name of Dr. Hübbe Schleiden's well known journal the *Sphinx*, completes its first year with the present issue, and opens suitably with an appeal to its readers to strengthen it for the coming year by spreading it among their friends. Mrs. J. E. writes forcibly and feelingly on the injustice often shewn towards mediums, by ignoring their high sensibility and forgetting how much they are controlled by the thoughts of the sitters; she urges each to develop his own spiritual powers, and to be able to dispense with a medium. Two forcible articles against Vivisection by Dr. Carl du Prel are reprinted and is followed by a chat "At the door of other worlds."

*Lotus Blüthen.*—Dr. Hartmann's *Lotus Blüthen*† is now so welcome a visitor in many Theosophical homes that it needs but few words of recommendation. A very clear and simply written article on White and Black Magic and Witchcraft is useful. The rest of the number, save for the answers to correspondents, is taken up with the translation of Annie Besant's Manual on Re-incarnation.

*The Sphinx*:—The eighth year of the *Sphinx*‡ has been reached, and a bright number testifies to the vitality of our contemporary. A fantasy of Friedrich Horn on the experiences of a believer and an unbeliever on the other side death—each slipping over the boundary in well-nigh fatal illness, but returning—is suggestive. Wilhelm von Saint George writes on "Prayer in Theosophy," describing his own practice, which consists virtually in the use of a mantra, and in the reverent realisation of the presence of the soul's Master, at certain times, addressing to him the inner aspirations as the incarnation of the Divine. An article on the Aryan Samaj contains an extraordinary recension of the Mundakopanishad, in which the original is so travestied as to be almost unrecognisable; here and there a ray of the beauty of the original struggles through. The notes and comments are varied and interesting.

---

\* T. Trantwein'sche Buchhandlung, L. Wendriner. Leipzigerstr. 8 Berlin.

† Verlag von Wilhelm Friedrich, Leipzig.

‡ C. R. Schwetschke and Sons, Braunschweig.

## THE PYRAMIDS AND STONEHENGE.\*

The present monograph<sup>†</sup> is the substance of two lectures delivered by Mr. Sinnett before the London Lodge of the T. S., and forms No. 19 of the "Transactions" of that Lodge. These transactions are always welcome reading to the members of the Society and must be of considerable interest to the public at large.

Mr. Sinnett begins his subject by pointing out the fact that the results of modern researches in Egypt give evidence of a high state of civilization existing in that country, as far back as 5,000 years B. C., and from this fact he goes back, following the records of the papyri to some fifteen millenniums B. C., and brings us to that epoch recorded by Solon, the forerunner of Plato, when the last remnants of that once mighty continent, Atlantis, were submerged. The modern researches of Dr. LePlongeon in Mexico and Ucatan are brought forward as evidence in support of the "fable" of Atlantis, and it is shown that Mexican inscriptions agree with Plato in assigning a date of some 12,000 years ago as that of the final catastrophe of Atlantis.

Mr. Sinnett suggests in addition to the historic evidence on archæological subjects, to bring also the psychic faculties of psychometry and clairvoyance to bear upon the same field, hoping thereby not only to gain corroboration of much already tabulated, but to extend researches into the past indefinitely. And certainly, the faculty that enables us to recall the impressions of yesterday, may, under fitting conditions and through trained subjects, enable us to faithfully recall those of ages long gone by. For the psychometric science is based upon the essential monadic unity of things and persons, as illustrated in the philosophy of Leibnitz. Mr. Sinnett then traces the rise of Egyptian learning from the settlement in that country of Atlantean adepts; the emigration of those sages from the doomed Atlantis being some time previous to the dawn of civilization in Egypt.

Then coming to the Pyramids it is said

"It was at a midway period between the first immigration of Atlantean adepts in Egypt and the stage of the world's progress we have now reached, that the Pyramids were really built, or, in other words, a little more than two hundred thousand years ago."

In this connection it may be noted that, taking into consideration the 4th motion of the earth, that of polar revolution, the great Pyramid was on the tropic of Cancer 47,040 years ago; and was immediately beneath the sun when in the middle of the sign Leo, 263,040 years back. Mr. Sinnett is of opinion, from information received, that Khufu, the accredited builder of the Pyramid, "simply restored some portions of the Pyramid that had suffered injury." We may, however, venture to suggest that King Khufu, at the command of one of the Hyksos, built up the whole structure above the original top line,—which latter passed through the chamber of Osiris (the king's chamber),—and thus closed the structure, a truncated pyramid originally, to all its former uses. The evidence for this is that in the highest of the five chambers superposed upon that of the original king's chamber there was found an inscription with the royal oval, bearing the record of Khufu's work; whereas no such records are found in the foundation chambers.

From what is said in Mr. Sinnett's essay, it would appear that the pyramids have been once entirely submerged and once flooded. The descrip-

\* "Transactions of the London Lodge T. S.," No. 19. By A. P. Sinnett. London: Kegan Paul, Trench, Trübner and Co., Ltd., Charing Cross Rd., 1893.



tion of the seismic changes which brought this about, is of the most interesting description. The subject of Stonehenge is then treated by the author, and in this connection he mentions the probable use of psychic and natural forces in the building of this and other great lithoidal monuments; forces which were used to supplement the then advanced mechanical resources of the Atlanteans. Mr. Sinnett places the age of the trilithons of Stonehenge at about 100,000 years, "near the final culmination of the great Atlantean continent's submergence". The essay concludes with the author's hope that it may be accepted "as contributing in some measure to show how imperatively necessary it is to bring the Atlantean origin of all civilizations belonging to our age into the scheme of our thinking if we are to hope for anything resembling a correct interpretation of the ancient world". We feel sure that this hope is not unfounded, and the claims of the subject upon the attention of all students of Theosophy should ensure for this essay a wide welcome.

---

### THE NIGHT OF THE GODS.\*

This thick volume of 581 pages announces itself as "An Inquiry into Cosmic and Cosmogonic Mythology and Symbolism," and one may say at the outset that it justifies its claim. The value of the book in the eyes of the reader will depend on that reader's mental attitude; if he be fond of mythology and symbolism, not as veils for deep spiritual realities, but merely as expressing certain natural facts in a pictorial way, then he will find herein much that is interesting and suggestive, and he will admire the patience with which facts have been collected and the skill employed in their choice. But all students of universal religion rather than of comparative mythology know that there are at least seven keys to every symbol used in religion, and among them are the physiological and the sidereal. Few Western students go beyond the use of these, and they use them with great industry and ability; but when one has admired these qualities, and has marvelled at the number of facts gathered together, one is conscious of a feeling of dissatisfaction, as though one had dined on "vacant chaff well meant for grain." For after all a religious symbol is more than an allegorical statement of a physical fact; that physical facts can be thus stated is true, but this possibility exists only because each physical fact is the ultimate expression of a divine thought; if we would then know the thought that underlies the symbol we must not stop at the physical fact for which it stands as the name in the language of symbology, but must pierce through the physical facts to that of which they are the expression, so that they may unveil their hidden meaning, instead of re-veiling it as is done in all exoteric religions. Those who thus study symbology will find nothing to reward them in Mr. O'Neill's book, as it is entirely confined to the use of the physical key, but probably there are fewer readers of this class than of the one above alluded to.

Mr. O'Neill considers that the rotation of the heavens round the earth, as "an ever and everywhere present overpowering universe fact," so far as man's observation went, must have exercised a vast influence upon the human mind and must have been the "origin of the greater cosmic myths which concern themselves with the genesis and mechanism of the universe." Hence a fixed point round which rotation occurred—the North Pole—and that as the extremity of a fixed axis; as next the idea of a Power causing

\* By John O'Neill. Published by Bernard Quaritch, 15, Piccadilly, London.

the rotation, whose seat should be that fixed point, and Mr. O'Neill identifies the chief Deity of the early Northern religions, the Greek, Egyptian, Chinese and Japanese, with this Polar God, the axis with the spear, obelisk, pillar, etc., the end of this developing into the triune emblems, such as trident and fleur-de-lis; the winged sphere is the revolution of the heavens, and hence all divine birds, universe-eggs, and feathers on Egyptian deities; circular worship, *i.e.*, dances or processions round sacred images, temples, persons, and the various "wheels" find also here their explanation.

This theory is supported by a large array of facts; thus the "Spear, Pike, or Pal" is studied, and it is shown in various myths as used for stirring up the deep and producing an island, *i.e.*, as bringing the earth into existence; "Pal" is sought as forming part of Divine names, as in Pallas, Palamon, the Palici, etc. Then the rod, as divining rod, as sceptre, with its point developed into a triune form, many examples being given from the rods held by Hindû and Egyptian Gods, ending in a lotus, a trident, or some other threefold object. Step by step we are led through a mass of symbols and names that all have their source in the axis-idea, until we reach a discourse on round towers and pillars in Ireland and elsewhere, and the varied trees of mythology, Zoroastrian, Hindû, Norse, till at last we find ourselves climbing the historic beanstalk with Jack the Giant-killer. So we wander onwards and onwards, having no reason to quarrel with our guide, if our fancy leads us to study these regions of the universe. A book of infinite painstaking, but I must note one extraordinary blunder—the connecting of the third eye of Shiva with the evil eye!

But let no man dream that by these studies he will unlock the inner sanctuary of religion. As chopped hay beside the long grass waving in the sunlight are all these disquisitions of symbols as standing for physical facts to show the beauty of these symbols when they are seen in the sunlight of spiritual knowledge, and suggest the deep realities of the spiritual life. In verity, books like this, creditable as it is to the author's industry, do much to thicken the covering which hides the Divine Life from men; for while that Life expresses itself in the facts of physical nature, themselves but symbols, everything which tends to fix men's sight on these symbols as final facts and to resolve religion into a pictorial representation of nature is an obstacle to true vision. For true vision pierces through all these coverings until it reaches the Light which is the centre of the heart of the cosmos and of the heart of man.

ANNIE BESANT.

---

## Theosophy in all Lands.

---

### EUROPE.

LONDON, *December, 1893.*

We seem to have a good many activities on hand just now. The Crèche is very much to the fore at Head-quarters, as all the Lotus Circle children have been providing presents for the little ones at Bew (and, I am told, are determined to go down in a body and present their offerings in person!), one very small boy knitted a whole comforter himself, dropping innumerable stitches in the process! Two new rooms have been opened at the Crèche.

and ten more cots provided, a generous donor—an F. T. S.—having, in her goodness, given £50 to defray expenses.

The Lotus Circle, as I told you in a former letter, now hold their meetings at the Lotus Club, which reminds me that our brother, M. U. Moore, has gone off to Egypt for a couple of months. He will be much missed at the Club; and I see he is down in the new Blavatsky Lodge Syllabus for a lecture on "The Book of the Dead" in March, so we ought to have the advantage of hearing something gleaned "on the spot," as they say.

I have in front of me three most attractive looking Syllabuses—or is it Syllabi!—of Lodge discussions for the forthcoming season, January to March 1894. The first is our own, and among much that is interesting, I am glad to see that Miss Stabler is going to open the discussion on February 1st on "The Wheel of the Law." Then we have another lecture from Mrs. Keightley in prospect, and others from Mrs. Oakley, Mrs. Marshall—the invaluable "Chairman" of the Crèche Committee—Dr., and Bertram Keightley, and many others; our Assistant Secretary, European Section T. S., appropriately opening the series, and our Secretary closing it. The new "North London Lodge" has issued a capital Syllabus, Mr. Glass, the President, giving two of the lectures. In connection with this Lodge, Miss Stabler and other workers have started the plan of taking some hall, or large room, for a Sunday evening, and giving a public lecture. It was thought that where any new Centre or Lodge is started in London or the suburbs, this plan would work well in rousing and stimulating interest; and certainly a most successful start was made the other night—Sunday, 17th inst.—when Miss Stabler hired Wellington Hall, Islington, and, with Bro. Collings, addressed a public meeting therein.

The third Syllabus is that of the Adelphi Lodge, and their programme for the next three months promises to be, as usual, extremely interesting. Out of many names of old friends and well-known speakers, I see that Mrs. Keightley is repeating her capital lecture—"What Proof have We"—which was given at the Blavatsky Lodge last month. The President of this Lodge (Adelphi) has his hands pretty full, as I hear that he has recently started a "Secret Doctrine" Class in addition to all his other "activities."

A new Centre has just been formed at Farm-on-Tees; and the Ramsgate and Margate Centre are getting up a series of semi-public lectures for the next few months, to be capped by a public one from Mrs. Besant on her return from India. I forgot to say that the new North London Lodge is the old "Islington Centre," which, under its new name, promises to be a most active one.

Spain is producing a new Official Centre of work, Alicante having applied for a Lodge Charter. Our Dutch brethren are to be congratulated on having secured another house at Amsterdam for their Head-quarters. This house has a hall on the premises which holds over a hundred people, and is always crammed.

I forget whether I mentioned the two new Theosophical magazines which have lately appeared here, *Ithuriel*, and *The Northern Theosophist*, two capital ventures; the Middlesbro' workers and the Northern Federation being responsible for the latter, the Birmingham Lodge for the former. Then the new Australasian monthly, the *Austral Theosophist*, appears with the new year, as does also, I believe, a new Spanish magazine in Barcelona.

Our H. P. B. Press is as usual in full swing with Brothers Pryse and Mr. Green in charge. A revised edition of "Five Years of Theosophy," also of "Nature's Finer Forces" is promised; and the second volume of the "Secret Doctrine" is now bound, as I saw an advance copy the other day.

\*                     \*                     \*                     \*

The *Agnostic Annual* for 1894 is rather an interesting compilation. Prof. Edwin Johnson is to the fore again in a short article entitled "The True History of the Bible", in which, after his usual fashion, he asks some pertinent and unpleasant questions. You will probably recall my previous mention of him with reference to his tilt against the credentials of the Christian Church, and historical documents generally. Then Mr. R. Bithell has an exceedingly good article on "Agnostic Types": of the "Mystical Agnostic" he says, that just *because* he is "profoundly convinced of the limitations imposed on the faculties of the human mind as recognised by psychologists," he takes up the position of an agnostic; but that he still "maintains that there are some certainties which transcend experience and defy demonstration"; arriving at these "certainties by what he calls a 'sixth sense'".

"Hence", continues Mr. Bithell, "we sometimes hear him talk learnedly on Four-dimensional Space, at another time on the Beatific Vision, at another the Power not ourselves which determines our conduct; and we soon get introduced to ethereal beings, to Occultism, and the Esoteric philosophy. There is one thing we may safely say of the individuals following this type. They are usually very intelligent people; and by our intercourse with them, for better or for worse, they lift us for a time out of the over-worn ruts of ordinary thought."

"Saladin" writes in his usual interesting style, and says much that we can well appreciate, clearly shewing that he takes up the very definite position involved in the statement that we do not know every thing—"To know something of the deeper enigmas of existence, at which all mortals irrepressibly guess, would surely be *knowledge*, to which the mere notification of phenomena and mere taxonomy should count as nothing in comparison."

The *Spectator* is becoming quite permeated with that portion of the *fin de siècle* spirit which includes a belief—whether superstitious or no—in the unseen and unknown "influences" which surround us on every hand. A writer in a recent article on "The Calamity at Santander," illustrates this in a very remarkable manner. He starts by speaking of "the existence of an incalculable descriptive force lying beneath all human arrangements," alludes piously to its probable control "by Providence," but adds that this force "in its capricious action seems sometimes to be directed by malignant will;" which is plain speaking with a vengeance! But the writer strikes a deeper note than he is aware of when he winds up by saying that "it is the protection of mankind, not the destruction of mankind, which is so wonderful."

Speaking of this permeation of ideas on unseen influences, it is wonderful to observe what a very general notice the recently published "Clair-vvyance of Bessie Williams" has received in the press. Some years ago such a book would have fallen completely dead, so far as the general public is concerned; now, a popular novelist edits it, and the press gives it general notice; true, the notice is of a neutral character, but many of the reviewers are obviously not quite sure what line it is safest to take, and proceed with praise-worthy caution; stepping delicately, like Agag. By and by when they have learnt a little more they will be bolder.

The *Daily Chronicle* has been interviewing Dr. Alfred Russel Wallace on the subject of "Woman and Natural Selection"; and Dr. Wallace's position reminds one very forcibly of the dawn of what we may call the "Woman's Era," which seems undoubtedly being ushered in, though albeit so quietly and almost insensibly. This era Dr. Wallace predicts will be "entirely beneficial to the race"; and adds that "the hope of the future lies with women." Dr. Wallace is not alone in his opinion, many theosophists as well as spiritualists, hold also that with an improved position both social and political—secured to woman in the future, the race must necessarily have a better chance of improving—less of the animal, more of the god appearing.

In a most interesting interview with Mr. Fletcher—of the *Daily Chronicle*—published in a recent number of *The Sketch*, he drops a curious little remark to the effect that "every seven years or so we got a new generation of readers"! which, even if only a chance remark, is odd. There seems no doubt that this universality of the number 7 as a potent factor in every department of nature, is more and more being recognised; so much is this the case that it is often referred to, as in the above instance, quite unconsciously and "by chance."

I have already written you, at some length, of Prof. James Dewar's experiments, in liquifying oxygen at the Royal Institution; this pioneer of science has recently been interviewed for McClure's Magazine, and the interview described therein under the title of "Four Hundred Degrees below Zero." The interviewer, Mr. H. Dam, was in luck's way, for Prof. Dewar shewed him a bottle nearly full of fluid oxygen, which he describes as a "pale blue liquid, which is strangely lustrous," and which, he adds, "seems truly magical." Ozone, on the contrary, when liquified is of a beautiful deep blue colour, indigo, in fact. Prof. Dewar told his interviewer that "as we approach the zero point of absolute temperature, we seem to be nearing what I can only call the death of matter. Pure metals undergo molecular changes which cannot yet be defined, but which entirely alter their characteristics as we know them." Well may science confess her ignorance of what may be termed the "root of matter"!

Following on the heels of the Parliament of Religions at Chicago comes a trenchant article by Dr. Charles A. Briggs in last month's *American Forum*. He goes straight to the point, and tells us that we are living in "the ebb-time of the Christian church," which, he declares, "is ruled by dogmaticians, ecclesiastics, and traditionalists. But their day is nearly over." The sanctity of the church is felt to be lacking, and its authority is declared to be "well-nigh ruined." In fact the question "Is Christianity played out?" not so very recently discussed over here in our daily press, seems only now to be coming up—but in more sombre guise—on the other side of the Atlantic, Dr. Briggs opening the ball. Still the sign is a healthy one, and proves that the "Parliament" was convened none too soon for real reform and progress in the future.

A. L. C.

---

#### INDIA.

The excitement of the Annual Convention being over, our many friends and colleagues having dispersed to their respective homes or offices, we are left once more to the prospects of a new year of quiet and steady work. At least we hope it may prove so.

With the impetus which the movement has attained in India through the tour of Annie Besant, Countess Watchmeister and the President-Founder, we may reasonably anticipate some activities in the Section, and an increase of public interest in Theosophy generally. Annie Besant's party, accompanied by the staff of the Head-quarters and Indian Section T. S., as well as many friends, left Adyar at 10 A. M. on the 7th, and proceeded to the P. & O. Steamer *Peshawar*, which left for Calcutta on that date. The whole party went aboard, and soon after noon, when the main body had taken farewell of the travellers, others from different parts of Madras were to be seen crossing the water, intent on taking advantage of what short time remained before the steamer departed, for a last word with Annie Besant and the Countess.

The arrival of the party in Calcutta on the 10th was to have been the occasion of an organized representation of welcome to them, but owing to the darkness at 7 P. M., it was deferred. There was however a great ovation and a large crowd of people of all ranks gathered around the party and a great number of introductions were effected. The following report of the landing at Calcutta is taken from the *Indian Mirror* :—

Number five Jetty was crowded on Wednesday afternoon with gentlemen, who had come to welcome Mrs. Besant on her arrival in Calcutta by the P. & O. S. S. *Peshawar*. Owing to the uncertainty as to the hour of the steamer's arrival, the members of the Bengal Theosophical Society were unable to get up a demonstration such as they doubtless wished to prepare in honour of the distinguished visitor. But they managed, nevertheless, to bring about a most brilliant spectacle. The Port authorities had kindly allowed a portion of the Jetty to be used for the purposes of the reception. In the middle of the reserved space, a long carpet had been laid out on which a number of Bengali Pandits sat cross-legged. They were there to welcome Mrs. Besant in the orthodox Hindu manner with rice, grass and flowers. Chairs had been closely arranged on three sides of the quadrangle. The place looked bright with flags and greenery. Two arches had been erected, on one of which was inscribed the word "Welcome." A number of mace-bearers and flag-bearers were also in attendance. The steamer was timed to arrive at 5-45 P. M., but people began to crowd the Jetty long before that hour. All the chairs were occupied by five o'clock. The steamer did not touch the Jetty till twenty minutes after six, and the impatience at the Jetty among the crowd was extreme. At last, when the *Peshawar* came alongside the Jetty, darkness had set in, and the reception programme had to be abandoned. Mrs. Besant, Countess Wachtmeister and Colonel Olcott landed amid much confusion, the rush to see them, especially Mrs. Besant, being something terrific. Even the most distinguished among the crowd had to rough it. Meanwhile, though there was not much cheering, loud cries of *haribole* were kept up. Colonel Olcott was busy looking after the comfort of the two ladies, from whom the rush of the crowd made him at one time part company, and he was heard to ask where Mrs. Besant or the Countess was. At last, order was restored. Sir Romesh Chunder Mitter, the Hon'ble Dr. Rash Behary Ghose and some other gentlemen were introduced to the distinguished visitors. It was close upon 7 o'clock when people began to separate amid cheers for Mrs. Besant, the Countess, Colonel Olcott, and the Queen-Empress. Mrs. Besant and party were then driven to their temporary residence in Royd Street. The gathering at the Jetty was composed of representatives of all sections of the community.

On the morrow Annie Besant commenced a series of lectures at the Town Hall, including "India's Mission to the World" and "Pantheism." The lectures have been reported at some length in a great many of the northern papers, and may possibly find their way into print with a series

delivered at the Annual Convention of the Society, and which were specially reported for the purpose of publication. Commenting upon the general effect of the first lecture, the *Mahratta* says :—

Mrs. Besant's visit to India promises to be a great success. Mrs. Besant who is at present at Calcutta addressed a densely crowded audience on "India's Mission to the World." The *Times of India's* correspondent telegraphs to the Bombay daily about the lecture to the following effect :—'About two hundred Europeans were present, Col. Olcott presided and at times wept copiously. Mrs. Besant spoke with great eloquence and expressed her approval of the caste system as it at first existed in the four principal divisions and her admiration for the Hindu estimate of women also as it formerly existed.' Some of our so-called advanced thinkers are sure to be at a loss to know what they should think of this European lady, who, unlike them, is charmed with our ancient institutions, notwithstanding her highest scientific culture of the most modern type. They are too prudent to be bold enough to assert that they alone have studied the European and American scientists and philosophers, and that Mrs. Besant has not understood them. Some of them are therefore trying to persuade their simple readers to believe that Mrs. Annie Besant is simply pandering to the prejudices of the ignorant masses. Mrs. Besant has probably said nothing about the New India, but she has given them advice worth pondering over for a considerable time, the summary of which we shall let this same correspondent of the same Bombay daily give :—'She said that if the youths of India would act up to the traditions of their past, instead of fawning on a foreign power, they would not long remain under a foreign yoke. She thought that Brahmins should confine themselves to religious studies, a sentiment which was loudly applauded, and she traced the downfall of India to the time when Brahmins began to seek after political power.' We withhold comments on the above until we have a full report of the speech before us.

Under the title of "The Battle of the Gods," the *Amrita Bazar Patrika* says :—

Mrs. Annie Besant is a celebrated character in the world, and is respected everywhere, from Japan to Peru, for her extraordinary powers, her high moral nature and genuine philanthropy. That such an English lady should mix with the natives of India is an offence. But she did more,—she extolled the Hindus, confessed herself a Hindu, and appealed to her countrymen and country-women, nay, to the world at large, to adopt the Hindu method, for the regeneration of the race.

The Calcutta paper, *Hops*, devotes no less than 3 columns of its leader to "Mrs. Annie Besant's arrival in Calcutta," and "Mrs. Annie Besant's place in the movement of Hindu Revival." As a dispassionate tribute to the good which the T. S. has done in India, the whole of the Editor's remarks on the later subject are here reproduced. He says :—

Whatever may be our objections to some of the latest phases of the Theosophic Movement in India, there are no two questions that the founders of that great and unique movement were the precursors of the revival of Hinduism in this country. It was they who prepared the soil and led the vanguard of the movement of Hindu revival. Other workers have since followed them and taken the field, other movements have since come into existence. But to the Theosophic Movement must be given by pre-eminence the credit of first rousing the sons of Hindustan from their religious torpor and drawing their attention to the greatness of the religion and civilization of their forefathers. We are as yet far, indeed very far, from seeing the revival of Hinduism in this country, but there is little doubt that there are on all our sides the signs of a mighty re-awakening. The educated classes of India who were so long held spell-bound by the glamour of the Western Civilization are gradually realising their position and distinguishing between the solidity of the Hindu System of Religion and Philo-

sophy and the hollowness of the civilization of the West. This happy change in the mode of thought and living of the educated classes of India has been due to more causes than one. Various forces have contributed towards the bringing about of such a desirable result. But the Theosophic Movement has contributed by far the largest share of the moving force which is moulding the religious belief and conviction of a large portion of the educated community of India.

Mrs. Annie Besant's acceptance of the cardinal principles of Hindu Religion and Philosophy marks a new epoch in the history of the development of the Theosophic Movement in India. So long the orthodox portion of the Hindu community were looking with suspicion upon the growth of the Theosophic Movement, and the conduct of some leading Theosophists had served to strengthen that suspicion. But Mrs. Annie Besant has reconciled all differences and claimed the respect, confidence and admiration of all classes of the Hindu community. Her acceptance of the principles of the Hindu Religion and Philosophy is not half way. She does not accept some of them and reject others, but she accepts them all in full and in entirety, because she is convinced that they are the parts of one great system which will be incomplete without these parts. While she accepts the Philosophic side of Hinduism, she does not reject its popular side, and believes that both these sides, both these phases of Hinduism, must and cannot but exist side by side as they supplement and complete each other. She does not denounce the caste-system, but extols it and looks upon it as a most wise, practical and enduring basis upon which every society should be founded. She has great faith in the Hindu gods and goddesses, and looks upon them as the manifestations and aspects of the Universal Soul, through the worship of whom alone can be reached—not in one life but in many—that Goal of Existence, the underlying Soul of the universe, by the ordinary man. In the forms and ceremonies—devoid as they now are of their underlying spirit—Mrs. Annie Besant discovers the potency of revival and the possibility of religious endurance.

This expression by Annie Besant of her religious convictions and beliefs clearly shows the admirable way in which she has grasped the spirit of the Hindu System of Religion and Sociology. And the recognition of her by the Theosophical Society as the new great apostle of Theosophy is to our mind a highly significant fact. It is a proof positive that the Theosophical Society is gradually advancing towards the inevitable goal towards which all thought must tend, and in which alone can the mind of man find an abiding resting place. The modern European Philosophy is fast breaking down its old traditional dogmas and gradually approaching the system of Hindu Philosophy in principles. It is true that the European Philosophy is with Herbert Spencer still standing on the brink of the Unknowable, while Kant could go no farther than postulate the existence of the Noumenon, and Hegel stopped short at describing the evolution of the Universal Spirit. But these philosophical efforts in the direction of discovering the Goal of existence are nevertheless a clear indication of the tendency of modern European thought which is inevitably being driven towards the ultimate goal of human thought which the Hindu Philosophy had long ago attained, and realized, and interwoven into the practical life and conduct of every Hindu in relation to the society in which he lived. And Mrs. Annie Besant who has in her own life passed through almost all the stages of the European thought, is sure not only to vivify and give a new life to the Theosophic Movement in India, but also to give it a new direction, turning its energy, its principle and its conviction into a new channel of thought—the channel of Hinduism pure and simple—which Hindu religious revival is sure to take. This is then the place of Mrs. Annie Besant in the movement of Hindu revival, and let us hope that the day is not far distant when all the branches of this great religious movement—Theosophic or Hindu—will act in unison and with one aim and purpose—to restore the Religious and Social system of Ancient India.



While in Calcutta, our party visited a girls' Sanskrit-Vernacular school of 200 pupils, which, we are informed, is directed by an ascetic lady of royal birth who is most accomplished, and widely revered for her piety and unselfishness. Annie Besant's visit to the school was a source of great delight to her.

Another item of welcome news is that Miss Henrietta Müller has effected the purchase of a spacious building for the use of the Bombay Branch of the T. S., which will give the members increased opportunities for new activities. An official report of the Branch proceedings in this connection, however, has not yet reached our hands.

---

#### AUSTRALIA.

Since Mrs. Cooper-Oakley's visit to Australia, there has been a good deal of enquiry into Theosophical matters both in Melbourne and Sydney, but more particularly in the former city, where the public lectures were better attended. At Sydney, however, there is a steady growth going on, and the present status of the Society there is greatly improved. The formation of the Theosophic League in Sydney has enabled the members to organize some Propaganda, and in this connection regular Sunday evening lectures have been given, and a Debating Club established. The literature Depôt is doing well and has a good stock of all the latest Theosophical publications. The Depôt is open all day and forms a sort of Theosophical resort. The Lurch Club which is attached to the T. S. in Sydney, is of use in bringing the members together, and those who can drop in during the midday are sure to find many to take part in a round-table of discussion on subjects of Theosophical and local interest. It is there that the weekly and monthly mails coming in from America, India and Europe are listened to with eager interest by all our members, and this serves to keep us in touch with the activities of the Society in other parts of the world, while drawing us nearer in sympathy to our correspondents and the sections of the Society to which they belong.

The publication of the new Australasian Theosophical Magazine, to be known by the name of the "Austral Theosophist," is announced for January 1894. The "Upâdhi" will be incorporated in it.

Another centre of activity which is showing good work is the Adelaide T. S., which, since the arrival of Mrs. Elise Pickett from Melbourne, has been prominent in its various proceedings.

The Rockhampton Lodge, lately established, reports steady work within its own sphere.

We are all looking forward eagerly to Mrs. Besant's proposed visit in the autumn of 1894, and we anticipate a great impulse to our movement therefrom. It is quite certain that Australia will vie with India in giving her a reception worthy of her great devotion to the cause of Truth and the sterling name she bears among us both in the T. S. and the outside world.

---

## CUTTINGS AND COMMENTS.

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

A friend in the North of India has sent us a copy of a book entitled “Dreams of the Dead,” drawing our attention to certain passages therein dealing with the Theosophical Society. The volume itself is a mystic romance, dealing principally with the *post-mortem* states, and while containing much that is interesting to a general reader, would afford some amusement to any one who really knew anything about occultism by reason of the absurdity of some of the statements. There is of course the usual “Adept” who gives his opinion on things in general and magic in particular, and who obligingly illustrates his remarks by hypnotic experiments. We find too the usual fortunate pupil who makes rapid progress without much trouble on his part. But as it is always interesting to notice what others think of us, we pass over the weak points and quote from the remarks of the “Adept” in question on the Theosophical Society. Some may consider that there is much truth in them and matter worthy of our earnest consideration :—

“Anxious to know the opinion regarding a new society, of one well qualified by religious and secular learning to form correct judgments, I asked Cecil what he thought of Theosophy—meaning by this term a new cult which had adopted that designation.

“‘The pursuit of divine wisdom is certainly the noblest object that can engage the attention of man,’ replied my learned companion : ‘any society of men and women organized for that purpose, whatever its outward form, whether that form be Christian, Pagan or Mystic, must be a worthy body. This new sect, called the Theosophical Society, has been started by a truly wonderful woman who was aided by a few of our occult brothers. Helena Petrovna Blavatsky, with all her outward faults of illusionary manifestation, was the most extraordinary woman of any time. In her previous incarnation her noble spirit made its impress on the most advanced thought of that era. Her last incarnation, previous to the one just finished, was in the person of the Grecian Aspasia\*.....The Society with its noble motto, ‘The Universal Brotherhood of Humanity,’ and the accompanying epigram, ‘There is no religion higher than Truth,’ has a grand future ....But the order of theosophic brotherhood, as it exists to-day, is open to grave criticism. I have attended meetings of the Society in Madras, London, New York and Boston, and I have been impressed with the narrow spirit shown by the majority of its members. The use of strange Hindoo words to express, in an involved literary construction, well-known ideas and an affected display of occult knowledge, of which neither the essayist nor his hearers understood the true meaning, filled my mind with acute regret. Then, in all my intercourse with these people,—with a few exceptions,—I have noticed a tendency to sneer at the Christian religion; and, while railing at Church superstitions, to accept as genuine many fraudulent manifestations of spiritual power,—manifestations which I, as an experienced adept in magic, knew were deceptions.’”

---

\* Daughter of the Philosopher Axiochus, of Miletus—[Ed.]

*Hatha Yoga.* A good deal has been written from time to time upon the evils resulting from the practice of Hatha Yoga by inexperienced persons, and the following extract from *Markandaya Purâna*, ch. 39, is to the point.

"I now describe to you the diseases that result from the careless practice of Yoga. The ignorant Yogi suffers from deafness, dullness, loss of memory, dumbness, blindness and fever. The Yogi should take hot *Yavâ-gû* (sour gruel made of rice), containing a sufficient quantity of ghee and should practice the necessary *dhâranâ* (intense concentration). In order to cure wind he should first retain the air or *Yavâgû* in the arms or stomach and then throw it towards the part where wind is confined. (This is not clear enough. Tr.) If there be shaking, he should steadily think of some big mountain. If there be deafness or dumbness, he should concentrate on the sense of hearing. In case of great thirst, he should imagine a mango fruit placed on his tongue. In this way the particular *dhârnâ* should be made use of, for the cure of a particular complaint. In case of heat, cold should be concentrated upon and *vice versa*. By placing a peg on the head and striking the wood with another piece of wood lost memory is at once regained (?). By concentrating upon A'kâsa, Prithvi, Vayu and Agni, all complaints arising from elementals, are removed. If an elemental has obsessed a Yogi, it should be destroyed by concentrating upon Vayu and Agni."

It would be interesting to know if these cures can be successfully carried out at the present day. Happily the need for them, in reference to Hatha Yoga practices, is not so prevalent as it was some years back.

*Swallowing the Light.* It is reported that an important invention just made by the medical profession is that of illuminating the body from within by means of the electric light.

The patient, being in a room that is perfectly dark, is required to take an electric light in the mouth, and if necessary to swallow it. The light shining through the frame of the body with a ruddy glow enables the physician to locate the morbid parts of the body in many cases. This reminds one of the subjective light in which the clairvoyante is able not only to see the whole interior of the body, but also to accurately describe the workings of its several functions in minute detail. And this is a light, beside which the electric lamp is as the darkness of night; but that any of the medical profession can "swallow" it, is perhaps too much to expect at the present day.

*A modern Ascetic.* A correspondent of Trevandram writes to one of the local papers, as follows:—

"An ascetic came here about August 1891, and took his lodging at the foot of a tree, on the bank of a tank close to the principal temple in Trevandram. This tree is on a road daily frequented by a large concourse of people; there is also a whole line of houses on one side of the road. The ascetic seldom moves from his seat; he has no shelter of any kind, and is consequently exposed to the heat of the sun as well as to heavy showers. Offers were made to erect a shed for him, but he refused to have any. At

the commencement people used to offer him milk and fruit, which he sometimes partook of. After a year he gave up taking even this spare food. He seldom talks to anybody; all pilgrims that happen to visit the spot make Pradatchanam round the tree. He looks quite healthy and strong. People have closely watched him day and night. He is never seen to go out for any food or any other purpose. He seldom changes his position of sitting. I am acquainted with the people living in the neighbourhood, and they one and all corroborate what has been said of the ascetic. Lastly, I went myself to the place and saw no reason whatever to disbelieve what I had heard. Here is an opportunity for all sceptics to see and judge for themselves."

Under this head our esteemed colleague, Mr. *The Race of the Brahmins.* Charles Johnston, B. C. S., M. R. A. S., writes a most suggestive article to the *Madras Mail* of January 4th.

Without committing himself to any final opinion on the subject, Mr. Johnston deals with the question as to "Whether the Brahmins are a separate race or not," in a very able manner. The ethnological question—as to whether the Brahmins are a separate race, or only a class "drawn from all races, by selective ability, afterwards confirmed by heredity", as our author puts it,—must be of great interest to all. Socially, India holds one of the most insular nations on the face of the earth, while ethnically it is one of the most diverse. The following extract from Mr. Johnston's article may be quoted for the novelty of its interpretation of the well-known colour-divisions of the race. He says:—

"I have already pointed out that these four race-types—the *white* Brahmin, the *red* Rajput, the *yellow* Indo-Chinese, and the *black* Dravidian,—correspond in a remarkable way to the old Indian tradition, voiced by Bhrigu in the Mahabharata that 'the colour of the Brahmins was *white*; of the Kshatriyas, *red*; of the Vaishyas, *yellow*; of the Sudras, *black*.' There is another old tradition referring to the four *varnas* (which may mean either the four castes or the four *colours*); an old tradition found as far back as the Purasha Sukta of the Rig-Veda, which says that the four castes were formed from Brahma: the Brahmins from the mouth; the Rajanya-Kshatriya from the arms; the Vaishya from the thighs, the Sudra from the feet. If for a moment we identify the four castes or colours, with the four races of the same colour, we may find in this old myth a picture of the early position of the four great race-types of India. Let us say that Brahma represents Brahma-vartha, the old Indian land. Then from the mouth of Brahma-vartha (the Punjab) come the white Brahmins; from the arms (Oudh and Rajputana) the red Rajanya Kshatriyas; from the thighs (the Vindhya and Eastern Ghauts) the yellow Vaishyas; from the feet (the Deccan) the black Dravidians, or Sudras. I put forward this interpretation of the old myth rather as a mnemonic of the relative positions of the four great race-types in their purity, than as a strictly scientific fact. Strictly scientific it may be, but we are not yet entitled to say it is. I may therefore sum up by saying that the nucleus of the Brahmin caste to-day is a *white* race, different from the *red* Rajput, the *yellow* Indo-Chinese, and the *black* Dravidian; though there is also a large penumbra round this white nucleus which merges imperceptibly into the other race types."

---

# SUPPLEMENT TO THE THEOSOPHIST.

FEBRUARY 1894.

THEOSOPHICAL SOCIETY.  
RECORDING SECRETARY'S OFFICE.

ADYAR, MADRAS, 29th January 1894.

TO MEMBERS AND FRIENDS

Acting under medical advice received during a recent illness, and with the kind sanction of the President-Founder, I propose to spend the summer months in England, and have for that purpose taken passage on board the British India S. S. *Arcoa*, which leaves Madras about the 31st March.

Letters reaching here after that date should be addressed to Col. Olcott, P. T. S., who has kindly undertaken my duties during my absence, and all cheques, money orders, and other payments on signature should be made to his name.

It is to be hoped that this vacation will afford me much benefit, and assist materially in the process of acclimatization which, with delicate constitution like my own, can never be rapidly effected. I propose to resume my duties here in the autumn.

I gladly add that I am much consoled in the matter of my absence from India, by the consciousness that I shall carry with me the goodwill and sympathy of my numerous Hindu friends and fellow-workers, whose affection, I well know, is subject to neither distance nor time.

Fraternally,

WALTER R. OLD,

*Rec. Secy. T. S.*

|                                               |     |     |     |     |   |   |
|-----------------------------------------------|-----|-----|-----|-----|---|---|
| " D. Purushottam                              | ... | ... | ... | 175 | 4 | 0 |
| " K. Anasawmy Iyer ( <i>Madura</i> )          | ... | ... | ... | 5   | 0 | 0 |
| A Parsee Lady Sympathizer                     | ... | ... | ... | 7   | 0 | 0 |
| Pandit Bhavani Shankar                        | ... | ... | ... | 5   | 0 | 0 |
| Mr. T. Ramaswami Moodaliar                    | ... | ... | ... | 3   | 0 | 0 |
| " A. Singaravelu Moodaliar                    | ... | ... | ... | 10  | 0 | 0 |
| " T. Sadashiva Iyer ( <i>Srivailuntham</i> )  | ... | ... | ... | 5   | 0 | 0 |
| Nassarowpatt Branch                           | ... | ... | ... | 10  | 0 | 0 |
| Mr. Cuarji Rustomji Nanavati ( <i>Surat</i> ) | ... | ... | ... | 2   | 0 | 0 |
| Masulipatam Branch                            | ... | ... | ... | 20  | 0 | 0 |
| Mr. V. V. S. Avadbani                         | ... | ... | ... | 10  | 0 | 0 |
| " P. M. Ramaiyer ( <i>Dindigal</i> )          | ... | ... | ... | 10  | 0 | 0 |
| " D. M. Oza ( <i>Mangrol</i> )                | ... | ... | ... | 10  | 0 | 0 |

# SUPPLEMENT TO THE THEOSOPHIST.

FEBRUARY 1894.

THEOSOPHICAL SOCIETY.

## T. S. FINANCIAL STATEMENT.

In accordance with the Resolution of the Annual Convention (*vide* p. 46. Report of XVIIIth Anniversary of the T. S.), Mr. C. Sambiah and Mr. Ranga Row will submit a quarterly report upon their audit of the T. S. accounts.

The following amounts have been received since the General Statement of Accounts on 25th December last, as published in the Report of the XVIIIth Anniversary of the T. S. :—

### SUSPENSE ACCOUNT.

|                                                      | Rs.   | A. | P. |
|------------------------------------------------------|-------|----|----|
| Amount already acknowledged ... ..                   | 4,722 | 12 | 9  |
| Mr. Perosha Rustomj Mehta ( <i>Bombay</i> ) ... ..   | 25    | 0  | 0  |
| „ Nath A. Knox ( <i>Adelaide</i> ) £7 ... ..         | 110   | 2  | 7  |
| „ Baijnath Singh ... ..                              | 5     | 0  | 0  |
| Subscriptions paid during Convention :—              |       |    |    |
| Mr. R. Seshaiyer ... ..                              | 2     | 0  | 0  |
| An Unattached Member ... ..                          | 1     | 0  | 0  |
| A Sympathizer ... ..                                 | 0     | 4  | 0  |
| Mr. D. Bhavanachari ... ..                           | 5     | 0  | 0  |
| „ T. Ramanath Moodaliar ... ..                       | 2     | 0  | 0  |
| „ A. Anantha Ram ... ..                              | 1     | 0  | 0  |
| „ A. M. Keshava Moodaliar ... ..                     | 1     | 0  | 0  |
| „ V. Mulareddy ... ..                                | 5     | 0  | 0  |
| A Surat Brother ... ..                               | 2     | 0  | 0  |
| Mr. A. Venkasharma ... ..                            | 1     | 0  | 0  |
| „ P. S. Ramaswami Iyer ... ..                        | 1     | 0  | 0  |
| „ D. D. Jusawala ... ..                              | 25    | 0  | 0  |
| „ D. C. Rajam Aiyengar ... ..                        | 15    | 0  | 0  |
| „ Venkatarama Aiyengar ... ..                        | 1     | 0  | 0  |
| „ M. K. Kuntakur ... ..                              | 5     | 0  | 0  |
| „ T. Poonambalam Moodaliar ... ..                    | 10    | 0  | 0  |
| Prodatur Branch ... ..                               | 50    | 0  | 0  |
| A Sympathizer ... ..                                 | 1     | 0  | 0  |
| Mr. N. Pichapillay ... ..                            | 5     | 0  | 0  |
| A Bangalore Friend ... ..                            | 20    | 0  | 0  |
| Mr. R. Shivaram Iyer ... ..                          | 10    | 0  | 0  |
| „ T. M. Sundaram Pillay ... ..                       | 10    | 0  | 0  |
| „ D. Purushottam ... ..                              | 2     | 0  | 0  |
| „ K. Anasawmy Iyer ( <i>Madura</i> ) ... ..          | 175   | 4  | 0  |
| A Parsee Lady Sympathizer ... ..                     | 5     | 0  | 0  |
| Pandit Bhavani Shankar ... ..                        | 7     | 0  | 0  |
| Mr. T. Ramaswami Moodaliar ... ..                    | 5     | 0  | 0  |
| „ A. Singaravelu Moodaliar ... ..                    | 3     | 0  | 0  |
| „ T. Sadashiva Iyer ( <i>Srivailkuntham</i> ) ... .. | 10    | 0  | 0  |
| Nassarowpet Branch ... ..                            | 10    | 0  | 0  |
| Mr. Cuarji Rustomji Nanavati ( <i>Surat</i> ) ... .. | 2     | 0  | 0  |
| Masulipatam Branch ... ..                            | 20    | 0  | 0  |
| Mr. V. V. S. Avadhani ... ..                         | 10    | 0  | 0  |
| „ P. M. Ramaiyer ( <i>Dindigal</i> ) ... ..          | 10    | 0  | 0  |
| „ D. M. Oza ( <i>Mangrol</i> ) ... ..                | 10    | 0  | 0  |

|                                             | Rs.   | A. | P. |
|---------------------------------------------|-------|----|----|
| Mr. V. C. Seshachari ( <i>Mylapur</i> )     | 10    | 0  | 0  |
| „ R. Sooryarow Naidu ( <i>Masulipatam</i> ) | 20    | 0  | 0  |
| „ Ramakaran Sivakaran                       | 25    | 0  | 0  |
| Bangalore Branch                            | 50    | 0  | 0  |
| Mr. Dadhobha Sakharam ( <i>Malegaon</i> )   | 50    | 0  | 0  |
| „ Dinshaw D. Writer ( <i>Bombay</i> )       | 2     | 0  | 0  |
| Mutra Branch, per Mr. P. R. Venkataram Iyer | 10    | 0  | 0  |
| Mr. D. Gostling ( <i>Bombay</i> )           | 100   | 0  | 0  |
| Berhampore Branch, per Col. H. S. Olcott    | 50    | 0  | 0  |
| Total                                       | 5,452 | 3  | 4  |

## ANNIVERSARY FUND.

|                                                               |    |    |   |
|---------------------------------------------------------------|----|----|---|
| Mr. P. Baijnath ( <i>Jubbulpore</i> )                         | 2  | 0  | 0 |
| „ A. Sitaram Shastri                                          | 3  | 0  | 0 |
| „ N. Pichapillay                                              | 10 | 0  | 0 |
| Guntur Branch                                                 | 5  | 0  | 0 |
| A Cuddapah Member                                             | 2  | 0  | 0 |
| Mr. T. A. Anantharam Iyer                                     | 1  | 0  | 0 |
| Saidapet Members                                              | 5  | 0  | 0 |
| A Member                                                      | 4  | 0  | 0 |
| A Cuddalore Sympathizer                                       | 5  | 0  | 0 |
| The Countess Wachtmeister                                     | 50 | 0  | 0 |
| Annual Dues of 3 Members, Sydney T. S., per Mr. C. D. Carver. | 4  | 13 | 6 |

## THE ADYAR LIBRARY FUND.

|                                                                 |     |   |   |
|-----------------------------------------------------------------|-----|---|---|
| Mr. N. U. Trivedi                                               | 2   | 0 | 0 |
| „ A. Venkasharma                                                | 0   | 4 | 0 |
| „ Subba Row ( <i>Kanagiri</i> )                                 | 2   | 0 | 0 |
| Cuddapah Branch                                                 | 10  | 0 | 0 |
| Mr. D. D. Jussawala ( <i>Bombay</i> )                           | 10  | 0 | 0 |
| „ P. Narain Iyer ( <i>Madura</i> )                              | 2   | 0 | 0 |
| The proceeds of Lecture, by Annie Besant, at Victoria Town Hall | 450 | 0 | 0 |
| Bangalore Branch...                                             | 10  | 0 | 0 |
| Dadobha Sakharam ( <i>Malegaon</i> )                            | 10  | 0 | 0 |
| Mr. E. T. Sturdy                                                | 100 | 0 | 0 |
| Berhampore Branch, per Col. H. S. Olcott                        | 50  | 0 | 0 |

## HEAD-QUARTERS' FUND.

|                                                                |    |   |   |
|----------------------------------------------------------------|----|---|---|
| Mr. D. Gostling ( <i>Bombay</i> )                              | 25 | 0 | 0 |
| „ H. Bowman ( <i>Oakland, Cal.</i> )                           | 31 | 1 | 0 |
| „ Lalasri Ram ( <i>Bulundshahr</i> )                           | 28 | 0 | 0 |
| Entrance Fees of 3 Members, Sydney T. S., per Mr. C. D. Carver | 12 | 1 | 6 |

## PERMANENT FUND.

|                                          |    |   |   |
|------------------------------------------|----|---|---|
| Berhampore Branch, per Col. H. S. Olcott | 50 | 0 | 0 |
|------------------------------------------|----|---|---|

## NOTICE.

Donors to the above Funds should please observe whether the subscriptions paid by them at or since the Annual Convention are correctly acknowledged. Any inaccuracy or omission should at once be notified to the Acting Treasurer, T. S.

WALTER R. OLD,  
Actg. Treasr., T. S.

## THE ADYAR LIBRARY.

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

## Donated:—

*Catalogue of Oriental MSS., Madras*, 3 Vols., from F. L. Gardner, Esq.; *Journal of Royal Asiatic Society*, October No., from E. T. Sturdy, Esq.; *Tirthadars'ana*, 5 Vols., from Mr. B. Bose; *Dattakamimāmsā* and *Chandrikā* with Commentary, from Pandit Madhusūdana Smritiratna; *Lalitāsahasranāmahāshya* and *Devipūjāpadhati*, from H. H. Rajah of Karvattinagar; *Nyāyasidhāntamanjari* and other 7 MSS., from Pandit Vis'ves'vara Sastry;

Kanarese *Mahābhārata*, *Bhagavatgītā*, *Inscriptions of Sravana Belgola*, from Mrs. Annie Besant; *Nyāsadasaku*; *Vasuntikasvāgna*, from Mr. R. Krishnamachari; *The Night of the Gods*, from Mr. Bernard Quaritch.

Purchased:—

*Mahābhāshya of Pantanjali with Kaiyata's Commentary*, also Kielhorn's Edition; *Bījakośa*, *Bhṛiguśamhitā* on *Jyotisha*; *Handbook of Chinese Buddhism*; *Sanniti Rāmāyana*; *Sahyādrīkhaṇḍa*; *Brahmottarakhaṇḍa*; *Kalkipurāna*; *Garudapurāna*; same with Commentary; *Sāmbapurāna*; *Varadarājā's*; *Vyavahāranirṇaya*, *Jīmūtvāhāna's dāyabhāga*; *Vivādaratnākara*, *Vivādaravasetu*, *Dānuvākyāvālī*; *Prāyas'cittamanjarī*; *Prapanchasāraviveka*; *Dānachandrikā*; *Yajurveda* with *Dayānandasarasvatī's* Commentary; *Satyārthaprakāśa*; *Rigvedādi Bhāshyabhūmikā*; and *The Law relating to the Hindu Widow*.

W. R. OLD,  
Librarian.

#### EUROPEAN SECTION.

A charter dated 1st December 1893, was issued to seven members of the T. S. to form a Lodge at Islington, London, N., to be known as the "North London Lodge T. S."

G. R. S. MEAD,  
Gen. Secy.  
European Section, T. S.

#### CEYLON.

Owing to the transfer of Mr. A. Ulmviita, F. T. S., to the General Treasury at Colombo, the Secretaryship of the Mahamahendra T. S. of Anuradhapura has fallen to Mr. Joseph de Alwis, the late Secretary of the Ratnapura T. S., who was elected to fill the vacancy.

W. R. OLD,  
Rec. Sec., T. S.

#### INDIA'S MISSION TO THE WORLD.

Under the heading of "Mrs. Besant in Calcutta," the *Amrita Bazar Patrika* of the 22nd ultimo advances some views upon the relations of the East and West, which have in them material for serious reflections; and we therefore reprint them here:—

It is a general custom with Englishmen in India to consider themselves a superior, and the Indians an inferior, race. This assertion of superiority has been made thousands of times by Englishmen of all classes—from the Governor of a Province to the "Poor White," whose condition excites pity. Even such a distinguished Englishman as Sir Charles Elliot was pleased in his book to call the Indians "a half-educated race." Their reason for this assertion undoubtedly is, that Englishmen rule and the Indians obey.

The argument, however, is faulty. At one time, the Moors ruled, and the Frenchmen obeyed; the Gauls ruled, and the Romans obeyed; the Romans ruled, and the Greeks obeyed; the Spartans ruled, and the Athenians obeyed; the barbarians of Afghanistan ruled, and the Brahmins of India obeyed. But, no one will have the hardihood to declare, that, in the above instances, the conquerors were not less civilized than those whom they conquered.

It is thus established that the argument, that because the English rule and the Indians obey, the former belong to a superior race, is not conclusive.

We cannot admit that the Indians are an inferior race. They applied their energies in a quite different direction to that of the people of the West. The Indians sought to make the other life happy; the Europeans to make this life comfortable.

We, however, by no means declare that the Indians are a superior, and the English an inferior, race. On the other hand, there cannot be any manner of doubt, that they both come out of the same stock; and the Indians cultivated the spiritual, and the Europeans the material, condition of men.

Perhaps the Indians neglected their material, and the Europeans their spiritual, interests. And thus, coming of the same stock, they yet differ from one another so considerably. It is, therefore, a very proper arrangement that a foremost European race shall come to take possession of India, and teach its inhabitants how to make life comfortable, how to keep health, how to defend one's country and how to govern one's self.

The arrangement would have been complete if the Indians, on their side, had undertaken to teach the Europeans how to develop their spiritual interests. We see, however, the Indians have not done their duty in this connection. What we



see is, that a woman of the same race which is teaching us how to develop our material interests, has come here to awaken us to our sense of duty. In short, what Mrs. Besant has done in regard to India ought to have been done by the Hindus in regard to the West. To make things still more clear, the Hindus ought to have gone to the West to teach the inhabitants that being men, the choicest creation of God, they were debasing themselves. That the Hindus have not done it, and that they have attracted Mrs. Besant to give them some spiritual life, is a proof positive that they have fallen from their high state.

If the Hindus had done it, that is, undertaken to send spiritual food to the West, they might have done immense good to the world and to themselves. Spiritual food is a necessity, and the West is fasting. Do you think this an exaggeration? No! No sooner did the Theosophists proclaim themselves than the whole world was moved. When Keshab Chunder Sen preached in London, half of that city flocked to hear him. They expected to hear something from the East, whence light had proceeded to the West, which would refresh them in their thirst. They were disappointed when they heard from him only Christianity, and they said so.

The Chicago affair led some Hindus to go to America. Their sayings and doings created a profound impression; indeed, their presence made a greater impression than that of one thousand of the ablest and most pious of Christian missionaries.

There is no doubt of it, that if the Hindus had tried it, they could have, in spite of their visible fall, changed the aspect of affairs in Europe.

If the condition of India is miserable, that of Europe is infinite times more so. Europe has converted 22 millions of her strongest and healthiest men into blood-hounds. These twenty-two millions of men would, at a signal, fall upon their fellow-beings who have done them no harm, and murder them or give up their own lives, in the attempt.

The Indians have been taught that it is wrong to hurt even a fly. Need we then wonder that the West and East should differ?

In India, every king and minister, in days of yore, was bound to go into the wilderness and spend his last days in penance. Sovereignty, according to the Indian nation, is a delusion and snare, and politics an abomination. But, in the West, as we said the other day, Mr. Gladstone, one of the noblest of men of the nineteenth century, is engaged in settling the clauses of the Irish Home Rule Bill in his 85th year! And Bishop Caldwell,—mind, not an ordinary Christian, but a Christian teacher,—has put it down in his book, that Christianity is the true religion, because the Christians rule and heathens obey!

The argument advanced is that material and physical supremacy is not the final standard by which the condition of a nation is to be measured. In these places we have from time to time adduced statistics to show that, on the contrary, physical power is most frequently attended by a blunting of the moral and spiritual sense, so that Christian countries, for which the greatest degree of civilization is claimed, are foremost in the production of crime; that is to say, of the conditions which favour the development of crime. This shows, firstly, that the concomitants of civilization, *viz.*, competition and the many forms of selfishness induced thereby, are directly conducive to immorality; and, secondly, that Christianity, as now administered, is incompetent to hold in check the corruption which its past alliance with material power has fostered.

But when we read of a Christian Bishop making a public boast that "Christianity is the true religion, because the Christians rule and the heathens obey," we can only ask, "Where are the Christians?" We have in mind two sayings which no doubt the Bishop will recall: "Whosoever would be greatest among you the same must be servant of all," and "My kingdom is not of this world." But Bishop Caldwell might read with advantage the whole of Matt., Chap. XXIII, which contains the gist of Christian teaching on this subject of Material *v.* Spiritual supremacy, and from the highest authority.

W. R. O.